

**ANNOTATIONS**  
Upon the Book of  
**PSALMS and SONG OF SONGS**

**HENRY AINSWORTH**

**1617**

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**PSALMS and SONG OF SONGS**

ANNOTATIONS Upon the Book of PSALMES, 2<sup>nd</sup> Ed  
ANNOTATIONS Upon the SONG OF SONGS

**Translated by: HENRY AINSWORTH**

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Jim Baden shares the reverence for Scripture that has moved the leaders of our Society to give so freely of their time and energy for the past thirty-five years. He has profound respect and gratitude for the heroes and heroines of Bible translation—from Wycliffe and Tyndale down to the present time—who worked so hard, even sometimes at the risk of life—to make the Bible so readily available to the world today. Like other members of the ISBC, Jim regards the Bible as more than just a great book to be collected. To use his own words, he speaks of the Scriptures as "God's method of communicating with his intelligent creatures . . . to be most carefully read and contemplated to discover its meaning and value for life in the present and future."

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Graham Maxwell  
(Charter Member #12)

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# ANNOTATIONS

Upon the Book of

# PSALMES.

Wherin the Hebrew words and sentences are compared with, and explained by the ancient Greek and Chaldee versions: but chiefly by conference with the holy Scriptures.

By Henry Ainsworth,

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**D**avid the son of Iesse, sayd; and the man, who was raised up on high, the anointed, of the God of Iakob; and the sweet Psalmist of Israel, sayd: The Spirit of Iehovah, spake by me; and his word, was in my tongue. 2 Sam. 23. 1, 2.

All things must be fulfilled, which are written in the Law of Moses, and in the Prophets, and in the Psalmes. Luke 24. 44.

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The second edition: in the yere

16:7.

*A Preface concerning David,  
his life; and acts.*



David the son of Iesse, of the tribe of Iudah, of the linage of Abraham in the fourteenth generation, was borne in Bethlehem (a towne in the tribe of Iudah, in the land of Canaan,) about 1917. yeres after the creation of the world; in the dayes when Samuel the Prophet, was Iudge of Israel. He was the seventh and youngest of all Iesses soons, of least esteem among them, and set to keep his fathers sheepe. In the three and twentieth yere of his life, he was by Samuel the Prophet, privately in Bethlehem, anointed

King over Israel, in the midst of his brethren; and the spirit of the Lord came upon him, from that day forward. He was ruddie, of a bewtiful countenance, and goodly to look to: a cunning plaier on the Harp; a mighty valiant man of warr, & prudent in speech, and a comely person, and the Lord was with him. Who also gave him these testimonies and promises; *I have found David the son of Iesse, a man after mine own harte, which shal fulfill all my will. I have layd help, on one that is mighty, I have exalted one chosen out of the people: with whom I my hand shalbe established, mine arme also shal strengthen him, I wil bear down his foes before his face, and plague them that hate him. In my name shal his horn be exalted; I wil set his hand in the sea, and his right hand in the rivers: I wil make him my first borne, higher then the Kings of the earth. My mercie wil I keep for him for ever, and my covenant shal stand fast with him; his seed wil I make to endure for ever, & his throne as the dayes of heaven, &c.*

After Davids anointing in Bethlehem, he went againe & fed his fathers sheepe: but the spirit of God wrought mightily in him. He killed Goliath, the Philistian giant, from whose face all the men of Israel fled away for fear: David overcame him (in the name of the Lord of hosts) with a sling and with a stone. He was a cunning mulician; and playing on his harp, with his hand, he refreshed K. Saul, who was vexed with an evil spirit from the Lord. He was employed in wars against the Philistians: and whither soever Saul sent him, he behaved himself wisely and prospered, and was accepted in the eyes of all the people; so that the women of Israel sang of him, & Saul hath slayn his thousands, and David his ten thousands. But that praise, I procured him envie from Saul, ever after, and he sought to slay him; but all Israel loved him. And though he after took to wife, Michal, Sauls daughter; yet Saul continued his hatred against his son in law; and first secretly, then openly, sought his life: so that David was faine to flee and hide himself, in the land of Israel, and in strange countries, to the great affliction of his soule.

When Saul was dead, and David thirtie yeres of age; the men of Iudah anointed him King the second time, in Hebron, over the house of Iudah. Ishboith Sauls son, resisted him: but David waxed stronger and stronger. Then all Israel anointed him King over them; & he reigned in Ierusalem. So the time of all his reigne, was fourtie yeres. In Hebron he reigned over Iudah, seven yeres & six moneths: & in Ierusalem he reigned 33. yeres, over all Israel and Iudah. During which space, the Lord still exercised him with many wars abroad, and troubles at home; as by the defiling of his daughter Thamar, the killing of his son Amnon, the treason and death of his son Absalon; the rebellion of Sheba; and other like sorowes which God, for his synnes, chastised him with; so many and so great, that the pangs of death com-

\* 1. Chron.  
2. Adar. 1. 1.  
17.  
† 1. Chron.  
2. 15.  
† 1. Sam.  
16. 21.  
† 1. Sam.  
16. 13.  
† 1. 12.  
† 1. 18.  
† 1. Att. 13. 22.  
† 1. Psal. 39. 19.  
† 1. 23. 1.  
† 1. 23. 1. &c.  
† 1. Sam. 16.  
19.  
† 1. Sam. 17.  
† 1. 24.  
† 1. 33. 16. 23.  
† 1. 34. 18. 5.  
† 1. 7.  
† 1. 8. 9.  
† 1. 16.  
† 1. Sam. 19.  
† 1. 1.  
† 1. Ps. 110.  
† 1. 34. 26. 19.  
† 1. 34. 1. 4.  
† 1. Sam. 2. 4.  
† 1. Chron. 11.  
13.  
† 1. 34. 1. 4. 5.  
† 1. Chron. 14.  
† 1. 18. & 19.  
† 1. Sam. 13.  
† 1. 1.  
† 1. Sam. 12.  
10.  
† 1. Sam. 22.  
1. 6.

1 Psal. 55.

465.

† Psal. 31. 13.

\* Psal. 56. 3, 4.

2 Sam. 22. 7.

† Psal. 17.

18, &c.

† Psal. 36.

&c.

† Psal. 50.

\* Psal. 57. 2.

† Psal. 59. 16.

1 Act. 2. 30.

† Mat. 21.

16. 42.

Rom. 4. 8.

† 11. 9.

† 2 Cor. 13.

30.

† 1 Cor. 7. 5.

\* 2 Cor. 12.

25. 27, 28.

passed him out, the floods of Belial, (the ungodly men) made him afraid: the cords of hell compassed him, the snares of death prevented him; his heart was sore pained within him, and the terrors of death fell upon him; fearfulness and trembling came upon him, and horror overwhelmed him. His life was spent with grief, his eyes with sighing, his strength failed, and his bones were consumed.

But alwayes in his fears, \* he trusted in God, and was not afraid what flesh could doe unto him; in his distress † he called upon the Lord, and cried to his God: who heard his voice out of his Temple, and drew him out of † many waters, from his strong enemy, and from them that hated him: and brought him forth into a large place, and delivered him, because he delighted in him. He gave him the " shield of his salvation, and girded him with strength to battel; and gave him the necks of his enemies, that he destroyed those that hated him. Therefore he gave thanks unto the Lord † among the nations, and sang praises unto his name; \* awaking up his glorie, awaking up his Plalterie and Harp, awaking himself early, to praise the Lord among the peoples, and to sing unto him among the nations: so he sang of his power, he sang loud of his mercy, in the morning; that God had been his defence and refuge, in the day of his distress.

And hereof, this book of Psalms, (most wherof David made,) is a glorious testimony: wherein by manifold psalmes and hymnes, and spirituall songs, he set forth the praises of God, his own faith in his word, exercise and delight in his Law: with narrations of Gods former and present mercies, and prophecies of future graces, to be fulfilled in Christ; whom he being a Prophet, † knew that he should be the fruit of his loines concerning the flesh, and should sit upon his throne: whose incarnation, afflictions, death, resurrection, ascension, and eternall glorious kingdom and priesthood, he sang by the spirit; with such heavenly melody, as may not onely delight, but draw into admiration every understanding heart, and comfort the afflicted soule, with such consolation as David himself was comforted of the Lord.

And these his Psalms, have ever since, by the Church of Israel, by † Christ and his Apostles, and by the Saints in all ages, been received and honoured as the oracles of God; cited for confirmation of true religion, and sung in the publike assemblies, as in Gods Tabernacle and Temple; where they sang praise unto the Lord, with the † words of David, and with the instruments which † he had made; over their \* burnt-offerings and sacrifices.

Now because many things, both for phrase and matter, are difficult to such as are not acquainted with Davids language; I have (out of my slender store) annexed a few brief notes, comparing the Scriptures, and conferring the best Expositors, especially the ancient Greek and Chaldee versions: whereby if any help of understanding may arise; the praise be to God, the comfort to his people.



# THE BOOK OF PSALMES: or Hymnes.

## PSALME I.

1. The happines of the godly whose conversation is described, & their prosperity, like a fruitfull tree. 4. The contrary course of the wicked, for which they and their way doe perish.



Blessed is the man,  
that doeth not walk,  
in the counsel of the  
wicked; nor stand in  
the way of synners:  
nor sit, in the seat of  
the scornful. But,

2. *hath* his delight, in the law of Iehovah:  
and in his law doth he meditate, day  
3. and night. And he shalbe, as a tree,  
planted by brooks of waters; which  
shal give his fruit, in his time; and his  
leaf shal not fade: and whatsoever he  
4. shal doe, shal prosper. Not so, the  
wicked: but as the chaff, which the  
5. wind driveth it away. Therefore, the  
wicked shal not stand up, in the  
judgement: and synners, in the as-  
6. sembly of the just. For Iehovah  
knoweth, the way of the just: and the  
way of the wicked shal perish.

### Annotations.

THE Book of Psalmes } so our Lord  
himself intitleth it, Luk. 20. 42. but  
the Hebrew title *Tebillim*, signifieth  
Hymnes or Praises. According to the  
Greek, it is called the *Psalter*.

Verf. 1. O Blessed } or O Happy, or

*Welfare* the man. A joyfull acclamation  
for the mans welfare and felicities, as go-  
ing right forward, and so having good suc-  
cess. Contrary hereunto is *Woe*, or *A-  
las*, Eccles. 10. 16, 17. Luk. 6. 20. 24. This  
word *Ashrei* in the Hebrew, is alwayes  
applied to men, and so differeth from an  
other word, *Barni*, blessed; which is ascri-  
bed both to God and men, Psal. 113. 15. 18.  
the contrary wherto is, *cursed*, Psal. 37. 22.

*doth not walk* } or, *hath not walked*. But  
the time past, and time to come, are in the  
Hebrew often used for 10. expresse contin-  
ued actions: *Walking* signifieth once  
conviction, both touching faith & works,  
Psal. 119. 1. Gen. 5. 24. compared with Heb.  
11. 5, 6. 2 Pet. 2. 10. Jud. 11. To *walk* in the  
counsel of any, is either to doe as they ad-  
vise and suggest, as did Ahaziah, 2 Chr. 22.  
3; 4, 5. or by imitation to doe like others  
before; as did Israel, Mich. 6. 16. But in  
every respect, the *counsel* of the wicked  
should be far from us, Job. 21. 16. & 22. 18.

*Wicked* } that is; *ungodly*: so our English  
word meaneth, being made of the old  
Danish *wgudelig*: or we may call them ac-  
cording to the originall, *Restless, turbulent,  
unjust, ungracious*. The Hebrew *tsabhaug*,  
signifieth *restless*, and is opposed to *quies-  
ces*, Job 34. 29. Such men are without  
peace in themselves, and seek to disturb  
and molest others, Prov. 4. 16. likened  
therefore to the raging sea, Isa. 57. 20. 21.  
And because for their evill deeds they  
are often brought forth to judgement, and  
condemned: therefore is this name given  
to condemned persons, Psal. 109. 7. Job 27. 7.  
And as to *make just*, or *justise*, is to acquit  
or absolve in judgement, Psal. 51. 3. so, to  
*make* or pronounce *wicked*, is to condemn,  
Psal. 37. 33. and 94. 21. Demerit. 25. 1.

*Way* ] track, or trade. This word also significeth any religion, doctrine, manners, actions, administration, or course of life, *Psal.* 5. 9. and 25. 4. and 86. 11. *Act.* 18. 25, 26. and 22. 4. 2 *Pet.* 2. 2. 15. 21. *Synners* ] or misdoers, erroneous, enormous. Though there is no man just on earth, that doeth good and sinneth not, *Ecc.* 7. 22. yet such are usually called sinners, as be given to vice, and have the course of their life, evil. *Gen.* 13. 13. 1 *Sam.* 16. 18. *Psal.* 26. 9. and 104. 36. *Mat.* 26. 45. *Luk.* 7. 37. *Iob.* 9. 26. 31. In this respect, they that are born of God, are sayd, *not to syn*, 1 *Iob.* 3. 2. and Solomon opposeth the sinner to the good man, *Ecc.* 9. 2. See the note on *Psal.* 4. 5. *not sit in the seat* ] or, *and hath not fusion*, &c. To sit is to abide, continue, dwell, *Psal.* 2. 4. and 101. 6, 7. and 132. 14. or to company, and have familiarity with any, *Psal.* 26. 4, 5. And the originall *moshab* here Englished *seat* is diversely used, as, for a seat or chaire to sit on, 1 *Sam.* 10. 25. *Iob.* 29. 7. (which noteth authority,) sometime an habitation or dwelling, *Psal.* 107. 4, 7. and 132. 12. sometime an assise, session, or assembly, *Psal.* 107. 32. And so may it be here taken, for the assembly of the scornfull, and their societie, as the Chaldee version explyneth it.

*The scornful* ] *Grand-rhetorical mockers: Losers.* The word importeth pride; as, the Lord scorneth the scornners, *Prov.* 3. 34. that is, resisteth the proud, *Sam.* 1. 6. 1 *Pet.* 5. 5. It implieth also eloquence, often used in mocks, *Iob.* 16. 10. The Greek translateth them *pestilent*; they are of the worst sort of sinners, which admit of no reproof; therefore it is sayd, *Rebuke not a scorner, lest he hate thee*, *Prov.* 9. 7, 8.

2 *Verf. 2. Habb his delight* ] or *his pleasure is.* *Law* ] or *doctrine*. See the notes on *Psal.* 19. 8. *Iehovah* ] or *the Lord*; as the Greek, and the new Testament usually expresseth it. The opening of this name, see on *Psal.* 83. 19. and *Gen.* 2. 4. *doth meditate* ] or *shall meditate*: that is, usually meditatesth. This word importeth, studie and exercise of the mind, which often bursteth out into voice. It is used

for musing in the mind or hart, *Prov.* 24. 2. *Isa.* 33. 18. for muttering with the mouth, that which the hart mindeth, *Psal.* 2. 1. and 37. 30. *Prov.* 8. 2. *Isa.* 19. 3. but with a low imperfect voice, *Isa.* 8. 19. *day and night* ] or, *by day and by night*, that is, continually.

*Verf. 3. Brooks* ] or, *becky, riverets*: in Hebrew called *Plagin*, that is, divisions or partitions; being little streames derived, either from a great river, as *Psal.* 46. 5. or from a vwell or fountain, as *Prov.* 5. 16. or from any other head, *Iob.* 29. 6. In hot countries they use to plant gardens, neer vwell-springs of water; from which the husbandnā deriveth many little becks or riverets, to run on the roots of the trees set in a row; whereby they are moistned and made fruitfull. See *Ezek.* 31. 3, 4. *Ecc.* 2. 6. According to this, Christ is called the fountain of the gardens, that is, of the Churches, *Saig.* 4. 15. Also in *Ier.* 17. 8. the godly man is likened to a tree planted by waters, which thrusteth out his roots by the river, and feelteth nor when the heat comteth, and careth not for the year of drought, nor ceaseth from making (or yielding) fruit, *in his time* ] that is, *in due time or season*; so *Psal.* 104. 27. and 145. 15. *Levit.* 26. 4. The Chaldee translateth, *whose fruit is ripe in his time.*

*whatsoever he shall doe* ] or *all, that is shall make*; or *yield*: meaning the tree, the resemblance of the man. For a tree is sayd to make fruit, when it beareth or yieldeth it, *Ier.* 17. 8. So in *Mat.* 3. 8, 10. where men are neer, and their works fruits, which they make or yield. *Shall prosper* ] or *thrive*: and so be of good use. And this is in a tree, when the fruit is for meat: and the leaf, for medicine; as *Ezek.* 47. 12. The just mans fruit, is the fruit of the tree of life, *Prov.* 11. 30. So the Chaldee (in the *Masoret* Bible) calleth this tree here spoken of, the tree of life.

*Verf. 4. driveth it away* ] or *tosseth away*: therefore the Chaldee, for wind, translateth *whirlwinds or tempest*; and in *Iob.* 21. 18. it is sayd, such are as chaff, that the tempest strai-  
teb



1<sup>st</sup> way. Compare also *Psal* 35. 1. *Hof*. 13. 3. The word *it*, is added for vehemencie sake, and may be omitted in our English, & it is sometime in the Hebrew, 2 *Chron*. 28. 3. compared with 2 *Kin*. 24. 3. yet such manner of speeches the Greek also in the new testament useth, *Rev*. 7. 2. 9.

5 *Verf*. 1. *stand up* ] or *ris: up*; *confist*, *stand* sure: *oppoied* to *bending* or *falling down*, *Psal*. 18. 39. and 20. 9. God is he that riseth up to judgment, *Psal*. 76. 10. and men doe *stand* or *fall* therein, when they are justified or condemned. See *Mat*. 22. 41. *Rev*. 6. 16. So the Chaldee (in the Masorites Bible) expoundeth it, they shall not be justified in the great day of judgment.

and sinners ] to weete, shall not stand up. The former denyall, *not*, is again to be understood: as in *Psal*. 9. 19.

6 *Verf*. 6. *knoweth* ] or *acknowledgeth*. This word also importeth regard and care of; as, the just man *knoweth*, (that is, regardeth) his beasts life. *Prov*. 12. 10: so *Iob* 9. 21. 1 *Thes*. 5. 12. *Allin* to approve, or allow: as *Psal*. 101. 4. *Rom*. 7. 11. 1 *Iob*. 3. 2. And as Gods knowledge of his, implyeth their election, 2 *Tim*. 2. 19. so his not knowing, of the wicked, implyeth their reprobation. *Mat*. 25. 12. and 7. 23. shall perish ] or, be done away, decay, be lost. To this way of the wicked, which perisheth; is opposed the good way, which is everlasting: wherein David desired God to lead him; *Psal*. 139. 24.

Princes doe plot together: against Jehovah, and against his Christ. Let vs break, their bands: and cast, their cords from vs. He that sitteth in the heavens laugheth: the Lord, mocketh at them. Then wil he speak vnto them in his anger: and in his wrath, he wil suddainly trouble them. And I, have annoyed my King: upon Sion, the mountayn of my holynes. I wil tel, the decree: Jehovah, sayd vnto me, thou art my Son; I, this day begat thee. Ask of me, and I wil give the heathens, for thine inheritance: and the ends of the earth, for thy firm-possession. Thou shalt roughly rule them, with a rod of yron: as the vessel, of a potter thou shalt scatter them in peeces. And now ye Kings be prudent: be nurtured, ye Iudges of the earth. Serve ye Jehovah with fear: and be glad, with trembling. Kysse ye the Son, lest he be angry, and ye perish in the way, when his anger shall burn suddainly; Blessed, are al that hope for-safetie in him.

## Annotations.

4 **W**HY ] or, For what? David was the writer of this Psalm, (as the Greek prayeth this title, *Psal* of David;) and he beginneth with murrailling at the rage and folly of the Iewes and Gentiles, in persecuting Christ and his Church, *Mat*. 4. 21, &c. And as David himself was a figure of Christ in his kingdome, and a father of him according to the flesh: so suffered he th: like opposition, at the hands of his own people, and of the nations round about him, 2 *Sam*. 2. 10. and 3. 1. and 5. 17. and 10. 6, 7, &c. *Thumtiously* 142 ] or, *boisterously*.

## PSALME II.

1 David prophesieth, of the rage of Iewes and Gentiles against Christ. 4. Gods wrath against them so. 6. Christ is established King. 7. declared to be the Son of God, 8. heyr and ruler of the world. 10. Kings are exhorted to submit unto him.

1 **W**Hy, doe the heathens tumultuously rage: and the peoples, meditate vanitie? The Kings of the earth, set them-selves; and the

together, convene with rage and uprore, tumultuously. This word is also used in Danieles. *Dan. 6. 6. 11.* and after in *Psal. 64. 3.* The Greek *ephraxan* whereby the holy Ghost translateth it, *Act. 4. 25.* denoteth rage, pride and fiercenes, as of horses that neigh and rush into the battell, [peoples] or nations: under these names, are comprehended the Jewes with the Gentiles, *Act. 4. 17, 28.* meditate vanity, matter a vain or empty thing, which shall have no effect. And here the Hebrew changeth the time (as it doeth very often elsewhere,) *will meditate*, noting by such phrase a continuance of the action, as they that did still or usually meditate vain things. But the holy Ghost in *Act. 4. 25.* keepeth like time here, as before: whose example I follow, according to the propriety of our tongue. So after in this Psalm, and many other. The Hebrew text it self sometime doth the like: as *Isa. 37. 33.* compared with *1 King. 19. 33.* See the notes on *Psal. 18. 7.*

Verf. 2. *See themselves* ] or present themselves: *will stand up*: noting a setled purpose in the hart, with a standing up in person, to do the same, *1 Chron. 11. 14.* [princes] *enlers*, or privy counsellors, subtil, prudent, and employed in making decrees, *Prov. 3. 15.* next therefore in place to Kings, and joynted with them, as here, so in *Judg. 1. 3.* *Hab. 1. 10.* *Prov. 31. 4.* [plot] *conspire*: or, are founded, that is, have their foundation, plot, or groundwork layd: as *Exod. 9. 18.* *Isa. 44. 28.* and this by assembling and consulting, and is therefore interpreted, *gathered together*, *Act. 4. 26.* So the Chaldee translateth it, *conspire* (or joynted together) *to rebell before the Lord, and to fight against his Anointed.* Christ ] or Anointed: in Hebrew, *Maschiach* or *Messias*, which word, though it be generall for the ancient Kings, and Priests, and Prophets that were anointed with oil, (*Psal. 89. 21.* and *105. 15.* *Isa. 45. 1.* *Numb. 3. 3.* *1 King. 19. 16.*) yet is it principally, the name of the Son of God, our Saviour, *Mat. 2. 2. 15. 26.* who was known in Israel by

the name *Messias*, *Sol. 1. 47* and *4. 25.* and among Greeks, by the name *Christ*: of whom we hat before in his name, are also called *Christians*, *Act. 11. 26.* because we have an Anointed from him that is holy, *1 Joh. 2. 20. 27.* himself being first anointed with the Spirit, and with the oil of gladnes above his fellows, *Luk. 4. 18.* *Psal. 45. 8.* Of him is this Psalm interpreted by his Apostles, saying: *Of a truth, Lord against thy holy Child Iesus, whom thou anointedst, gathered were both Herod and Pontius Pilate, with the nations and peoples of Israel, to doe whatsoever thy hand and thy counsell had fore-determined to be done.* *Act. 4. 27, 28.*

Verf. 3. *their bands* ] These were signes of subjection, *Jer. 27. 2, 3. 6, 7.* And thus the Kings and nations speak, refusing to serve Christ, though his yoke be easie, *Mat. 11. 29. 30.* *Jer. 5. 5.* The Hebrew phrase *mis*, importeth *their bands*, and *his*: speaking of the Father and the Son joyntly, and of the Son in special: but *he that honoureth not the Son, honoureth not the Father which sent him*, *Joh. 5. 23.* So in the verse following, *the Lord macketh at them and at him*, meaning them all joyntly, and each severally. The like manner of speech see in *Esa. 53. 8.* and *44. 25.* *Lam. 4. 70.* *Psal. 5. 12.* and *13. 7.* and *42. 14.* and *59. 9.* *Joh. 23. 19.* *Exod. 15. 15.* *Deut. 32. 23. 32. 35. 37.* [cords] or ropes: *thick twisted bands*: signes also of subjection and restraint, *Joh. 39. 13.* *Ezek. 4. 8.* and sometime of love, *Hos. 11. 4.*

Verf. 4. *The Lord* ] in Hebrew *Adonai*: which in this form is the peculiar title of God; having the form plurall, and vowels of *leborah*: mystically signifying *my Sayer*, or *my Sufferers*, *my Pillars*. And where in one place *Adonai* is used: another speaking of the same thing hath sometime *leborah*: See *Psal. 17. 10.* with *Psal. 102. 4.* It cometh of *Aden*, a base or Pillar which sustenteth any thing. The Chaldee translateth it, *the Word of the Lord*: that is the title of Christ, *Joh. 1. 1.* *Rev. 19. 13.* Our English word *Lord*, hath much like force, being contra.ined of the old Saxon *Laford*, or *Hlaeford*, which cometh of *Laef*, to *susteyn*,

*lusteyn, refresh, cherish.* *macketh* will-  
work, *decide*. This implieth both their sol-  
ly; their punishment for it; & how God will  
leav them helples in their misery. *Psal. 55.*  
9. *Prov. 1. 26. 28.* It is spoken of God, af-  
ter the manner of men, that he *luzbeth*,  
*macketh*, is *angrie*, and the like; not that he  
hath such passions as men; but because he  
doeth such things as men use to doe whe  
they are moved with such passions: and  
as the Hebrew Doctors say, *The Law speak-  
eth* (of God) according to the language of the  
junior of Adam. See the annotations on  
*Gen. 6. 6.*

5 *Verf. 5* *anger* me, outward in the face,  
*grame, grimmes* or *seivenes* of countenance. The  
original *aph* signifieth both the Nose by  
which one breatheth, *Psal. 115. 6.* and *Ang-  
er* which appeareth in the snuffing or  
breathing of the nose; as Saul is sayd to  
*breath out threwnings and slaughter*; *Act. 9. 1.*  
The circumstances of the text, will shew  
which of the two is meant; though some-  
time it is doubtful, as *Psal. 138. 7.*

*wrath* serves ire, *inflamed, dispicafare*. This  
word *Charon*, noteth burning or inflammation  
of choler, sometime of greiv; *Gen. 4. 5. Ion.*  
4. 10. sometime of other affections; *Nehem.*  
3. 20.

*suddenly trouble* or *vex*, *apall*,  
*fright*; *make them to start*. It noteth hastines  
of fear and trouble; opposed to firm staydnes.

6 *Verf. 6* *And* [ ] The word *And* is here  
a signe of indignation styrred; as was in  
the Apostle, when he sayd, *And firste thou  
to judge me &c.* *Act. 13. 3.* or *and*, may be  
used here for *but*; as in *Gen. 42. 30. Isa. 10. 20.*  
and often other where.

*have anoynted* or *poured-out*, that is, *ordained, autho-  
rized*: by powring out the oil of the spirit,  
the oil of gladnes, as is noted on *verse 2.*  
Of this word *Nasie* that signifieth to shed  
or pour-out, *Nasick* is used for a governor,  
or one in autoritie, *Psal. 83. 12. Is. 13. 27.*  
*Act. 1. 5. Dan. 11. 8.* According hereto,  
the wisdom of God sayth *Prov. 8. 23. I  
was anoynted* (or *authorized*) *from everlasting.*  
In David Christs figure, this was out-  
wardly performed, when he was anoynt-  
ed King, with oyl. *2 Sam. 16. 1. 13. & 2*

*Sam. 2. 4. & 5. 3.* upon *Sion* or, over  
*Tijon*: the name of an high mountayn in  
Ierusalem, on top wherof was a strong  
fort, which the hethen Iebusites kept by  
force from Israel, til Davids dayes; *Ios. 15.*  
63. *2 Sam. 5. 6. 7.* but he took it from them,  
fortified it, & caled it Davids city; *1 Sam. 3.*  
11. 4. 5. 7. Near unto this was mount *Mori-  
jah*, wheron Solomon built the Temple,  
2 *Chron. 3. 1.* Hereupon Ierusalem was  
caled the *holy city*, *Nehem. 11. 1. Isa. 52.*  
1. & 48. 2. *Mat. 4. 5.* with *Luk. 4. 9.* and  
*Sion* is named the Lords *holy mountayn*, *Ios.*  
3. 17. which he loved, *Psal. 78. 68.* from  
which the law should come forth, *Isa. 2. 3.*  
and where he would dwell for ever, *Psal.*  
132. 13. 14. Therefore was it a figure of  
Christs Church, *Heb. 12. 22. Rev. 14. 1.*  
*Isa. 60. 14.*

*mountayne of my holynes.* or my mount of holynes, that is my holy mount,  
as the Greek turneth it. So the Temple of  
Gods holynes, *Psal. 79. 1.* and praple of his  
holynes, *Esa. 53. 18.* And in speech to De-  
niel, Ierusalem is caled, the city of his holy-  
nes, that is, his holy cite, by him so esteemed  
and regarded, *Dan. 9. 14.* Such Hebrew  
phrases, because they are more forceible,  
the Apostles often used in Greek, to inure  
the Genriles with them: as Christ is cal-  
ed the Son of Gods love, that is, his beloved  
son, *Col. 1. 13.* our Lord, *Isa. Christ of glory*,  
that is, our glorious Lord, *Isa. 2. 1.* and ma-  
ny the like.

7 *Verf. 7* *I wd-tell.* telling, is often used  
for preaching, declaring, shewing: as *Psal. 22.*  
23. with *Heb. 2. 12. Exo. 9. 16.* with *Rom.*  
9. 17. So hereby Christ noteth his pro-  
phetical office.

*the decree* [ ] Here the  
Hebrue *el*, seemeth to be used for *et*: as *el*  
*haderech*, 2 *Chron. 6. 27.* is the same that  
*et* *haderech*, 1 *King. 8. 36.* we may also  
read it thus, *I wd-tell of the decree*, *el* being  
many times used for *of*: as *Gen. 10. 2. Job.*  
42. 7. 2 *King. 19. 32. Lev. 51. 60.* So the  
Greek pros (answering to the Hebrew *el*)  
is used for *of*, or concerning, *Heb. 1. 9. & 4.*  
13.

*decree* [ ] prescript-law or statute: the  
Greek translateth it the ordinance of the  
Lord; the Chaldee, the covenant of God. The

Hebrue Chok, usually denoteth the rules decrees and ordinances about Gods worship, as the decree of the passover, Exod. 12. 24. 43. the decree of dressing the lamps, Exo. 27. 21. of the Prejests office and garments, Exo. 29. 9. of their walking, Exod. 30. 21. of the sacrifices, Lev. 3. 17. & 6. 18. 21. and many other things about Gods service. So may it here be taken, that Christ preacheth the decree or rule of his calling to the office of priesthood, as the Apostle gathereth from this place, Hebr. 5. 5. or of serving God, fulfilled of us be sayth and obedience to his gospel, when these legal ordinances had an end. John 4. 21. &c.

thou art my son] Though holy men be called the Sons of God, Deut. 14. 1. 1 John. 3. 1. and likewise Angels, Job. 1. 6. & 38. 7. yet is this title natural & peculiar to our Lord Iesus, the onely begotten of the Father; whereupon the Apostle sayth, to which of the Angels, sayd he this at any time? Heb. 1. 1. The word *art*, is supplied by the Apostle, in Act. 13. 33. the like is sometime in the Hebrue text it self; as True was the word, 1 King. 10. 6. which in 2 Chron. 9. 5. is, True the word: so, Thou leading out, 1 Chron. 11. 2. Thou wast leading out, 2 Sam. 5. 2. Also in the Greek of the new Testament, Sommer neer, Mat. 21. 32. Sommer is neer, Luk. 21. 30.

I, this day] or, to day begat thee. The word *this*, is often omitted in the Hebrue; as Deut. 1. 4. 8. 39. & 5. 13. & 26. 17. 18. and often is expressed, as Deut. 2. 25. 30. & 4. 20. & 26. 16. & 27. 9. Of this poynt, thus speaketh the Apostle: Touching the promise made to the Fathers, God hath fulfilled it unto us their children, in that he raysed up Iesus, as it is written in the second Psalm, Thou art my son, & this day beget thee. Act. 13. 32. 33. See also Rom. 1. 4. & Heb. 5. 5. where Christs calling to be our High-priest, is from hence proved.

Verf. 8 for thine inheritance] or, to be thine inheritance. This noteth the subjection of the nations, to the son of God; as the like manner of speech importeth; Esa. 14. 2. Zeph. 2. 9. Levit. 25. 46. Hereupon Christ is called heyr, that is, Lord of all: H. b. 1. 1. See

Psalm 82. 8. Ier. 49. 2. for thy firm possession] or, to be thy tenement: to have and to hold. It implieth Christs government of the world; and so the Chaldee expoundeth it, the dominion of the ends of the earth, for thy possession. The word *for*, or some such like, is here to be understood; and sometime the Hebrue expresseth it: as the house, 1 King. 7. 51. in sted of for the house, 2 Chron. 5. 1. Servants 1 Chron. 18. 6. in sted of for Servants, 2 Sam. 8. 6. and sundry the like.

Verf. 9 roughly rule them] or, brise, crush them. The word signifieth to intrat evil, or rigorously: and this is meant of Christs enemies. potter] or former of the clay: this signifieth their utter destruction; for a potters vessel, broken, cannot be made whole again. Ier. 19. 11. Esa. 30. 14. So in Dan. 2. 44. it is prophesied, that Christs kingdom should break in pieces and consume all those kingdoms; and it shall stand for ever.

Verf. 10. be prudent] be skilful, or, be have your selves skilfully, prudently, wisely.

be nurtured] or, restrained, chastised, disciplined: and so the Chaldee translateth, receive chastisement ye governors; (the Greek sayth, all ye judges) of the earth.

Verf. 11 be glad] This word signifieth open and manifest joy, exultation, or outward glee. Gladnes and trembling are here joynd together, as fear and joy; Mat. 28. 8. The Greek sheweth in whome this gladnes should be, saying, shew gladnes unto him; the Chaldee translateth, pray with trembling.

Verf. 12. Kisse the son] Kissing, was used in sign of love and of obedience, Gen. 41. 40. 1 Sam. 10. 1. it was used also in religion and divine worship, 1 King. 19. 18. Hof. 13. 2. Job. 31. 27. All these are due to Christ: but Iudas betrayed the son of man with a kisse. Luk. 22. 48. The Greek translateth, receive nurture (or instruction) and the Chaldee, Receive doctrine; both are implied in Kissing of the Son: Prov. 24. 26. perish in the way]

or, from the way. To perish or be lost in the way, importeth sudden destruction, whiles they are doing their actions; so perish from the way, is to wander or loose the right way, and not know whither to goe. So

Deut.

Dent. 32.28. perishing in (or from) counsels, is to be void of comfort, not knowing what to deliberate. The Chaldee translateth it, and ye loost the way: the Greek, and ye perist from the just way.

when his anger shall] or for his anger will burn: or, his angry countenance. [suddenly] or, very soon: or a very little: this manner of speech sometime meaneth a short time, speedily, Psal. 81. 15. Isa. 26. 10. 2 Cor. 12. 7. sometime, a little dead; as Isa. 1. 9. The Greek here turneth it, soon or suddenly. See also Psal. 8. 6. *that hope-for safety*] or, that shroud; that rely confidently, that betake themselves for refuge and safety unto him. For, he is made the author of eternal salvation, to all that obey him, Heb. 5. 9.

## PSALM. 3

1 David in Absalom's rebellion, complaineth to God of his many enemies. 4 Comforteth himself in Gods protection. 6 testifieth his faith in the Lord: 9 Prayeth for his deliverance; 8 and a blessing upon Gods people.

A Psalm of David, when he fled from the face of Absalom his son.

**I**ehovah, how many are my distressers! many, that rise-up against me. Many, saying of my soul; *there is no salvation, for him in God* Selah. But thou Iehovah, art a shield about me: my glory, and the lifter-up of my head. With my voice, I called unto Iehovah: and he answered me, from the mountayn of his holynes Selah. I lay-down, and slept; I waked-up, for, Iehovah susteyned me. I wil not fear, for ten-thousands, of people: which round-about, doe set against me. Rise up, Iehovah; save me, O my God; for thou hast smitten all mine enemies on the cheek bone: thou hast broken the teeth, of the wicked.

To Iehovah the salvation: upon thy people, thy blessing Selah.

## Annotations.

**A** Psalm] called in Hebrue *Mizmor*, which hath the significati<sup>o</sup>n of *pruning* or *cutting-off* superfluous twigs: and is applied to songs made of short sentences or verses; where many superfluous words are cut away. There be three kinde of songs mentioned in this book; 1 *Mizmor*, in Greek *Psalmos*, 2 *Psalm*, 2 *Tehillah*, in Greek *hymnos*, 2 *hymn* or *Prayse*: 3 and *Sbir*, in Greek *Ode*, 2 *song* or *Laur*. All these three the Apostle mentioneth together, when he willet us to speak to our selves with *Psalmes*, or *hymns*, or *spiritual songs*: Ephe. 5. 19. of David] or to David: and so after in this book usually. But the

Hebrue speech useth these indifferently; as *Isaias*, 1 Kings. 11. 15. and *Isaias*, 2 Chron. 23. 14. *Lammagbushloth* & *banmagbushloth*, Psal. 110. 1. & 121. 1. So, the sword of Iehovah *Isai*. 47. 6. the prophet of Iehovah, 1 King. 22. 7. 2 King. 3. 11. and many the like. So in the Greek, *Disciples* to *Isai*, Mark. 2. 18. and *Disciples of Isai*, Mat. 9. 14. or one and the same, *from the face*] or *presence*; or *for fear of*: So the woman fled from the face of the serpent, Rev. 12. 14. Of Davids flight, it is thus written; *Then David sayd to all his servants that were with him in Jerusalem: Rise up and let us flee, for we shall not escape els from the face of Absalom: make speed to depart, lest he come suddenly and take us, and bring evil upon us, and smite the cry with the edge of the sword. So the King departed, and all his household after him.* 2 Sam. 15. 14. 16.

*his son*] David having synned in defiling Bathsheba, and killing her husband Uriah; 2 Sam. 11. was threatened therfore of God, that he would raise up evil against him, out of his own house, 2 Sam. 12. 11. which was fulfilled in this rebellion of Absalom.

v. 2 *how many are*] or *how multiplied are*. For, the conspiracy was great, and the people multiplied sit with Absalom: 2 Sam. 15. 12.

3

Verf. 3 *Muny saying* or *How many doe say* of my soul that is, of me; my life: concerning me: or, as my soul, and so the Greek translateth it. no saluation] or, no mercy saluation: no healing, help or deliverance at all. The Hebrue hath a letter more then ordinary, to increase the signification. The like is in many other places; as *Psal.* 44. 27. & 92. 16. & 94. 17. & 63. 8. & 125. 3. *Iob.* 5. 16.

God] in Hebrue *Elohim*, which is the first name whereby the creator of all, is called in scripture, *Gen.* 1. 1. See the annotations there. And it is in the plural number, to signify the myserie of the Trinitie in the vnitie of the Godhead; and therefore is joynted commonly with other words of the singular number, and sometime of the plural; indifferently, as *Elohim* he went, *1 Chron.* 17. 21. and *Elohim* they went *1 Sam.* 7. 13. See *Psal.* 58. 12. It is sometime used (though more seldom) in the form singular, *Eloah*, *Psal.* 18. 31. &c. And it may be derived eyther from *Al*, which signifieth *Mighty*; and so by increase of the word, the signification is increased, *Mos* mighty or the *Almighty*: or from *Alah* to *adore*; because of the covenant, oath, and exsecration, wherewith we are bound unto God; according to that in *Dent.* 29. 12. 14. 19. *Nehem.* 10. 29. *Eccle.* 8. 2. This honourable name is also given to *Angels* *Psal.* 8. 6. and to *Magistrates* *Psal.* 82. 1. 6. because God hath communicated with them his word. *Ieru.* 10. 34. 25. *Selah*

This Hebrue word signifieth *Elevation*, or *lifting up*; whether of the mind, to mark, or of the voice to streyn it; or of both. And for the matter, it seemeth to import an asseveration of a thing so to be, and an admiration therat. For the manner, it is a note of singing high: and therefore is used onely in plalmes and songs, and alwayes at the end of verses, excepting some few places, *Psal.* 55. 20. & 57. 4. *Iub.* 3. 3. 9. where it is set in the mids. The Chaldees paraphrass, and some other Hebrues have turned it, *For ever*. Our Doctors of blessed memorie have sayd, that every place where it is written, *Nefach*, *Selah*, and *Chued*:

there is no ceasing (or end) of that thing: sayeth R. Menachem on *Lev.* 25. The Greek version, maketh it a musical notation, *Diapente*.

V. 4 a shield about me] or for me: that is, a protector, a defender. So *Gen.* 15. *Dent.* 33. 29. *Psal.* 34. 12. glory] or honour, which in the Hebrue hath the signification of weightiness or gravity; which the Apostle fixeth to respect, mentioning the eternal weight of glory, *2 Cor.* 4. 17. David here calleth God his glory, who had advanced him to kingly dignity; such as our Saviour calleth glory: *Mat.* 6. 29.

the lifter up] or exalter of my head: that is, givest me victory, honour, and triumph. So *Psal.* 27. 6. & 110. 7.

V. 5 be assured:] or heard: but to assure is to certify by some meanes, that he heareth; as by help or deliverance from danger, *Psal.* 22. 22. *Isa.* 41. 17. (to assure by syre, *1 King.* 18. 24.) therefore it importeth more then bare hearing: *Isa.* 30. 19. & 58. 9. The Chaldees translateth, be received my prayer, from the mountaine of the house of his sanctuary for ever.

V. 6 I say down ere] This speech denoteth safety and security from danger and dread of evil. *Levit.* 26. 6. *Iob.* 11. 19. *Psal.* 4. 9. *Ezek.* 34. 25. *Prov.* 3. 24.

V. 7 doe set] to weat themselves in leter, or in battel-ray; or set their engines. So *Esa.* 22. 7.

V. 8 on the cheek bone] a signe also of reproch; as *Iob.* 16. 10.

V. 9 To Jehovah the saluation] to weat, in; or belongeth; or, Of Jehovah is saluation, help, or deliverance. So *Prov.* 21. 31. *Jon.* 2. 29. Also *Rev.* 7. 10. and 19. 1. The salvation to our God. Like speeches are, *Holmes*: to Jehovah *Exod.* 28. 36. To Jehovah the name: *1 Sam.* 17. 47. To Jehovah the earth, *Psal.* 24. 1. and many the like. The Chaldees sayth, From before the Lord is redemption: the Greek, Of the Lord. the lifter up.] This word, when it is spoken of God towards man, (as in this place) signifieth a plentiful bestowing of good things, earthly or heavenly. *Gen.* 24. 35. *Dent.* 28. 2. 3. 4. &c. *Eph.* 1. 3. *Gal.* 3. 8. When it is spoken of men to-

wards



wards God, it betokeneth praise or thanksgiving, by word or deed, Deut. 8. 10. Psal. 103. 1. 2. Luk. 1. 64. & 2. 28. And that which is *Mach. 26. 26.* is called blessing: in Luk. 22. 19. is called thanksgiving. When it is spoken of men towards men, it signifieth sometime salutation, as Gen. 47. 7. 1 Sam. 12. 10. sometime, a gift, or a benevolence, as 1 Sam. 25. 27. 1 Cor. 9. 5. 1 Kings 5. 11. sometime a pronouncing (by way of prayer or prophetic) of good things in the name of God, as Gen. 14. 19. 20. Num. 6. 23. 24. In this signification, the *tefe* is blessed of the *greater*. Heb. 7. 7.

## PSALME. 4.

2 David prayeth to God for audience; 3 Reproverh his enemies for upbraidng him in vaine: 5 exhorteth them to repent. & trust in the Lord. 7 Gods favour more joyeth the hart, then all riches: 9 therein David secureth himself.

To the mayster of the musick on Neginoth, a Psalm of David.

WHEN I call, answer me, O God, of my justice; in distress, thou hast made roomth for me: be gracious to me, and hear my prayer. Sonns of men, how long shall my glorie be to ignominie; will ye love vanitie: wil ye seek, a lye Selah? But know ye, that Iehovah hath marvelously-separated, a gracious-sainct to him: Iehovah wil hear, when I call unto him. Be styrred, and syn not: say in your heart, upon your bed; and be still Selah. Sacrifice ye the sacrifices of justice: and trust, unto Iehovah. Many doe say, who wil cause vs to see good? lift thou up over us, the light of thy face Iehovah. Thou hast given joy in my hart: more then of the time when their corn, and their new-wine were multiplied. In peace

together, wil I lye-down and sleepe: for thou Iehovah alone, wilt seat me in confidence.

## Annotations.

TO the mayster, of the musick] or, To the overseer, to him that excelleth: the Chaldee translateth it, To sing. The original word *Menasfeth* signifieth one that directeth the continuance of any thing unto the end; or, the going forward with a work till it be overcome. 1 Chron. 15. 2. 18. 24. 25. 26. 27. 28. 29. and such as in 2 Chron. 2. 18. are called *Menasfethim*, masters; are in 1 Kings 1. 16. called *Rodem*, rulers. And in musick, there were Levites appointed for several duties, and some transfeck, to pipe, or to set forward, and be over the rest, 1 Chron. 15. 21. and these were such as excelled in the art of singing and playing on instruments, to whom sundry Psalmes are intituled, that by their care and direction, they might be sung excellently unto the end. Ther were in Israel, some Levites singers, that attended thereunto; and had no other charge. 1 Chron. 9. 33. on *Neginoth*] that is stringed instruments of musick, played on with the hand. See the note on Psal. 33. 3.

v. 2 *when I call*] or, in my calling, which the Chaldee expoundeth, In the time of my prayer, receive thou it of me. God of my justice] that is, my just God: author of my justice, and avenger of my just cause. in distress] or, in straightnes, thou hast widened or enlarged for me. prayer] appeal, intercession or intercession, whereby we refer the cause of our selves or others to the judgement of God, calling upon him, appealing to him for right, praying against condemnation, or the like. For the Hebrue word *Tephillah*, cometh of *Pittel* to judge or determine causes for which appeals are made, 1 Sam. 2. 24. and *Pethim*, are judges or Arbiters; Exod. 21. 22. whereupon, to pray, is in Hebrue *hithpattel*, as it were to appeal or present himself and his cause

unto the Judge: or to judge ones self.

3 Vers. 3 *Sonns of men* | Hereby is meant, Great men, the Hebrue being *ish*, which is the name of man in respect of his power & dignity: as appeareth after in *Psal.* 49. 3.

*Shal my glory be to ignominy* | or, will ye turn my honour, to defamation, slander and calumnie. God had promised David the honour of the kingdome, which Saul with his nobles, sought to defame, and caluminate, and so turn it to shame & reproch.

*will ye seek a lye* | or, ye seek a lye, or, deceiverable-falshood. Ye seek that which shal not come to pass. The Hebrue *Cazab* (here used) is such a lye, as deceiveth mens expectation. *Iob.* 40. 28. *Psal.* 87. 36. *Isa.* 58. 11. 2 *King.* 4. 16.

4 V. 4 *marvelously-separated* | or selected in wondrous sort; exempted as with some signe of excellencie; culled out. So God marvelously severed the Israelites from the Egyptians: *Exod.* 8. 22. & 9. 4. & 11. 7. See also *Psal.* 17. 7. *Exod.* 33. 16.

*a gracious saint* | or, pious, holy, merciful one: meaning himself. The Hebrue *Chasid*, (which the N. Testament in Greek calleth *hōstos*, that is pious or holy; *Act.* 13. 35.) signifieth one that hath obteyned mercy, goodness, pety, grace and benignity from the Lord; and is a gayn (after Gods example) pious, kind, gracious and merciful to others: *Nehem.* 13. 14. See *Psal.* 136. 1. *to him* | that is, his gracious saint; as the Greek explaineth it: or, referring it to the former, he hath separated to himself, a gracious man.

5 V. 5 *Be styrred* | or Be commoved; which may be understood, Be angry, Be greived or tremble: and the Chaldee addeth for him, meaning God. The original word *Regaz* noteth any stirring or moving. *Iob.* 9. 6. 25, to be moved or tremble with feare; *Psal.* 18. 8. *Deut.* 2. 25. *Isa.* 14. 9. to be moved with grief; 2 *Sam.* 18. 33. to be styrred with Anger; *Prov.* 29. 9. 2 *King.* 19. 27. 28. *Ezek.* 16. 43. This later the Greek here foloweth, saying, Be angry and syn not. and the Apostle hath the same words, *Eph.* 4. 26. *syn not* | or misdoe not. This word signifieth to miss of the way or mark: as in *Iud.* 20. 16: men

could sling stones at an hayres bredth, & not synn; that is, not miss: and *Prov.* 19. 2. he that is hasty with his foot, synneth; that is, misseth or swarveth. In religion, Gods law is our way and mark: from which when we swarve we syn. Therefore syn is defined to be Transgression of law; or vainswifner. 1 *Iob.* 3. 4.

*say in your hart* | that is, mind seriously what you doe, and what the end wilbe. Consider with your selves. The like phrase is in *Psal.* 14. 1. & 35. 25. *Mat.* 24. 43. *Rom.* 10. 6. *Rev.* 18. 7. *be still* | or silent, stay, pause; as 1 *Sam.* 14. 9. *Ios.* 10. 12. 13. By this word, is often meant in scripture a modest quietnes of the mind, the troubled affections being allayed. See *Psal.* 131. 2. & 37. 7. & 62. 2. *Lam.* 3. 26. The Chaldee paraphraseth thus; Say your request with your mouth, and your petition with your hart, and pray upon your bed, and remember the day of death for ever.

V. 6 *Sacrifice* | The word signifieth Killing or Slaughtering; as beasts were killed for offerings to God: figuring mans mortification, or dying to syn. *Psal.* 51. 19.

*sacrifices of justice* | such Moses speaketh of *Deut.* 33. 19. and David afterward, *Psal.* 51. 21. meaning sacrifices just and right, and in faith, according to the intendement of Gods law. Contrary to those which the prophet reproveth, *Mal.* 1. 14. So sacrifices of triumph, or joy, *Psal.* 27. 6. are joyfull sacrifices, offered with gladnes. And the way of justice, *Mat.* 21. 32. for a just, or right way. The Chaldee giveth this sense, Subdue your lusts, and it shalbe covenanted unto you, as a sacrifice of justice. *trust* | or, be confident, have stedfast hope, secure and firm confidence; and it is opposed to feeblerne, of minde, fear and doubt. *Isa.* 12. 2. *Prov.* 28. 1.

V. 7 *Many doo say* | Hebr. are saying: which may be turned doe say; as in *Mat.* 21. 23. *hoilegones*, saying; is in *Mark* 12. 18. *hoitines* *egonsi*, which say. *who wil cause us to see* | that is, to enjoy, or have the fruition of good: *Psal.* 50. 22. And this is the form of a wish; as David desired & sayd, *who wil give me drink of the water* &c. 1 *Chro.* 11. 37. and, *who wil give me wings as a dove*; *Psal.* 55. 7.



*Psal. 11. 7. and many the like.* *the light of thy face*] that is, thy *lightsome cheerful face* or *looks*: meaning Gods *favour, grace*, and the  *blessings* of knowledge, comfort, joy &c. that flow therfrom. This is in Christ, who is both the *Light* and the *Face* or *presence* of God, *Luk. 2. 32. Exod. 33. 14.* and the *Angel of his face*, *Isa. 63. 9.* According to this phrase, Solomon sayth, *for the light of the Kings face is life; and his favour, is as a cloud of the later rayne. Prov. 16. 15.* See also *Psal. 44. 4. & 31. 17. 21. & 67. 2. Job. 29. 3.*

8 *V. 8 hast given joy*] or *thalt give*; or *put joy*: so *giving* is used for *putting* often times. *Psal. 3. 2. & 40. 4. & 33. 7. & 69. 12. & 89. 20. & 39. 6. & 119. 110.*

*more then of the time:*] or *from of the time.* An Hebrue phrase, when the *signe of comparison* is wanting; as *Gen. 38. 26. Psal. 19. 11. & 130. 6.* The like is also in the *Greek tongue*; as *Luk. 15. 7. & 18. 4.* And of joy in harvest when corne is increased, see *Isa. 9. 3. Joel. 1. 11. 12.*

9 *V. 9 together*] that is, *with ye down and sleep both together*; not being disquieted with fear or care: see *Psal. 3. 6.* or *together* I and others with me. or, I my self wholly and alone. See the note on *Psal. 33. 15.*

*alone*] The Hebrue phrase is, *in loneliness*; or, *in solitariness*. And may be referred (by the distinction) to the Lord, who alone seateth his in safety: as *Deut. 32. 12.* or, to that which foloweth, *thou wilt seat me alone in safety*; Herein looking to Moses blessing *Deut. 33. 18.* where Israel dwelleth safely, alone; &c. so in *Num. 23. 9. Jer. 49. 41.* Thus it is a blessing to be alone from enemies: otherwise to be alone from freinds, is a note of affliction; as *Psal. 102. 8. Lam. 1. 1.*

*wilt seat me*] that is *cause me to sit, dwell or remain.* *in confidence*] or, *trustfully*; with hope: that is, *confidently* or *trustfully*; which by consequence meaneth, *securely, safely.* And this was a blessing promised in the law, *Levit. 26. 5. Deut. 32. 10.*

*prayer. 5 God favoureth not the wicked. 8 David professing his faith prayeth God to guide him. 11 to destroy his enemies, and to preserve the godly.*

To the mayster of the musk on Nechiloth; a Psalme of David.

1 **H**ear thou my words, Iehovah: 2  
3 vnderstand my meditation. At-  
4 tend to the voyce of my cry, my King  
and my God: for vnto thee wil I pray.  
Iehovah, at morning, thou shalt hear  
my voice: at morning wil I orderly-  
5 address unto thee, and wil look out.  
For, thou art not a God delighting  
6 wickednes: the evil, shal not sojourn  
with thee. Vaynglorious-fooles  
shal not set themselves, before thine  
7 eyes: thou hatest all that work payn-  
ful-iniquitie. Thou wilt bring to  
perdition, them that speak a lye: the  
8 man of bloods and of deceit, Iehovah doth abhor. But I, in the  
multitude of thy mercy, wil come in-  
to thy house: wil doe worship to-  
ward the pallace of thy holynes, in  
the fear of thee. Iehovah, lead me  
9 in thy justice; because of my inuiers:  
mak-streight, thy way before me. For,  
10 in his mouth is no certayntie; their  
inward part is woeful-evils: their  
throat is an open grave: their tongue  
they make-smooth. 11  
Condemn-thou-them-as-guilty, O God; let the  
fall, from their consultations: with  
the multitude of their trespasses,  
drive-thou-them-away: for they are  
12 turned-rebellious against thee. And  
rejoyce shal all that hope-for-safetie  
in thee, for ever shal they shewt, and  
thou shalt cover them: and they that  
love thy name, shal be glad in thee.  
13 For thou, Iehovah, wilt blesse the just-  
one:

one: as with a bukler, with favourable-  
acceptation thou wilt crown him a-  
bout.

### Annotations.

**N** Schibab] These (by the name) seem  
to be wind instruments, as flutes,  
trumpets, cornets &c. as Neginob ar  
stringed instruments, Psal. 4. 1. For Chabil  
is a Pipe Isa. 5. 11.

V. 2 my meditation] in Greek, my cry.

V. 3 Attend] or incline, namely, thine  
ear, as is expressed Psal. 10. 17. Prov. 2. 2.  
but often the word care is omitted, as  
here, so Psal. 61. 2. & 66. 19. & 86. 6. &  
142. 7. &c. wil I pray] or I doe pray;  
meaning, still, and usually.

V. 4 at morning] or, in the morning:  
which hath the name in the original  
tongue, of inquiring, looking & seeking early;  
and is therefore used for every first oppor-  
tune or fit time, both to pray for, & to  
receiv blessings, Psal. 88. 14. & 92. 3. &  
90. 14. & 143. 8. Here also the word at  
or in is to be supplied; as Beith a house, 2  
Chron. 26. 21. for bebeth, in a house; 2 King.  
15. 5. and many the like.

orderly-  
address] prepare, or settle in order; meaning  
eyther his person, as Job 33. 1. or his speeches,  
as Job 31. 14. look-out] or spy; as  
he that keeps watch and ward, expecting what  
God wil answer, as is playned, in Habak.  
2. 1. This noteth diligence, hope, and pati-  
ence: So, Mic. 7. 7.

V. 5 a God] or, a Mighty one: in He-  
brue El, the name of God, denoting his  
might or puissance: which therefore the  
Greek sometime translateth Iſchuros, Migh-  
ty; Psal. 7. 12. sometime Mighty-God, Isa. 9.  
6. but most commonly God: which the  
holy Ghost alloweth, Mat. 27. 46. & 1. 23.

delighting wickednes] or, that takest plea-  
sure in wickednes. By, wickednes, and evil,  
may here be meant also (by figure of  
speech,) wicked and evil persons. See Psal.  
36. 11.

suppares] or, be a guest with  
thee, meaning that an evil man should have

no intertainment, to be harboured as a guest,  
much less to have any abiding, or settled habita-  
tion with God. Here the word with, is to be  
supplied; as in the like Hebrue phrase,  
Psal. 94. 20. Gen. 30. 20. So in Exod. 9. 16.  
that I might shew thee; for, shew in thee; as  
the Apostle citeth it, Rom. 9. 17. the like  
is in Psal. 42. 5.

V. 6 Vain-glorious-fooles] or, mad-boast-  
ing-fools: calcd Hotehim, of balal, to extol,  
praise, glorify: which when it is of ones  
self, and immoderate, is *desape, folly*, and  
madnes. Hence is the word used, for mad,  
or *reving* with folly Eccles. 2. 2. 12. & 7. 9. &  
10. 13. Isa. 44. 25. So after in, Psal. 75. 5.  
& 102. 5. & 73. 3. The Chaldee calleth  
them *workers*.

that work] so the holy  
Ghost translateth it, Act. 13. 41. from Hab.  
1. 5. The Hebrue word signifying a wil-  
ling-working-out, perfecting, and practi-  
sing: as Psal. 7. 14.

painsful-iniquity]  
or, sorowful syn, *vayn anlensulnes*. The ori-  
ginal word *Aven*, which hath the signifi-  
cation of *pays* or *sorow*, is of large use, de-  
noting all *synful* and *unjust* affections, *actions*  
or *indeavors*, which cause *pays* or *sorow*, or be  
*paysfully* done: and is applied in special to  
*idolatrie*, joyned with *Tetraphem* or *image*,  
1 Sam. 15. 23. And *Beib-el*, that is, Gods  
house; is calcd of the prophets *Beib-aven*,  
an *Idols* house, or place of iniquity. Hos. 4. 15.  
& 10. 5. because *Ieroboam* had there set up  
false worship, 1 King. 12. 29. And in Isa.  
56. 3. he that blasphemeth *Aven*, or an *Idol*, is  
turged in Greek, a *blasphemer*. Thus *Po-  
ghuaki-aven*, be such as work, practise, or  
commit *idolatrie*, *superstition*, or other *syn* and  
*iniquity*, wherof comes *sorow*, *grief*, *miseric*,  
and at last *confusion*; how ever such evil  
workers, doo polish and trim their *acti-  
ons*; for they shalbe rejected *that work un-  
lensulnes* (boi ergaxomenoi teu anomian) Mat.  
7. 23. or are *workers* of iniquity, (boi ergatai  
tes adikias,) Luk. 13. 27. as this Hebrue  
phrase is by the Evangelists interpreted.  
The phrase is taken from Job, chap. 31. 3.  
& 34. 8. 22. The Chaldee translateth them  
that doe *fallshood*.

V. 7 Thou wilt bring to perdition] or wilt  
doe *quar*

doe quite away: wilt fordoe, or make perill:  
man of bloods] that is, bloody man, or  
murderer, as the Chaldee expoundeth it,  
the man that sheddeth innocent blood. When  
blood is used in the plural number, it usu-  
ally noteth murder or manslaughter, and the  
guilt sciowing it: as Gen. 4. 11. the voice of  
thy brothers bloods cryeth; 1 Chron. 22. 8. thou  
hast shed many bloods: so after in Psal. 9. 13.  
Or 106. 38 Or 51. 16. Sometime it signifieth  
natural uncleannes, as we are born in syn,  
or syn deserving death, Ezek. 16. 6. 9. I saw thee  
polluted in thy own bloods; &c. Hereto we  
may compare the Apostles speech, John 1.  
13. which are born not of bloods &c. A man of  
bloods, is one that is defiled therewith, or gives  
thereto: 2 Sam. 16. 7. Psal. 26. 9. Or 55. 24. Or  
59. 3. Or 139. 19. See the like phrase o-  
pened, Psal. 140. 11. and of deceit]  
that is, man of deceit, (as is expressed Psal.  
43. 1.) meaning the deceitful man, saytor, or  
impostor. So noting hereby the secret synner,  
as by the former speech, the open and vio-  
lent. Deceit, dolt, or guile, called in Hebrue  
Mirmah, is named of Ramah to heave or cast,  
or shoot with bow. And as warpen bowes,  
doe cast and shoot awry, and deceive the  
archer; Psal. 78. 57. so Impostors or men of  
guile doe first as it were lift up a man with  
vayn hope, that being disappointed he  
may have the more heavy overthrow.  
See 1 Chron. 22. 17. Gen. 29. 25. So in an-  
other phrase, to lift up the soul, signifieth,  
to deceive with vayn hope. Jer. 37. 9.

V. 8. mercy] or kindness, benignity in Chal-  
dee, goodness. See the note on Psal. 136. 1.  
thy house] or edifice: named in the He-  
brue of building, beith; in Greek, of dwelling,  
vikos; in English, of tuition, and custodie, a  
house; of the Almain hui, which is of hu,  
to defend. By house, here is meant Gods ra-  
bernacle called his house, 1 Chron. 9. 23.  
Mark. 1. 26. for the Temple was not built  
in Davids dayes. wil doe worship] or  
bow-down my self, in signe of honour.

toward the palace] for the worshippers  
entered not into the Sanctuary it self, but  
into the court-yard; and at the dore, offer-  
red their gifts. Psa. 116. 19. Levit. 1. 3. Heb.

9. 6. A palace, (Hital) is the name of Kings  
houses, Psal. 45. 9. 16. Prov. 30. 28. attributed  
to the places where Gods majestie was  
sayd to dwell, as the tabernacle, 1 Sam. 1. 9.  
Or 3. 3. the temple, 1 King. 6. 17. and be-  
ven it self, Psal. 11. 4. Micc. 1. 8.

V. 9. in thy justice] that is, in the religion  
or conversation set forth in thy law, called the  
pathes of justice, Psal. 23. 3. or, for thy justice  
sake. invinc] or spials; observers;  
that pry for evil. So Psal. 27. 11.

V. 10. no certainty] no certay; stable: bring no  
firm-truth; which one may trust unto: or  
no true word. his mouth] that is, the

mouth of any of them: which the Chal-  
dee explaineth thus, the mouth of the wicked  
men. inward part] properly, that which is  
necessity unto ibe: this the Greek translateth  
hart. And these in-parts are put for the  
thoughts, affections, purposes in them: as Psal.  
49. 12. woeful evils] harrowb the

original, signifieth wees, sorowes, heavy-  
anoyantes mischies and woeful events: so na-  
med of boi or bavab which signifieth woe.  
Ezek. 7. 26. they make-smooth]

or make-flattering; and consequently, deceit-  
ful, as the Greek translateth, which the  
Apostle followeth, Rom. 3. 13.

V. 11. Condemn-them-as-guilty] A-  
shum, is a guilt, syn or trespass; Levit. 4. 19.  
whereof the word here used, is to make  
guilty, or damn of trespass; and so the Greek  
here hath it, Judge or damn: & the Chal-  
dee make-guiltye (or condemn.) And because  
destruction and desolation abideth such as  
are damned for crime: therefore is this word  
used also for desolating, abolishing, destroying  
Ezek. 6. 6. Joel. 1. 13. And so may it be here  
meant; punish, or make them desolate & God.  
So Psal. 34. 22. 23. Or 69. 6. with the

multitude] or for the multitude, the many.  
trespass:] for seditious-iniquities desolators, doon  
purposely, and disloyally, and are therefore  
heinous and criminal. The Greek often  
translateth it Valewfulnes or transgression of  
law, which the Apostle following Rom. 4.  
7. from Psal. 32. 1. It is more then syn, as  
may be gathered by Gen. 31. 36. Exo. 34. 7.  
and Iab. 34. 37. be added-treppas to his syn.

drive them away] or drive him, that is each of them. A like phrase as was before, *Psal. 1. 3.* So alter in *vers. 12.* upon them, and him.

turned rebellious] or turned bitter, and so are very distasteful unto thee, by reason of their disobedience and stubbornness: and consequently doe provoke to bitterness, and wrath, doe exasperate. The Hebrue word *Alarab*; hath properly the signification of changing, & of bitterness, applied to apostasy, rebellion & disobedience. *Deut. 1. 26.* & *21. 7.* *10. Isa. 1. 18.* against thee] which the Chaldee expoundeth against thy word.

V. 13. for ever] or to eternitie, [shows] or shrill out, sing joyfully; for so commonly the Hebrue *Raman* signifieth: and is therefore by the holy Ghost interpreted, to be merry or joyful; *Rom. 15. 10.* from *Deut. 32. 43.* & *Gal. 4. 27.* from *Isa. 54. 1.* yet sometime this word is to show, shrill, or cry aloud for sorrow; as *Psal. 142. 7.* A loud shrill noise or showing, was used in thanksgivings, and prayers. *Levit. 9. 24.* *1 King. 8. 18.* *Psal. 17. 1.* & *118. 15.* & *126. 2.* & *33. 1.*

and thou shalt cover] or, for thou wilt cover, protect, or cast a covering over them: and this is answerable to their hope or seeking-cover in God, before mentioned: & signifieth a safe protection from all hurt or evil; as *Exod. 33. 22.* *Psal. 140. 8.* be glad] or leap for joy, exult. The word signifieth outward gladness in gesture and countenance: So also doth the Greek answerable hereto: that where one Evangelist writeth, *Rejoyce and be glad*; *Mat. 5. 12.* another sayth; *Rejoyce and leap.* *Luk. 6. 23.* The Chaldee here again tranlateth, they shall be glad in thy word.

V. 13. bukter] a piked-schild, called *tsunah*, of the sharp-pikeder: as an other kind of Scutcheon is called *Magen*, *Psal. 3. 4.* of fencing or protecting. favourable acceptance] or good will, gracious-looking or acceptance. So the Hebrue *Rafson* meaneth, derived of a word which by the Apostle, signifieth to accept, *Heb. 12. 6.* from *Prov. 3. 12.* and to be well pleased or delighted, *Mat. 12. 18.* from *Isa. 42. 1.* So the year of acceptation is the acceptable year. *Luk. 4. 19.* from *Isa. 61. 2.*

and the time of acceptation, is the acceptable time; *1 Cor. 6. 2.* from *Isa. 49. 8.* It is also interpreted will or pleasure; *Hebr. 10. 7.* from *Psal. 40. 9.*

## PSALM. 6

David's complaint in his sickness, with prayer for release. 9. By faith he triumpheth over his enemies.

To the mayster of the wack on Neginoth, upon the eight, a Psalm of David.

Iehovah, rebuke me not in thy anger: neyther chastise me in thy wrathful heat. Be gracious to me Iehovah, for I am weak: heal me Iehovah; for, my bones are troubled. And my soul, is troubled vehemently: and thou Iehovah, how long? Return Iehovah, release my soule: save me, for thy mercy sake. For, in the death is no memorie of thee: in hell, who shall confesse to thee? I sayne, with my sighing: I make my bed to swim in every night: I water my bedsted, with my tears. Myne eye is gnawed with indignation: it is waxen old, because of all my distressers. Away from me, all ye that work painful-iniquitie: for Iehovah hath heard, the voice of my weeping. Iehovah hath heard, my supplication: for grace: Iehovah, hath accepted my prayer. All my enemies, let be abashed, and troubled vehemently: let them return, be abashed in a moment.

## Annotations.

V. Upon the eight] or after the eight: meaning the eighth tune, which was grave, as that which we call the bass. So David fetching

fetching home Gods ark, appointed some Levites with harps upon the eighth, for the honour and service of God. 1 Chr. 15. 21. And so the Chaldee here translateth, To sing with playing upon the harp of eight strings.

V. 2, *wrathful-brat* or *chole*: This word noteth the inward affection; as the former dooth the outward appearance. David prayeth not simply against correction, (for, as many a God loveth, he dooth rebuke and chastise, Rev. 3. 19. but would have his nurture with moderation, least it broke him in peeces: as Jeremy likewise prayeth, Jer. 10. 14. So after, in Psal. 38. 2.

V. 3, *heal me* recure me. Though this may have reference here to bodily sickness; Psal. 107. 18. 20. yet is it also applied to soul sickness; and curing of it; as Psal. 41. 5. *heal thou my soul, for I have sinned against thee.*

V. 4, *how long?* or *til when?* An imperfect speech, through trouble of mind; which may thus be supplied; *how long wilt thou cease, or, defer to help? or, how long wilt thou afflict me?* So Psal. 90. 13. The Chaldee supplieth the want thus, *Let me have a refreshing.*

V. 5, *release* loosen, or deliver my soul; or me; meaning from death; as is expressed, Psal. 116. 8.

V. 6, *for in the death* This doctrine, King Hezekiah explaineth thus; for he *shal not confesse thee, death shal not prayse thee;* they that goe down the pit, shal not hope for thy truth: the living the living, he shal confesse thee as I doe this day: thee father to the children shal make-known thy truth. Isa. 38. 18. 19. So after, in Psal. 115. 17. 18. *he* or *the grave*; the place or state of the dead. See the note, on Psal. 16. 10. *confesse* or, give thanks; celebrate, with praise and commendation. This same word is also used for confessing of sins; Psal. 33. 5.

V. 7, *I saynt* or *am over-yewed* with my sighing: the like speech Baruch useth, Jer. 45. 3. The original word *Iagaghn*, signifieth yawning, toyl, turmoil and sore labour, of body or mind; and consequently, fainting, though weariness: and is opposed to rest or quietnes: Lam. 5. 5. *every night* or,

the whole night. The Chaldee expoundeth it, *I speak in my sorrow all the night, (or every night) upon my bed.* *I water* that is,

*baeth*, or dissolve into water; or *I melt* my bedsted. These are excessive figurative speeches, to express the greatnes of his sorrow. In the Hebrue they are also in the future time, *I shal melt, I shal make swim*, that is, *I usually melt and baeth*; noting the continuance of his affliction.

V. 8, *myne eye* This may be taken for the whole face or visage; as in Num. 11. 7. the eye is used for the colour or appearance. *gnawen* in Greek, *troubled*. The Hebrue *Ghnash* is to gnaw and fret, and so to make deformed and ugly, and to consume. Hereof *Ghnash* is a moth-worm, Psal. 39. 12. that fretteth garments. A like speech Iob useth, *myne eye is dimmed with indignation*, Iob. 17. 7. but *gnawen* here, is a word more vehement. So after in Psal. 31. 10. 11. *with indignation* for grief that I take being provoked by the enemies.

V. 11 *let be abasht* or, *shal be abasht*; The Hebrue *Bosh*, signifieth to be abasht, *wax pale* and *wann*; as when the colour fadeth and withereth; and noteth both disappointment of ones expectation, Iob. 6. 20. and confusion or destruction, Jer. 43. 1. 20. opposed unto joy: Esa. 65. 13. *let them return* or, *recoyl*: a signe also of discomfiture and shame. So Psal. 56. 10. *in a moment* or in a minute: that is, a short space, or suddenly.

## PSALME. 7

David prayeth against the malice of his enemies, professing his innocencie. 11 By faith he seeth his defence, and the destruction of his enemies.

Shigion, of David: which he sang to Iehovah; upon the words of Cush, son of Lemini.

I Ehovah my God, in thee I hope for safetie: save thou me from all that persecute me, and deliver thou me.

me. Lest he tear-in peeces my soule,  
 like a Lion: breaking, while there is  
 none delivering. Iehovah my God,  
 if I have don this: if there be injuri-  
 ous-evil in my hands. If I have re-  
 warded, evil to him-that-had-peace-  
 with-me: (yea I have released, my  
 distreser without cause.) Let the  
 enemy pursue my soul, & take it; and  
 tread-down my life on the earth: and  
 my glorie, let him make-it-dwel, in  
 the dust Selah. Rise-up, Iehovah,  
 in thy anger; be thou lifted-up, for  
 the rages of my distresers: and wake-  
 thou-up unto me, the judgement  
 thou hast commanded. And the  
 congregation of peoples, shall com-  
 passe-thee-about: and for it, return  
 thou to the high-place. Iehovah,  
 wil judge the peoples: judge thou me  
 Iehovah; according-to my justice, &  
 according-to my perfection in me.  
 Oh let the malice of the wicked, be  
 at-an-end, and stablish thou the just:  
 for thou triest the harts, and reins, just  
 God. My sheild is in God: the sa-  
 vour, of the upright in hart. God  
 is a just judge: & God angerly-threat-  
 neth, every day. If he turn not, he  
 wil whet his sword: he hath bent his  
 bow, and made it ready. And for  
 him, he hath made-ready the instru-  
 ments of death: his arrowes, he work-  
 eth for the hot-persecutors. Loe  
 he shalbe in travel of painful-iniqui-  
 tie: for he hath conceived molestati-  
 on, and shal bring-forth a lye. He  
 hath digged a pit, and delved it: and  
 is fallen, into the corrupting-ditch  
 he wrought. His molestation, shal  
 return upon his head: and upon his  
 crown, shall his violent-wrong del-

pend. I wil confesse Iehovah accor-  
 ding-to his justice: & wil sing-psalm,  
 to the name of Iehovah Most-high.

### Annotations.

**S** Higajon] An artificial-song of David: or,  
 Davids delight. The word properly  
 signifieth *Aberration*, or, *Ignorance*, and is  
 here, and in *Hab. 3. 1.* onely used in the  
 title of songs: which seem to be made of  
 sundry variable and wandring verses, which  
 being composed by art, cause the more  
 delight. The Hebrue word, (*Shagab*)  
 wherof this is derived, is used for *delight*,  
 or *wandring in pleasure*. *Prov. 1. 19. 20.* Ac-  
 cording to which wee may name this  
 song, *Davids delight*, or *solace*. Or, in the  
 other signification, *Davids error*, as letting  
 forth the *summe of his cares*, which made him  
 almost to goe astray. The Chaldee ex-  
 poundeth it, *Davids interpretation of the Law.*

*upon the words*] or concerning the words;  
 or matters, essayes. *Word*, is both in He-  
 brue and Greek, often used for a thing or  
 matter. *Exod. 18. 16. Deut. 17. 1. 1 King. 14.*  
*13. Luk. 1. 61.* Of *Cush*] This may

be meant of *K. Saul* himself, who was of  
*Kish*, and of *Iemini*, *1 Sam. 9. 1.* called clokly  
*Cush*; that it an *Ethiopian*, or *Blackmoore*,  
 for his black & ill conditions, his hart  
 not being changed, as the *Blackmoore* chan-  
 geth not his skye, *Isa. 13. 22.* Or els, it might  
 be one of *Sauls* retinue, whose name in-  
 deed was *Cush*: but we find no mention of  
 him elsewhere, The Chaldee sayth plain-  
 ly thus, *upon the destruction of Saul the son of*  
*Kish, which was of the tribe of Benjamin.*

*V. 3. Lion*] called here in Hebrue *Ar-  
 jeh*, that is, a *Reuter* or *Tearer*: and else-  
 where, *Laby*, that is *Harty* and *courageous*;  
*Psal. 17. 5.* and *Kephir*, that is *Lurking* or  
*Couchant*, *Psal. 91. 13.* the reason of these  
 names is shewed; *Psal. 17. 12.* The *reuting-  
 Lion*, (*Arjeh*) as greedy to tear; and the *lurking-  
 Lion* (*Kephir*) as biding in covert places. Other  
 names are also given to this kind, as *Sba-  
 chal*, of *ramping*, or *ferce* nature; *Psal. 91. 13.*  
 and *Lajsh*, of *subduing* his prey, *Prov. 30. 30.*

my soul]



my soul] that is, me, or my life. break-  
ing] this may be referred to the Lion,  
breaking asunder, or yenting his prey: the word  
also is used for breaking of yokes of affliction,  
that is, saving, releasing, redeeming or delive-  
ring, as Psal. 136. 24. Lam. 5. 8. The Greek  
so turneth it here; ther being none redeeming  
nor saving. Thus the deneyal now set after  
in the Hebrue, serveth for both words;  
(as after in Psal. 9. 19.) And it is the pro-  
priety of this tongue sometime to want,  
sometime to abound with words; as in  
1 King. 10. 21. ther be two denyals; when in  
2 Chron. 9. 20. ther is but one; in the same  
narration.

4 V. 4. *doen this*] which Cass accuseth  
me of. He speaketh of some common  
slander. *iniquitous evil in my hands*] or,  
in my palms: that is bad dishonest dealings in  
secret: the palm or hollow of the hand, being  
a place wher filthines may be hidden: the  
hand also is put for the actions. So Ion. 3. 8.  
Psal. 109. 27. & 78. 42.

5 V. 5. *that had peace with me*] my friend,  
and confederate. Such trecherie David  
much blameth in his foes; that in time of  
peace, made warr: Psal. 41. 10. & 55. 13.  
15. 21. *yes*] Hebr. *and*; which  
may be resolved, *yes*, or when I released my  
distresser; which may have reference to his  
sparing of Saul, and delivering him from  
death, 1 Sam. 24. 6. 7. 8. 11. 12. & 26. 9. 10.  
11. &c. *without cause*] or without-  
effect, and fruit in vain.

6 V. 6. *my life*] in Hebrue, *liver*: so usu-  
ally called, for the many faculties and o-  
perations that are in life; the many yeares,  
degrees, estates therof. The Apostles in  
Greek reseyne the singular number *life*:  
Act. 2. 28. from Psal. 16. 11. 1 Pet. 3. 10. from  
Psal. 34. 13. *my glory*] or honour;  
meaning eyther his honourable estate, re-  
nour, and posteritie, as Hos. 9. 11. Job. 19. 9.  
or his soule, as Gen. 49. 6. *in the dust*]  
that is, in base estate, and ignominy, as Psal.  
113. 7. Job. 16. 5. or, the dust of death, the  
grave, as Psal. 22. 16. Job. 26. 19.

7 V. 7. *in the rages*] or because of the o-  
rages, surpassing indignations, so called, of the

passing out of the heat and choller. *wake-  
up*] or *raise up*, to weete thy self and come  
unto me, for judgment thou hast commanded, or  
appointed. It may also be read, *raise up* to  
me, the judgment which thou hast commanded.  
So the Chaldee paraphrase here supplieth  
the word, which saying, *hasten unto me* (or  
for me) the judgment which thou hast com-  
manded: the Hebrue it self sometime doeth the  
like, as 1 King 9. 8. *this house is hye*; 2 Chron.  
7. 21. *this house which is hye*.

V. 8. *for us*] for the same congregations sake,  
which cometh about thee, expecting  
judgement.

*to the high place*] or to  
the height: that is, the throne of judgement, for  
thrones were set hye, 1 King. 10. 19. This  
word *height*, is also used for heaven, Psal. 93.  
4. and there Gods throne is, Psal. 11. 4. The  
Chaldee sayth, *returne to the house of thy  
divine habitation* (or Majesty.)

V. 9. *Ichovah*] the Chaldee translateth  
it, *The Word of the Lord shal judge*, &c.

*judge*] Two words are here used in  
Hebrue for judging; 1. *Dan*, and 2. *Shaphar*;  
the first is more special to give doom or sen-  
tence in controversies: the latter more ge-  
neral, for judging or doing right in all causes.  
The Apostles expresse these two by one  
Greek word *krimo*; judge: as Hebr. 10. 30.  
from Dent. 32. 36. and Rom. 3. 4. from Psal.  
51. 6.

*my justice*] the justice and equitie  
of my cause; in respect of my persecutors.  
So Psal. 18. 21-25. Elsewhere he appealeth  
to Gods justice, Psal. 35. 24.

*my perfection*] or integrity, the simplicity of my wayes, &c.  
simplicity of my hart. See Psal. 26. 1.

*in me*] or unto me, to weete reward thou;  
as the Chaldee explaineth it.

V. 10 *for thou triest*] or, he trieth. God  
who is possessor of the reins, Psal. 139. 13,  
doeth also trie them, as mettall in the fyre.  
The hart, may signify the cogitations, and  
the reins the affections. So Psal. 26. 2. Jer.  
11. 20. & 10. 13. Rev. 2. 23.

V. 11 *angrily threateneth*] or describ-  
eth, discomfitteth in wrath, namely the wicked,  
and manaceth their destruction. So the  
Chaldee paraphraseth, *he is mightily angry  
against the wicked, every day*.

13 Verſ. 13 *ff he*] that is, If the wicked turn not, as the Chaldee explaineth it, *ff he turn not unto his fear*. The Greek tranſlateth, *if ye turn not*.

14 V. 14 *he worketh for the hot perſecutors*] or *poſſeth*, to weet to shoot at them that fervently perſecute; namely the juſt, as the Chaldee addeth. The Hebrue *dalak* which ſignifieth burning, Ezek. 24. 10. is applied to hot perſecution: ſo Pſal. 10. 2. Gen. 31. 35. Lam. 4. 19.

15 V. 15 *he ſhall be in travel*] or, continually-travelleth, that is, taketh great pains to accompliſh iniquity, as a woman with child to be delivered. *moleſtation*] or *moyl*, miſerie. The Hebrue *ghuamal* ſignifieth toylſom-labour and moleſtation, both which a man endureth himſelf, Pſal. 2. 18. & 73. 5. and which he cauſeth another to endure: Pſal. 94. 20. & 55. 11. And thus it is here meant, as the 17 verſe ſheweth.

*bring forth a lye*] or, falſhood: meaning eyther calumnie & ſlander of others, (which in verſe 17 ſeemeth to be cald violent-wrong;) or a decyit of himſelf, frustrating his own expectation. This ſimilitude of the Conception, travel, and birth of ſyn, is memorable; mentioned alſo, in Job. 15. 35. Iſa. 59. 4. Lam. 1. 15. much like an other ſimilie, of ploughing ſowing and reaping iniquitie, Job. 4. 8.

16 V. 16 *is fallen*] to weet, unto his own perdition, as Prov. 26. 27. Eccleſ. 10. 8. or, to lurke there for the perdition of others; See Pſal. 10. 10. *the corrupting-ditch he wrought*] or, *pit-of-corruption* which he made. The original *Shachath*, ſignifieth corruption, Pſal. 16. 10. and is applied to any pit or ditch where one periſbeth and corrupteth, Pſal. 57. 7. & 94. 13. and ſometime the word *pit*, is plainly added, as in Pſal. 55. 24. *the pit of corruption*.

17 V. 17 *his crown*] the ſcalp, or heads top: meaning alſo, abundantly, and apparently in the view of al. See Eph. 9. 25. *Violent wrong*] The word *Chamas* ſignifieth injurie done by force and rapine; violation of right and juſtice.

18 V. 18 *ſug-ſalm-to*] or, *praiſe-with-ſalm*:

and this importeth a long artificial and ſkilfully compoſed. See *Iſa.* 3. 1.

# PSALME. 8

*Gods glorie is magnified by his works. 6. A propheſie of Chriſt his humiliation, glorie and dominion.*

To the maſter of the muſik upon Gittith; a Pſalm of David.

I Eſtablish our Lord, how wondrous-excellent is thy name in all the earth: which haſt given thy glorious-majeſtie, above the heavens. Out of the mouth of babes, and ſucklings, thou haſt founded ſtrength; becauſe of thy diſtreſſers: to make ceaſe the enemy, and ſelf-avenger. When I behold thy heavens, the work of thy fingers: the moon & the ſtars, which thou haſt ſtably-constituted. What is ſory-man that thou remembreſt him: and the ſon of Adam, that thou viſiteſt him? For thou haſt made him leſſer a litle, than the Gods: and crowned him with glory and comely-honour. Thou gaveſt him dominion, over the works of thy hands: all, thou didſt ſet under his feet. Sheep and oxen all of them: and alſo, the beaſts of the ſeld. The fowl of the heavens, and the fiſhes of the ſea: that which paſſeth-through, the pathes of the ſeas. Iehovah our Lord: how wondrous-excellent is thy name, in all the earth.

## Annotations.

**G**ittith] or the Gittith: which title is alſo given to the 81 & 84 Pſalmes. Gath in Hebrue is a wine preſſ, Iſa. 63. 2. It is alſo the name of a city of the Philiftines, 1 Sam. 17. 4. A citie alſo of the Levites was called



called Gath-rimmon; *Ios. 21. 25.* whereupon Obed-edom the son of Jeduthun, a Levite & singer in Israel, was called a Gittite. *2 Sam. 6. 10.* So by Gittite here may be meant, either such instruments as were used by the posterity of Obed-edom the Gittite: or that these Psalmes were made upon occasion of transporting Gods ark from the howse of that Obed-edom, the history wherof is in *2 Sam. 6. 6. 10. 11. 12.* &c. or, that these Psalmes were to be sung for praise of God, at the Vintage, when grapes were pressed. And according to this, the Greek translateth it *the wine presser*. Or it may be the name of some musical instrument; and so the Chaldee paraphrast translateth it, *To sing upon the harp that came from Gath.*

V. 1, *our Lord*] or, *our susteyner*: see the note on *Psal. 2. 4.* wondrous-excellent,] or wondrous-ample, illustrious and magnificent. The original word signifieth ample or large and excellent withal; clear and splendid in glory: The Greek turneth it wondrous; the Chaldee, high and laudable. So in *v. 10.*

name] this word is often used for reason or glory; *Gen. 1. 4. Eccles. 7. 3. Phil. 2. 9.* as on the contrary, vile persons are called men without name; *Iob. 30. 8.* Gods name is also used for his kingdom and gospel; *Mat. 19. 29.* compared with *Luke 18. 29. Mar. 10. 29.* And this Psalme treateth of the spreading of Christs kingdom and gospel, as after is manifested.

hast given] that is, put or set: as, *I have given, Isa. 42. 1.* is by the Evangelist in Greek *I will put.* *Mat. 11. 18.* and in the Hebrew text, as be hath given thee over them for king, *1 Chron. 9. 8.* for which is written in *1 King. 10. 9.* be hath set (or put.) It may also import a setting-fure or stablishing; as thou hast given thy people, *1 Chron. 17. 21.* that is, thou hast stablished thy people; *2 Sam. 7. 24.* Here also is a grammatical change in the Hebrew: to give, for thou hast given.

glorious-majestic] venerable or prayseworthy-glory. The word *Hodh*, is general for any laudable-grace or virtue for which one is celebrated, revered and commended. above,] or over, or upon the heavens: This phrase is

used of God, *Num. 27. 20.* where he wilkech Moses to give of his glorious-majestic upon Joshua: and may have use in the mystical applying of this Psalme to Christs kingdom, as *Mat. 21. 26.* teacheth us: heavens being also often used in scripture, for the church of Christ, *Isa. 65. 17. & 66. 22. Rev. 21. 3.*

V. 3, *hast founded*] that is, firmly decreed, appointed, and consequently fixed and perfected: as the Greek *kateniso* (which the Apostle useth,) signifieth; *Mat. 21. 16.* So in *Ezth. 1. 8.* the king had founded, that is, decreed, appointed. See also before, *Psal. 2. 2.*

strength] that is, strong prayse: for so this word seemeth often to be used; as *Psal. 29. 1. & 96. 7. & 118. 14.* therefore the Greek, which the Apostle followeth, *Mat. 21. 16.* translateth it Praise. This word strength or firmness, may be taken for kingdom firmly strengthened; as in this place, so in *Psal. 110. 2. & 86. 16. & 89. 11.*

to make cease] that is, put to silence; or doo-away, abolish & destroy. So after in *Psal. 119, 119, & 89, 45, & 46. 10.* self-avenger] or, him that avengeth himself: the proud and mighty which wil not suffer his honour or gayne to be diminished. So *Psal. 44. 17.* This was fulfilled, when children crying Hosanna to welcome Christ; the cheif priests and Scribes disdeigned, and sought to destroy him; but he stopped their mouthes, by sledging this scripture: *Mat. 21. 15. 16. Mark. 11. 18.* Gods people are taught though they suffer wrong, not to avenge themselves, but to give place unto wrath. *Rom. 12. 19.*

V. 5, *what is sory-man*] to weet, thus think I with my self: what is man &c. Here man is called *Enosh*, (the name of Adams nephew, *Gen. 4. 26.*) which signifieth doleful, sory, sorrowful, wretched, and sick incurably. And this name is given to all men, to put them in minde of their miserie & mortality: as *Psal. 9. 21.* let the brethens know, that they be *Enosh*.

son of Adam] or, of earthly-man. As before men are called *Enosh*, for their doleful estate by syn: so are they called *Adam*, and sons of *Adam*, that is, earthly; to put them in mind of their original; and end;

end; which were made of *Adam* the earth, even of the dust; and to dust shall again return. *Gen. 2. 7. & 3. 19.* *Adam* was the name both of man and woman; *Gen. 1. 2.* and is also the name of all their children; *Psal. 12. 7. & 36. 7. & 39. 6.* and in many other places: See the note on *Psal. 49. 3.*

*vistest him*] that is, *hast care of, providest for, and lookest to him.* The original word thus largely signifieth; and is used indifferently for *visiting with favour*, as *Psal. 65. 10.* or *with displeasure*, as *Psal. 19. 6.* Here it is meant for good; for Gods providence is singular towards man; and his visitation preserveth our spirit. *Iob. 10. 12.* Compare also herewith, *Psal. 144. 3. Iob. 7. 17. 18.*

6 *V. 6. For thou madest him lesser*] or *And thou madest him lack.* or *Though thou madest him to want a little of the Gods.* a little] The original word signifieth eyther a little while; *Psal. 37. 10.* or a little deal; *Psal. 37. 16. 1 Sam. 14. 29.* The Greek *brachui* (which the Apostle useth,) also signifieth both. *Act. 5. 34. Iob. 6. 7.* how be it, by his applying this to Christ, he seemeth to mean a little or short time. *Heb. 2. 7. 9.* *than the Gods*] or *than God.* but by Gods; here is meant the Angels, as the Apostle expoundeth it, according both to the Greek version, and Chaldee paraphrase. And those heavenly spirits, as for their office and service called Angels, that is messengers; but for their honourable dignitie they are called Gods, here and in *Psal. 97. 7.* and the Sons of God, *Iob. 1. 6. & 38. 7.* The Princes of the earth, are named Gods, *Psal. 82. 6.* how much more may the Angels be called so, that are Chief Princes; *Dan. 10. 13.* and crowned him] This may be understood of man as he was first made, in Gods image, and Lord of the world, *Gen. 1. 26.* but since the transgression, it is peculiar to Christ and to Christian men that have their dignity restored by Christ. Voto him the Apostle applieth this Psalm, thus: *we see, Iesus crowned with glory and honour, which was a little made lesser than the Angels, through the suffering of death; that by the grace of God be*

might taste death for all. *Heb. 2. 9.* Glorie seemeth to respect inward vertues, as wisdom, holynes &c: and Honour for his outward good estate in ruling over the creatures, as *v. 7. 8. 9.* *comely honour*] The Hebrue *badar*, denoteth all honourable comelines, honest grave, adorned decencie.

*V. 7. 41, didst thou set*] in the first creation, God gave man rule ver fishes, fowles, beastes, & all that moveth on the earth, *Gen. 1. 26.* but after, for his sake and sin, the earth was cursed; and he enjoyed it with sorrow; *Gen. 3. 17.* But the Son of man who is beyr of all things, *Heb. 1. 2.* restoreth our losse, and wil cause the remnant of the people, even whosoever overcometh, to inherit all things; *Zach. 8. 12. Rev. 21. 7.* though nno man living here in sorowes, we yet see not all things subdued, *Heb. 2. 8.*

*V. 8. Sheep and oxen*] or *Flocks*, and herds. The flock comprehending both sheep and goats. *Levit. 1. 10.*

*V. 9. The fowl*] that is, fowles or birds: one is used for many or all: so the Hebrue often speaketh of other things; as Ship; for ships; *1 King. 10. 22* with *1 Chron. 9. 21.* spear; for spears; *2. King. 11. 10.* with *1 Chron. 23. 9.* So *Psal. 10. 8. & 34. 8.*

*of the heavens*] that is of the aier; for all this Outspread or firmament spread over the face of the earth, God called Heavens; *Gen. 1. 17.* the place also above where the Sun and starres are, be called heavens, *Gen. 1. 17.* and the highest place where the Angels dwell, (and God himselfe is sayd to sit in,) is likewise called heaven: *Mat. 5. 9. & 24. 36.* and by the Apostle named the third heaven, *2. Cor. 12. 2.* So other scriptures mention the birds of heaven, *Mat. 13. 32.* the minds of heaven, *Dan. 7. 2.* the cloudes of heaven, *Dan. 7. 13* the dew of heaven *Dan. 4. 12. &c.* The Hebrue name *Sbamim* hath the form of the dual number: but the Evangelists express it indifferently by the singular or plural, as where one sayth, your reward is great in the heavens; *Mat. 5. 12.* an other sayth, it is much in heaven: *Luk. 6. 23.*

## PSALME 9.

David praiseth God for executing of judgement. 11. He inciteth others to praise him. 12. He prayeth that he may have cause to praise him. 16. The judgments that shall come vpon the wicked.

To the mayster of the musick vpon Muth labben; a psalme of David.

I Will confesse Iehovah, with all my hart: I wil tel, all thy marvellous-works. I wil rejoyce and shew gladnes in thee: I wil sing-psalm, to thy name ô most-high. When mine enemies turned backward-they stumbled and perished, from thy face. For thou hast doen, my judgement and my doom: hast sitten on the throne, judge of justice. Thou hast rebuked the hethens, hast brought to perdition the wicked one: their name thou hast wiped-out, for ever and aye. The desolations of the enemy, are wholly-ended, to perpetuities: and the cities thou hast pulled-up; perished is, the memorial of the of them. And Iehovah, shal sit for ever: he hath prepared his throne for judgement. And he, wil judge the world with justice: wil judge the peoples; with righteousness. And Iehovah, wil be an hye-refuge for the oppressed: an hye-refuge, at times in distress. And they that know thy name, wil trust in thee: for thou forsakeest not, them that seek thee Iehovah. Sing-psalm to Iehovah, that dwelleth in Sion: shew forth among the peoples, his doings. For he that seeketh our bloods, remembreth them: forgetteth not, the crye of the

meek-afflicted. Be gracious to me Iehovah; see mine affliction from my haters; lifting-up me, from the gates of death. That I may tell, all thy prayles; in the gates of the daughter of Sion: may be glad, in thy salvation. The hethens are sunck-down, in the corrupting-pit that they made: in the net, that they hidd, caught is their foot. Known is Iehovah; judgement he hath doen: in the work of his hands; insnared is the wicked one: Meditation-Selah. The wicked shal turn into hell: all the heathens that forget God. For not to perpetuities, forgotten-shalbe the needy-one: nor the expectation of the poor-afflicted-ones, perish for aye. Rise vp Iehovah, let not sory-man be strong: let the hethens be judged, before thy face. Put thou, Iehovah, a fear in them: let the hethens know; that they, be sory-men Selah.

## Annotations.

V. 1. *Muth labben*] This, if it be referred to the musick, seemeth to be a kind of tune like that we call the *Contra-tenor*. Otherwise it may be read, *For the death of Labben*: but who he was, is vncertain: some think it was Goliath; the Chaldee sayth, for the death of the son. It seemeth to me, as the former psalme, was of the propagation of Christs kingdom: so this is, of the destruction of Antichrists.

V. 3. *marvellous-works*] or *wonderful things; miracles*. The original word signifieth high and hidden, such as mans power cannot perform, nor reason reach unto: and therefore are admired.

V. 3. *in thee*] the Chaldee sayth, *in thy word*. V. 4. *when my enemies turned*] This may be taken for a summe of his praise for deli-

verances past: or, in faith for like to come, and may be read. when my foes turn back; they shall stumble and perish. *from thy face*] frō before thee; because of thy presence, that is, for fear of thee; & shut out from thy face or presence. So after Psal. 68. 2. 3. 9. So the Apostle speaketh of the wicked's perdition from the face of the Lord. 1. Thes. 1. 9.

V. 5. *doon my judgments*] that is, given sentence, and executed, according to the right of my cause: see Psal. 7. 9. The Chaldee expoundeth it *my vengeance*. *finē on the throne*] or *set thee down on the throne*, the seat of judgment, or tribunal. This noteth, both kingly authoritie Psal. 132. 11. 12. and the acting or executing of the same. 2. Chron. 18. 28. Isa. 6. 1. Dan. 7. 9. Rev. 19. 11.

V. 6. *halt-rebaked*] with rough and severe words: but this, when God doeth it, commonly importeth confusion, as being to his enemies; and therefore joynd with the curse, Psal. 119. 21. & 68. 31 & 76. 7. & 18. 16. Zech. 3. 2. So else where he saith, *at the rebuke of thy face they perish*. Psal. 80. 17. *wiped out*] or *wiped away* as with the hand. And this wiping out the name, noteth an utter abolishing with great wrath. Dent. 9. 14. & 19. 10. Psal. 109. 13. *for ever and aye*] or *for ever and yet*: or, to eternity and perpetuities. The Hebrew *Ghned*, yet, is added to eternity or ever, to encrease the durance of it, and to note eternities. Psal. 10. 16 & 31. 5. & 104. 5. & 145. 2. 2. taken from Moses Exod. 17. 18.

V. 7. *The desolations*] which the enemy made in spoiling our land; or the desolate places which the enemy builded for himself, as in Job. 3. 14. *great men are sayd to build themselves desolate places*. *of the enemy*] So the Greek turned it. We may all read it, *O enemy*, the desolations are quite ended (which thou madest); or *are they ended* *to perpetuities*] or, *to victory*: that is, so as it continueth for ever. Ever or Eternity hath the name *Ghned* in Hebrew of being hid and so un-

known: *perpetuities*, *Negash*, is so named of *prevailing* and *getting victory* by perpetual durance. Hereupon that speech of the prophet, *he hath swallowed up death to perpetuities*, or *victorious-ay*; Isa. 25. 8. is translated by the Apostle, *Death is swallowed up to victory*; that is, for ever: as the same word in Amos 8. 7. & Lam. 5. 20. is also turned into Greek, by the LXXij interpreters.

*Pulled up*] a similitude taken from trees, applied here to the pulling down of cities: *so planting and pulling up* of a people, at set one against another. Jer. 24. 6. & 42. 10 & 45. 4. *of them*] twice repeated; for more vehemency: meaning, all and every of them, or, with themselves, their memorie is gone: the Greek translateth, *their memorial is perished with a sound*.

V. 9. *will judge*] or *give dooms*. Two several words for judging, are here used, as before, Psal. 7. 9. *with righteousness*] that is, all manner righteousness, and equitie or, most righteously, most equally. See the like speech after, Psal. 98. 9. & 95. 13. and often other where.

V. 10. *an high-refuge*] in Hebrew *Misgab*, which is, an exaltation, that is, an high place, tower, or fort to resist the enemy Jer. 48. 1. wherein men are protected, and escape their foes invasion, Dent. 2. 35.

*for the oppressed*] or, *to the beaten down*, the poor is so called, as being powdered or *flashed* by the adversary. So Psal. 10. 18. & 74. 21. *at times*] or *in seasons*, that is, seasonably at all times when they be in distress. So Psal. 10. 1.

V. 11. *that know*] or *that acknowledged* thy name: such are Gods people, Eze. 12. 4. and shall by him be delivered and advanced. Psal. 91. 14.

V. 12. *dwelleth in Zion*] or *sitteth in Zion*. The Chaldee saith, *he hath placed his divine habitation* (or *mainie*) in Zion. *Sitting* is often used for dwelling, as is noted, Psal. 1. 1. The word is many times omitted in Hebrew, but necessarily to be understood, as the text it self sheweth; as *leth*, *lowe*, for *lebeth*, in the house, 2. King. 24. 14. compared with 2 Chron. 35. 24. & 2 Chron. 26. 21. with

with a King. 15. 1. *Chon* 34. 30. with a King. 13. 2. his doings ] his practices, or wanted works. The original word signifieth actions done naturally or purposely & studiously: *designes*, gifts or exercises enterprised advisedly, & prosecuted studiously, of natural disposition and inclination; as *Pro*. 10. 11. 1. *Son*. 21. 3.

V. 13. *seeketh out* ] or requirerth bloods that is God, who soloweth, findeth out, punisheth and avengeth bloodshed or murder; according to the law, *Gen*. 9. 5. 6. See the annotations there. The Chaldee expoundeth it, he that requirerth the blood of the innocent; remembereth his just ones.

*meek* — *afflicted* ] The original here hath a double reading. *Gbnasajm*, that is *afflicted*, poor, and *Gbnasajm*, meek, modest, lowly: for affliction often causeth meeknes. Therefore also *Gbnasajm*, that is *afflicted*, is translated *Eraw*, *Meek*. *Mat*. 21. 5. from *Zach*. 9. 9.

V. 14. *from my-batters* ] that is, which cometh upon me, from them. *lifting-up* ] or, *it lifeth up*, (*exalter*) of me; *gates of death* ] This noteth present peril & fear of death, as being now neare at the very door or gate therof; *Gen*. 4. 7. *Judg*. 5. 8. It noteth also, power, strength, and jurisdiction, which death hath; (even reigning, as the Apostle saith, *Rom*. 5. 14.) because Magistrates late, and judgments were executed at the gates of cities; *Deut*. 21. 13. *Iob* 31. 21. *Amos* 9. 10, 15. So is other scriptures the gates of death and of hell, denote their peril, strength and horrow; *Psal*. 107. 12. *Isa*. 38. 10. *Mat*. 16. 18. *Iob*. 38. 17.

V. 15. *gates of the daughters of Sion* ] these are opposed to the former *gates of death*, and mean, the publik places where Gods people came together, at Sion gates, when God sate, verse 12. and which he loved most, *Psal*. 57. 2. The *daughters of Sion* signifieth the Church or Congregation there gathered; as also the Chaldee paraphrase here sheweth, translating it the congregation of Sion; for every chief ealie, was counted as a mother; 2 *Son*. 20. 19. (whereupon the Apostle calleth *Jerusalem*, the mother of us all,

*Gal*. 4. 26.) the villages that were near & perteyned unto such cities, are called *daughters*, *Ios*. 15. 41. 2 *Chon*. 17. 39. *Psal*. 48. 12. and the inhabitants there seated, on assemblies of people resorting thither are likewise named *daughters*; as being bred, borne, nourished there, and subject thereto. Such speeches are often in the scripture, as *daughter of Jerusalem*, *Lam*. 2. 19. *daughter of Sion*, *Mat*. 21. 5. from *Zach*. 9. 9. *daughter of my people*, *Jer*. 4. 12. *daughter of Tyre*, *Psal*. 45. 13. *daughters of Babel*, *Psal*. 137. 8. and the like.

V. 17. *judgment he hath done* ] or, by the judgement that he hath executed. *his hands* ] or *his palms*, the wicked's own hands; called the palms or hollows, for the secret manner of working; So *Psal*. 7. 4. *Meditation* *Selah* ] meaning that this is a matter of deep meditation; worthy to be well mynded, & spoken or sung with earnest consideration alwayes. Some receyve the Hebrue word, *Higgajon Selah*; for that it may import a kinde of song or tune; (as the Greek turneth it,) being found in this form, onely here, and in *Psal*. 91. 4. The Chaldee interpreteth it; the just shall joyfully shew forth ever.

V. 18. *into bell* ] into bell is self: for the word *into* is in effect twice put in the Hebrue, for more vehemencie. *forget God* ] the Chaldee addeth, *that forget the fear of God*.

V. 19. *needy-one* ] two names are here given to the poor; *Abjon*, *needy*, and *deserous*, which importeth want of things needful; to be supplied by liberalitie. *Psal*. 132. 15. & *133*. 9. *Gbnasajm*, poor, afflicted, which need help and deliverance from vexation: as before vers. 13. yet this precise difference, is not alwayes observed in scripture. *perish for ay* ] that is, *shall never perishe*. Here the word *not*, set in the beginning, serveth for a denial of all that followeth; *shall not be forgotten*, *shall not perishe*, or be lost. So in *Iob* 30. 20. 25. & 31. 20. And the Chaldee here repeterth the word *not*, for more plainnes. Contrary to this is the wicked's hope & expectation, which

[*Will perishe. Prover. 10. 28. Job 8. 13. & 41. 20. be strong*] or, *strengthen, confirm and*  
*harden himself; and so prevail.* This is fiely  
 opposed both to the name and nature of  
 man, which is *infirme, sorrowful, and mortal.*

21. V. 21. *Put a fear in them*] The original  
*morab* (used in this place only,) seemeth  
 to be put for *Mara: which is Fear, or Ter-*  
*ror.* Psal. 76. 12. these two Hebrew letters  
 being often put one for another, as *Amor*  
*Jer. 52. 29. for Hemon, 2 King 25. 11. Shema*  
*2 King 25. 29. for Shemaiah, Jer. 52. 37.* Or ac-  
 cording to the Letters it may come of  
*Harah* to teach; and signifie a *law* or *do-*  
*ctrine:* and this the Greek favourerth, trans-  
 lating *for a teacher* (or *teacher*) over them.  
*for men*] in Hebrew *Eioß*, th proper  
 name of Adams nephew; Gen. 4. 25. signi-  
 fying *Sorrowful*; & is after commonly given  
 to every man for his doleful state & mor-  
 tality; Psal. 8. 1. and here collectively is the  
 name of *mankinde.*

# PSALME IO.

1. The Prophet complayneth to God, of the  
 outrage of the wicked, as unjust God himself, ex-  
 his poore people. 2. He prayeth for remedie.  
 3. he professeth his confidence.

1. **W**herfore Iehovah dost thou  
 stand in a place farre off: dost  
 thou hide, at times in distresse? In  
 the haughtynes of the wicked, he  
 holly pursueth the poore afflicted:  
 let them be taken, in the crafty pur-  
 poses, that they have thought. For  
 prayse doth the wicked, for the desire  
 of his soul; and the covetous he blef-  
 seth, he despiseth Iehovah. The  
 wicked, such is the losynnes of his  
 nose, that he seeketh not: *there is no*  
 God, is al his crafty purposes. His  
 wayes, doe wel-succeed in all time;

thy judgements are on hye, above his  
 sight: all his distressers, he punish at  
 them. He sayth in his hart, I shal  
 not be removed: for that I shal not be  
 in evil, to generation and generation.  
 His mouth is ful of cursing; and of  
 deceits and fraud: under his tongue,  
 is molestation and painful-iniquitie.  
 He sitteth, in the wayting-place of  
 the villages; in the secret-places doth  
 he murder the innocent: his eyes,  
 lurk for the poore. He lieth-in-  
 wayt in the secret-place, as a Lion in  
 his den; he lyeth in wayt, to snatch  
 away the poore afflicted: he snatcheth-  
 away the poore afflicted, in drawing  
 him into his net. He croucheth he  
 boweth-down: that fall may into his  
 strong-pans, a troupe-of-poor. He  
 sayth in his hart, God hath forgot-  
 ten: he hideth his face, he wil not see  
 to perpetuities. Rise-up Iehovah;  
 & God, lift-up thy hand: forget not  
 the meek-afflicted. Wherfore dooth  
 the wicked, despite God? he sayth in  
 his hart, thou wilt not inquire. Thou  
 sleepest, for thou beholdest, molestation  
 and indignation, to give it into thy  
 hand: unto thee, the poore dooth  
 leave it: thou art the helper, of the  
 fatherless. Break thou, the arm of  
 the wicked Doe, and of the evil man;  
 seek out his wickednes, til thou find-  
 est none. Iehovah is King for ever  
 and ever: perished are the heathens, out  
 of his land. Iehovah thion hasti-  
 tiend the desire of the meek: thou  
 preparast, from their hart, thou mak-  
 est attentive their ear. To judge the  
 fatherless, and the oppressed: that  
 head: nor any more to done with-  
 terror forry man, out of the ear in



## Annotations.

**T**his Psalm, is in the Greek version, 2 continuance and part of the former ninth. Whereupon the concord of the Psalms following, dooth in the Greek books and such as follow them, differ frō the Hebrue: the 11. Psalm being reckned for the 10. the 12. for the 11. and so forward. Yet to make up the number of 150 Psalms, they divide the 147. into two. Likewise the 115. or 114. Psalms they make one, and the 116. they part in two.

**V. 1. wherefore dost thou stand?** or, *with thou stand?* This form of exhortation, implieth an earnest prayer, *Lord stand not far off.* For questions may be resolved into playn affirmations, or denials: as where one Euangelist saith, *why diseasest thou the master?* Mat. 9. 35. another saith, *Diseasest the master.* Luk. 8. 49. See the notes on Exo. 32. 11. *dost thou hide?* to weat, *thyne even as thou.* 1. 15. or, *thyne care,* as Exo. 3. 16. or *thy self* times in distress that is, when we are in distress. So Psal. 9. 10. *Times,* my specially note *troubous times.* See Ps. 37. 16.

**V. 2. he hotly persecuteth** or, *burns* dash the poor, dash broyl in afflictions; is hotly-persecuted. See Psal. 7. 12. The Apostle useth like speech for exceeding grief, 2 Cor. 11. 19. *Who is offended and I burn not?* *craspy purposes* or, *drives, policies;* The word noting some inward purposes, &c sometime evil. See also Psal. 26. 17. The Greeke translateth, *they are taken in the counsels.*

**V. 3. praise dash the wicked** to weat, *himself* or his fortune; for that he hath what his foule desireth. And the soul of the wicked, desireth *evil*: Prov. 21. 10. *the covetous* or *gain-thirsty*, he desireth, to weat, *himself*, and his fortune. The covetous, hath his name, of a word which sometime signifieth to *prince*, or, *wound*: Ier. 2. 8. And truly is the *great thirsty* so called, both for the hurt he doth to others, whose life of he would take away. Prov. 1. 19: and for that he woundeth himself with his greed-

dy cark, the holy Ghost testifying that such as lust after gaine, doe pierce themselves through with many sorrowes. 1 Tim. 6. 10.

*he despiteth* or contemptuously provoketh; with evil words or carriage, and so incenseth or stirreth him to wrath. So vers 13. The Chaldee expoundeth it thus, *he thus blasphemeth the unrighteous man, abhorreth the word of the Lord.*

**V. 4. such is the height of his nose** or, according to the height of his countenance, or, of his anger. The nose and casting up of it, signifieth a proud, scornful, and sometimes an angry countenance, for as the height of the hart Psal. 137. 1. and of the spirit, Prov. 18. 12. noteth inward pride: so the height of the eyes Psal. 101. 5. and here of the nose, noteth outward pride, and disdainful behaviour. The Hebrue hath one word, for the nose, and for anger, (as is observed Psal. 2. 5.) the Greeke here saith, according to the multitude of his anger; meaning that whereby he persecuteth the poor. The Chaldee translateth it, in the pride of his spirit. *he seeketh not*; nothing regardeth or careth, to weat for God, or his wil. Or, it may be translated, *The wicked, inquireth not into the height of his anger:* that is, into Gods anger; he careth not, nor feareth his wrath. in all his craspy purposes; or, be all his presumptuous-cogitations: meaning that he dooth not once think of God, whiles so he purposeth against the poor: or he presumeth in hart and sayn would so persuade himself, that there is no God. He studieth atheisme: as Psal. 14. 1. The Chaldee expounds it, *He sayeth in his hart, that all his cogitations are not manifest before the Lord.*

**V. 5. His waves** or, *bring*, scith doe his waves; a similitude from bringing forth children with payn, which being eased, causeth joy, Ihu 16. 21. Therefore here, (as in Ier. 10. 21,) it is used for good success and (as the Chaldee explyaineth it,) prosperity. Or referring it to the poor whom he persecuteth, we may read, *his waves make sorrowful*, or *argrивous*: the Greeke saith, *are persecuted*. in all time; or, in every time: that is, *always continually.*

So Psal. 34. 8. & 62. 9. & 106. 3. so the Apostle in Greek sayth, *praying in all times*; that is, *always*; Ephe. 6. 18. like phrease is, *in al day*, that is, *daily* Psal. 145. 2. *before his sight*] or *out of his presence*, *from before him*. *he puffeth*] that is, *despeth* and *scattereth* them at naught, *dominiet over them* (as the Greek translateth it;) as if he could overthrow them with his breath. Or *he puffeth*, *bloweth*, and consequently *scattereth* them *on fyre*, and *consumeth* them: as, *scornful men puff*, (that is, *inflame* or as the Greek sayth, *burn*.) the city. Prov. 26. 8. So Ezek. 21. 31. The Chaldee expounds it, *he is angry at them*.

6 V. 6. *I shal not be in evil*] or, *that am not in evil*: that is, *I who am not now in evil*, shal never be; meaning by *evil*, *trouble* or *affliction*; as the Israelites *saw themselves in evil*, Exod. 5. 19. Or, perhaps, by *evil*, he meaneth *syn* and *maliciousnes*, (as when Aaron sayd, the people were in evil, Exod. 32. 22.) and then he boasteth here of his innocency; for which he promisseth to himself, a settled estate. The Chaldee giveth this sense; *I wil not be moved from generation to generation, from doing evil*.

7 V. 7. *of cursing*] or, *of execration* or *adjuration*. The Hebrue *Alah* signifieth an oath with execration or cursing, Num. 5. 21. for cursing was added to an oath, for to confirm it the more. Neh. 10. 29. Deut. 29. 13. 11. therefore one and the same thing is called both an oath, and a curse Gen. 24. 8. 41. This here, the Apostle calleth in Greek *Ara*, *Cursing*, Rom. 3. 14.

*deceit and fraud*] or, *inpossibles and inward-guile*: that is, *outward deceitful shewes and promises*, and *privy guile lurking in the hart*.

8 V. 8. *in the waying-place of the villages*] or, *the ambush of the court yards*: both which have their name in Hebrue of the grass that groweth in them; as it were *grass-yards*. And because such places commonly are rich mens possessions, therefore (it seemeth) the Greek translateth in the waying place with the rich.

10 V. 10. *He cronebith*] or, *And he cronebith*,

to weat himself, lest he should be espi- ed. See this spoken of the Lion, Job. 39. 2. *that fall may into his strong power a troop*] or, *and he falleth with his strong power on the troop of poor*.

*Strong pawes*] or, *Strong members*; Here wanteth a word to be supplied; as often in this and other tongues; 29. 4. *ful*; for, 4. *ful cups*; Psal. 73. 15. *a new*; for *a new sword*: 2 Sam. 22. 16. *cold* for *cold water*. Mat. 10. 42. This want, sometime the scripture is self supplier, in repeating histories; as, *he set in Aram*, 1 Chron. 18. 6. *for he set garrisons in Aram*, 2 Sam. 8. 6. *the first of the feast*, Math. 26. 19. for, *the first day of the feast*: Mar. 14. 12. So after, Psal. 22. 23. and 27. 4. *troup of poor*, for, *the weak*, *the poor*: called here by a name, that noteth their power, wealth and security to be diminished or decayed; or, a company of obscure persons. This word is nowhere found, but thrise in this Psalm, in the 8. verse before; in this, and again in the 14.

V. 11. *he wil not see*] or, *nor at all respect*. The like profane speeches of the wicked, as set down Psal. 24. 7. Ezek. 8. 12. & 9. 9. Isa. 29. 19.

V. 12. *lift vp thy hand*] that is, *show openly thy power* for help of thy people, & confusion of thy foes. *Lifting vp the hand*, is applied to the publishing and manifesting of the gospel, Isa. 49. 22. sometime, for *signe of help*, Ezek. 20. 5. sometime for *hurry*, 2 Sam. 18. 28. and sometime, for *signe of an oath*; as Psal. 106. 26. Deut. 32. 40. In this latter sense the Chaldee paraphrast takeith it here; *Confirm the oath of thy hand*.

V. 14. *to give it into thine hand*] that is, *to take the matter into thy hand*, to manage it: or, *to give with thy hand* that is, *liberally to recompense the evil that is doom*. The Chaldee paraphraseith thus; *it is manifest before thee, that thou wilt send upon the wicked sorrow and wrath; thou lookest to pay a good reward to the just, with thy hand*.

*into thee*] or *upon thee* the poor haveth, to weat his cause, or himself. To leave, is to commit unto ones fidelity, Gen. 31. 6. Isa. 10. 3. Job. 39. 14. And so the Chaldee sayth, *thy*



thy power travaill in thee. See also 2 Tim. 1. 12.

V. 15. Break the arm] the arm noceeth strength, means, power, and help, Ezek. 30. 21. 25. 32. 33. 1. Dan. 11. 6. 21. also, violence, Job. 35. 9. In respect of all these, the arms of the wicked man shall be broken. Psal. 37. 17. *though I desire none.* In Jer. 50. 10. the (yons of Gods people, being sought for, are not found, because of his mercy in pardoning them: but here of the wicked, they are not found, because of his judgement in consuming them; as he sayth in Ezek. 23. 48. thus wil I cause wickednes to cease out of the land.

V. 16. *betheus out of his land*] the land of Canaan, whose peoples the Lord drove out; Psal. 44. 3. and of which he sayd, the land is myne. Levit. 25. 23. It may also be understood of the wicked Israelites, which in conditions were like the heathens, and born of them, Ezek. 16. 3. such were also called heathens, Psal. 2. 1. as appeareth by Aft. 4. 27.

V. 17. *thou preparest firm*] to weete, by thy spirit, which helpeth the infirmities of men that know not what to pray as they ought. Rom. 8. 26. Or we may read it prayerwise, prepare thou their hart, apply *or*. for prayers are often made in faith, as if they were already done; 25, where one sayth it hath pleased thee to bless. 1 Chro. 17. 27. another sayth let it please thee to bless. 2 Sam. 7. 29. *thine ear*] the Chaldee addeth, to their prayers. The Greek thus, to the preparation of thir hart, *thine ear attendeth.*

V. 18. *that he add not*] he, that is, the wicked man spoken of before, vers 15. vntil we refer it to that which followeth, the man of the earth. *so daunt with terror*] or, so break with fear; to dismay or terrify. The word is indifferent, applied sometime to God. Psal. 89. 2. some me to wicked men. Psal. 37. 35. The Apostle following the Greek version, sayth be not troubled, 1 Pet. 3. 14. for, be not daunted with fear, Esa. 8. 12 but more fully the word is opened by Paul saying, in nothing be troubled (or daunted) of your adversaries Philip. 1. 29.

*perduerunt.* *fery-man, out of the earth*] or fery-men, (*Assosb*), as Psal. 9. 21. This may be referred to the fatherless & oppressed, whom the wicked would daunt and share out of the earth, or land. Or, changing the order of the words, thus, that man of the earth, (that is, earthly man,) doe us more terrify, the meek. The Chaldee explaineth it thus; Let the sons of men not any more be broken (or daunted) from before the wicked of the earth.

## PSALME 11.

David being counsell'd to flee, discourageth himself in God against his enemies. 4. He sheweth the providence and justice of God.

To the mayster of the musick, a Psalm of David.

IN Iehovah, doe I hope-for-safetie; how say ye to my soul: flee, to your mountayn as a bird? For loe the wicked, bend the bow; they prepare their arrow vpon the string: to shoot in the darknes, at them that are upright in hart. For the foundations, are cast-down: the just, what hath he done? Iehovah, in the pallsce, of his holynes; Iehovah in the heavens his throne: his eyes wil view; his eye lids wil prove, the sons of Adam. Iehovah, wil prove the just-one: and the wicked-one; and him that loveth violent-wrong, his soule doth hate. He wil rayne vpon the wicked, snares: fyre and brimstone, and wind of burning-storms, shall be the portion of their cup. For just Iehovah, he loveth justices: his face wil view, the righteous.

### Annotations.

**A** Psalm of David: } this word Psalm wanting in the Hebrew, is supplied in the Greek, So in Psal. 14. & 15. & 26. & 27. & many other. See the note on Psalm 10, 10. } or flat. In the Hebrew there is a double reading, *see-ibon*, & *see-ye*, meaning David in special, and his retinue with him. } to your mount } or, from your mount: but the Greek and Chaldee supplieth the word to. In mountains, rocks, and caves, David hid himself from Sauls persecution. 1 Sam. 23. 14. & 24. 3. 4. } as a bird } This noteth his danger, who was hunted as a partridge on the mountains, 1 Sam. 26. 10. and his fear; as in Isa. 16. 2. Hereupon is that proverb; As a bird fleeing from her nest: so is a man, fleeing from his place. Prov. 27. 8.

3. For the foundations] of the things-  
set-up. The original word *Shachoth*, signifi-  
fieth things-orderly-set and disposed: and  
may be applied to many things; as in  
buildings, to the foundation; in hunting,  
unto nets or snares; in the common wealth,  
unto constitutions or positive Lawes; in wars,  
unto engines or ladders, as Psal. 3. 7. in the  
mind of man, unto purposes, plots, delibera-  
tions; in religion, unto faith, which is the  
foundation, and beginning of the hypostasise, or  
the hypostasise (that is the subsistence and ex-  
pectation) of things hoped for. Heb. 3. 14.  
CIT. I. According to al, or most of these,  
may this sentence be applied; eyther to  
the plots, purposes, snares; set for Davids  
ruine; but pulled down by the Lord: or  
to Sauts estate and kingdom which seemed  
settled, but by the Lord was overthrown:  
or, to Davids estate and faith, which the  
enemies boasted to be come to nought.  
The Greek version of the LXX. transla-  
teth thus, for the things that thou hast per-  
fected, they have destroyed: . . . are cast down]  
or, shall be broken down, destroyed. The Chal-  
dee giveth this interpretation, For if the

foundations be destroyed, why doth the just see  
innocencie?

Verf. 4. *palace of his babes*] or, his *holy palace*, or *Temple*: which here may be taken for very *heaven*: as also in *Mat. 1. 10.* for the *holy places*: made with hands, were antitypes (or answerable similitudes) of the true sanctuary, *Heb. 9. 24.*

V. 1. *prove the just*] or *try* them; by the perfection of the wicked, as well as by other afflictions. *Psal. 66. 10. 11. 12.* *his soul*] that is, *God's soul*, doeth hate. This is attributed to God, after the manner of men, as he is also said to have eyes, hands, ears &c. *So Levit. 25. 11. my soul* [that not leave you.

V. 6. *scavies*] hereby is often meant in Scripture, *strange, sudden and inevitable judgments.* Job. 22. 10. & 18. 9. 10. Ifa. 8. 14. & 24. 17. 18. The Chaldee expounds it, *He will feed down the ragn of vengeance on the wicked, that breath fyre &c.* fyre and brimstone] such was the wrath that fell on Sodom and the cities by it, Gen. 19. 24. and was threatened unto Gog, Ezek. 38. 22. and figureth the vengeance of eternal fyre, Jude. 7. Rev. 10. 17. wind of burning-storms] or, of blasing-tempests; that is, a horrible-blasing whirlwind. David felt such from his persecutors, Psal. 119. 53. and here they feel such from God, for persecuting him. Jeremy applieth this word, to the burning-storm of hunger, Lam. 1. 10. but it is properly a hideous burning tempest, rushing out of the darkness cloud, such as the Evangelist calleth *temes* in pho-nicos, a *swallowy-burning wind*, named in Greek *Eurocydon*, Act. 27. 14. the

portion of their cup] that is, the due measure of their punishment. See Psal. 75. 9. & 16. 5.  
V. 7. *lovesth justice*] that is, *loves* *impartial justice*; both to punish the evil, and preserve the good, both just causes and persons.  
*by face*] *off their faces*, in mystery of the holy Trinity; as often in the scripture. See Psal. 144. The Hebrew here may be Englished, *the face (the aspect) of them*, or *of him*: See the note on Psal. 1. 3.  
*with the righteous*] usually, *surrounds the righteous*. Abd

And this noteth the manifesting of Gods care, and favour, towards the righteous, both cause and person. The Greek translateth, *His face seeth righteousnesses*: the Chaldee thus, *The just shall see the signs of his face.*

## PSALME 12.

David destitute of humane comfort, craveth help of God. 4. He comforteth himself with Gods judgments on the wicked, and confidence in Gods tried promises.

To the mayster of the musick upon the eight; a Psalm of David.

**S**Ave ô Iehovah, for the gracious-sainct is ended: for the faithful are diminished, from the sonns of Adam. They speak, false-vanitie, each-man with his next-freind: with lip of flatteries; with a hart, and a hart they speak Iehovah cut-off, all lipps of flatteries: the tongue, that speaketh great-things. Which have sayd, with our tongue we wil prevail, our lips are with us: who is Lord over us? For the wastful-spoile of the poor-afflicted; for the growing of the needy-ones: now wil I rise up, sayth Iehovah; I wil set in salvation, he shall have breathing. The sayings of Iehovah, are pure sayings: as silver tried, in a subliming-fornace of earth; fined, seven times. Thou Iehovah wilt keep them: wilt preserv him from this generation, for ever. The wicked walk, on every side: when vilenes is exalted, of the sonns of Adam.

Verf. 1. upon the eight] which the Chaldee expenndeth, upon the eight stringed harp: see Psal. 6. 1.

**S**ave] or help. This word is largely suled, for all manner saving, helping, delivering, preserving &c. as to help or defend from injurie, Exod. 2. 17. 2 King. 6. 26. 27. to deliver from all adversities; Psal. 34. 7. as from sickness, Mat. 9. 31. Mark. 6. 56. from drowning, Mat. 8. 25. from shipwrack, Act. 27. 31. from hands of enemies, Psal. 18. 4. Iude, 9. from lyn, Mat. 1. 21. from death, Mat. 27. 40. from wrath, Rom. 1. 9. and infinite the like. And is not only a helping in trouble, but a riddance out of it; as one Evangelist sayth, let us see if Elias will come and save him; Mat. 27. 49. an other sayth, if Elias wil come and take him down. Mark. 11. 36.

the faithful are diminished] or faithes, fidelities are ceased. The original word is used, both for true and faithful persons, 2 Sam. 20. 19. and for truthes or fidelities, Esa. 26. 2. The Greek translateth, the truthes.

V. 3. false-vanitie] or vain falsehood: in Greek, vain-things. This word (shav) noteth vanity both of words, and deeds, Exod. 20. 7. Jer. 2. 30. and often that which is also false, Exod. 23. 1. as that which Moses in Exod. 20. 16. calleth witness of falsehood, (Shaker,) relating it he calleth false-vanitie, (Shav) Dent. 5. 10. with his next freind] or his neighbour, his freind with whom he is associate. Sometime this word is used for a special freind, 2 Sam. 15. 3. Psal. 35. 14. Prov. 17. 17. but often generally for a neighbour, or next; as the new testament translateth it in Greek, Mat. 19. 19. from Levit. 19. 18. And who is our neighbour, our Lord teacheth us, Luk. 10. 29.—36. with lip of flatteries] that is, smooth deceitful speeches; as the Greek translateth, deceitfull lips: a lip being sometime put for a speech or language, Gen. 31. 1. Of such deceivers, that had taught their tongues to speak lyes, Jeremy also complaineth, Chap. 9. 2. 4. 5. a hart and a hart] that is a double hart, and deceitful. So, stone and stone, Ephab and Ephab, Deut.

Annotations.

23. 13. 14. meaning double and deceitful weights and measures. The men of Zabulon are commended for that they were not thus of a hart and a hart. 1 Chron. 12. 33. The Greek translateth, with a hart and a hart he speaketh evil things.

5 Vers. 5. our lips are with us] or, are ours: that is, we have skill, power, and liberty to speak; who shall controul us?

6 V. 6. I will rise up] the Chaldee addeth, will rise up to judgment. *set in salvation*

on] that is, deliver out of all misery, and safely settle in health, and prosperous estate.

he shall have breathing] or, he (meaning God) will give breathing, or respiration, to him, that is to every poor man, (as after in verse 8.) or, he will breath-out, that is speak plainly to him. The Greek, changing the person, translateth parrhesiasmai that is I will speak plainly with him. So it noteth the bold assured comfort which God by promise giveth to the afflicted; whose faithful word is therefore commended in the verse following. This word sometime is used for playn and confident breathing out, or uttering of the truth, Habak. 2. 3. Prov. 12. 17. Or we may understand it of the wicked, thus, I will set in salvation him whom he puffeth at: that is, whom the wicked boldly despiseth; (as this word was used before, Psal. 10. 5.) or, whom he hath insnared. The Chaldee expoundeth it, I will appoint salvation for my people, but against the wicked I will testify evil.

7 V. 7. The sayings] or, the words, promised. tried] examined, tried, as in Syrc. The like praise of Gods pure word, is in Psal. 18. 31. & 119. 140. Prov. 30. 5.

a subliming furnace of earth] This furnace, caled Ghnailil, a sublimatorie, of subliming or causing to ascend upward, is the best and choicest vessel for trying and subliming of metall; caled therefore in Greek Dokimion, a Trial. And the Apostle hath the like word for a Trial of faith, better then gold. 1 Pet. 1. 7. *seven times*] or *seven fold*; that is, many times, fully and sufficiently. Seven is a perfect number used for many. 1 Sam. 2. 5. Prov. 24. 16. & 26. 25.

V. 8. preserve him] that is, every one of them; so before in the end of the 6. verse: and often in the scripture, like sudden change of number may be observed. It may also be read prayerweise, keep them, preserve him. The Greek changeth person also, saying, wilt keep us, or preserve us. *from this generation*] that is, from the men of this generation: as when Christ sayd, whereto shall I liken this generation? Mat. 11. 16. he meant, Whereto shall I liken the men of this generation? Luk. 7. 31. The like may be seen in Mat. 12. 42. compared with Luk. 11. 31. The original word Dor, that is, generation, race or age, hath the signification of duration, or durable dwelling; and abiding, Psal. 84. 11. and so noteth the whole age or time that a man dureth in this world, Eccles. 1. 4. & so consequently for a multitude of men that live together in any age; as here, and Deut. 1. 35: and in many other places.

V. 9. vilenes] or, Vile-luxuriousnes, riotize. The word Zullub here used, is derived from Zolel, that is, a rioter, glutton, or luxurious-person; Deut. 21. 20. Prov. 23. 21. & consequently one vile, contemptible and noughtworthy; opposed unto the precious. Ier. 11. 19. And here vilenes or riotize, may either be meant of the vice it self, or of vicious doctrine, opposed to Gods precious word, before spoken of, vers. 7. or a vile or riotous person, may so be called, for more vehemency sake, as Pride for the proud man Psal. 36. 12. The Greek translateth thus; according to thine bigness, thou hast much-increased (or, made abundant) the sons of men. The Chaldee thus, the wicked walk round about, as an horse that sucketh the blood of the sons of men.

### PSALME 13.

David complaineth of delay in help; 4. prayeth for mercie, 6. and glorifieth therein.

To the mayster of the musick, a Psalm of David.

How

2 **H**ow long Jehovah, wilt thou for-  
 3 get me for ever: how long wilt  
 thou hide, thy face from me? How  
 long, shall I set counsels in my soule,  
 sorow in my hart by day: how long  
 shall my enemy be exalted, above me?  
 4 Behold answer thou me, Jehovah  
 my God: lighten thou myne eyes,  
 5 lest I sleep the death. Lest my  
 enemy say, I have prevayled against  
 him: my distressers be glad, when  
 6 I am moved. But I, in thy mercie,  
 doe I trust; my hart shall be glad, in thy  
 salvation: I wil sing to Jehovah; for,  
 he hath bounteously-rewarded unto  
 me.

## Annotations.

2 **H**ide thy face] that is, withdraw thy fa-  
 vourable countenance & comfort: which  
 the Chaldee expoundeth the brightness of  
 thy face. This is contrary to the lifting up of  
 the light of Gods face, Psalm. 4. 7. and im-  
 porteth trouble and grief; and is caused by  
 syn; and is the cause of many adversities  
 and discomforts: Deut. 31. 17. 18. Isa. 59. 2.  
 Ezek. 39. 23. 24. 29. therefore this pro-  
 phet doth often complayn herof, and  
 pray against it. Psalm. 30. 8. & 104. 29. &  
 88. 15. & 59. 18. & 101. 3. & 143. 7. &  
 147. 9.

3 V. 3. set counsels] that is, consult and  
 devise, with my self, how to escape. by day]  
 that is daily: in Greek, day and night.

4 V. 4. lighten my eyes] that is, make them  
 see clear; and consequently, make me joyfull;  
 for, the light of the eyes, rejoiceth the hart,  
 Prov. 15. 30. Or, keep me alive: which sense,  
 the words following seem to imply; and  
 the like speeches in Prov. 29. 13. Eccles. 11.  
 7. 8. The eyes are sayd to be enlightened, when  
 penurie, sorow, sickness or other affliction  
 wherby they were dulled, is doon away;

and the senses by some meanes refreshed.  
 1 Sam. 14. 27. 29. Efr. 9. 8. also when ig-  
 norance is by Gods word and spirit, doon  
 out of the mind. Psalm. 19. 9. Eph. 1. 18.  
 See also Psalm. 38. 11. lest I sleep]  
 or, that I sleep not the death, meaning the  
 sleep of death; that is, lest I dye. For death  
 is often called sleep, in the scripture; Psalm.  
 76. 6. Job. 3. 13. & 14. 12. Act. 7. 60. &  
 13. 36. the sleep of eternitie, Ier. 51. 39. The  
 Chaldee paraphraseth thus, Enlighten mine  
 eyes in thy Law, lest I syn, and sleep with them  
 which are guiltie of death.

V. 6. But I, ] or And I, as for me.  
 bounteously-rewarded]. The original word  
 Gamal signifieth to give one thing for another;  
 as prosperity, after one hath been in ad-  
 versitie, &c. And though it be sometime  
 used for rewarding evil for good, Psalm. 7. 5.  
 or evil for evil Psalm. 137. 8. yet from God  
 to his people, it commonly signifieth a  
 bountiful rewarding of good things, in sted of  
 evil, which we rather doe deserve. So Psalm.  
 116. 7. & 119. 17. & 142. 8. & 103. 2. 10.  
 The Greeke translateth death-bounteously:  
 the Chaldee, rewarded me good.

## PSALME 14.

David describeth the corruption of all natu-  
 rall men; 4. and convinceth them by the light of  
 their consciences. 6. He sheweth their enmitie a-  
 gainst Gods people, who wish for and glorie in  
 his salvation.

To the mayster of the musick a  
 Psalm of David.

**T**He fool, sayth in his hart, there is  
 no God: they have corrupted,  
 they have made-abominable, their  
 practise; there is none that doeth good.  
 Jehovah from the heavens; looked  
 down upon the sons of Adam: to  
 see, if there were any that understan-  
 deth; any that seeketh God. All  
 is departed, together they are become  
 unprofitable: there is none that doeth

E 2 good;

4 good; none, not one. Doe they not  
know, all that work painful iniquity:  
5 that eat my people, as they eat bread;  
they call not, on Iehovah. There,  
6 dread they a dread: because God, is  
in the just generation. The counsel  
of the poor-afflicted, ye would make-  
7 abashed: because, Iehovah is his  
hope. Who will give out of Sion,  
the salvation of Israel? when Iehovah  
returneth the captivity of his  
people: Iakob shall be glad, Israel  
shall rejoyce.

### Annotations.

**T**He fool] Nabal (which hath the signification of *falling, dying, or falling away* as dooth a leaf or floure, *Isa. 40.* 8. *1 Pet. 1. 24.*) is a title given to the foolish man, as having lost the juice and sap of wisdom, reason, honestie, godlynes; being fallen from grace, ungratefull, and without the life of God; as a dead carcass, (which of this word is called *Nabalab*, *Levit. 11. 40.*) and therefore ignoble, & of vile esteem; opposed to the noble man, *Isa. 32. 5.* The Apostle in Greek turneth it *imprudent or without understanding*; *Rom. 10. 19.* from *Dent. 32. 21.* *sayth in his hart* that is, *mindeth*, and *perswadeth himself in secret*. So *Psal. 10. 4.* and *13. 2.* no God] the Chaldee expoundeth it, *no power (or dominion) of God in the earth. they have corrupted* marred, to weete, themselves; Therefore the Greek sayth, *they are corrupted*, the Chaldee sayth, *corrupted their works*. This word is used for corruption both of religion and manners, by idolatry and other vices. *Exod. 32. 7.* *Dente. 31. 29.* *Genes. 6. 12.* And that which he spake before as of one man, he now applieth to all mankind. made abominable] or made loathsome, to weete, their actions or themselves: as the Greek sayth, *they are abominable: or become loth-*

some So in *1 King. 21. 25.* The Chaldee interpreteth, *they abhor good.* *prattise* meaning their evil actions: therefore in *Psal. 53. 2.* it is *garvel, evil*; which here, is *gnalialab, action*.

V. 3. *All is*] or the all, that is, the whole universal multitude is departed; All in generall, and every one in particular, as is expressed, *Psal. 53. 4.* become unprofitable] or fit for no use; so the Apostle expresseth it in Greek; the word here used, being rare, and taken from *Iob 15. 16.* & betokeneth a thing *loathsome, stinking*, and so unfit for use.

V. 4. *Doe they not know?*] meaning, doubtless they know; & cannot plead ignorance. A question hath often the force of an earnest asseveration. eat my people] that is, the poor: as is added for explanation, in *Exod. 22. 25.* for Gods people commonly are the poorer sort, *Lam. 3. 5. 6.* *Luk. 6. 20.* and such are eaten or devoured of the wicked, *Psal. 79. 7.* who eat their flesh, and *slay off their skin*, and chop them in pieces as flesh for the cauldron. *Mic. 3. 3.* as they eat bread] the word as seemeth here to be understood; or without it, we may read; they eat bread; that is, are secure, and without remorse, doe give themselves to eating and drinking. So eating of bread, is used for banquetting; *Exod. 12. 12.*

V. 5. *There, dread they a dread*] that is, they are sore a dread: or fear a great fear, as *Luke 2. 9.* So, hath sinned a syn, *Lam. 1. 3.* that is, hath grievously sinned. And by there, he meaneth the suddaynes of it, as also in *Psal. 36. 13.* or, there, that is, in their hart and conscience. The Greek translateeth *they dreaded with feare, where no fear was*: the Chaldee; *they feared with a false feare with which it was not meet to feare.* because God is] this may be taken as a cause of their foresayd fear; as Saul was afraid of David; *1 Sam. 18. 14. 15.* or it is an opposition to their dread, but God is in the just generation; and therefore they dread not; but are defended from the siege of their enemies; as *Psal. 12. 6.* The Chaldee sayth, because the word of the Lord is in the generation of the just.

V. 6. *ye would make abashed* [that is, ye reproch it, & would confound & frustrate & bring it to nothing. So *abasing* & *shame*, is often used, for frustration of ones purpose and hope. *Psalm 6. 11.* because *Ichovah*] or, but *Ichovah* is his shelter, and hope, therefore he shall not be abashed. *Psalm 25. 3.* Contrarywise, the wicked shall be abashed, because God refuseth them. *Psalm 53. 5.*

V. 7. *Who wil give*] or, O that some would give! it is a form of wishing, often used in the scripture, as *Psalm 55. 7.* *Dent. 5. 29.* *Job. 6. 8.* out of *Sion*] this is meant of Christ the salvation of God to Israel, who was expected out of *Sion*; as it is written; the redeemer shall come out of *Sion*, and shall turn away impieties from *Jacob*. *Rom. 11. 26.*

*returneth the captivity*] that is, bringeth away those that were led captives: according to the promise, *Dent. 30. 3.* and this was performed by Christ, *Luk. 4. 18.* *Eph. 4. 8.* Captivity, or *Leading-away*; is here used, for the people *led-away*; as an other word, of like signification is so used, *Ezek. 11. 24. 25.* So *Psalm 125.*

*Jakob*, *Israel*] that is, Gods people, the posteritie of *Jakob*, who also was called *Israel*: (So *Aaron* is put for his posterity, the *Aaronites*, *1 Chron. 12. 27.* and *27. 17.* and *David*, for his children, *1 Chron. 4. 31.*) *Jakob* is a name that noteth infirmity; for he strove for the first birth-right, but obteyned it not, when he took his brother by the heel in the womb; and thereupon was called *Jakob*; *Gen. 25. 22. 26.* But *Israel* is a name of power and principality; for after he had wrestled with the Angel, behaving himself princely, wept, prayed, & prevailed, his name was changed from *Jakob* to *Israel*; as a prince or prevayler with God, *Gen. 32. 24. 26. 28.* *Nos. 12. 3. 4.* Therefore is the name *Israel*, given to all Gods people, even the Gentiles also that have *Jakob*s faith; *Gal. 6. 16.* as long before, *Jeather*, who was by nature an *Israelite*, *1 Chr. 7. 17.* was for his faith and religion, called an *Israelite*, *2 Sam. 17. 25.* It may also be observed, how in this word *ISRAEL* are conteyned the first letters of the names of *Abraham* and *Sarah* his wife; of *Isaac* &

*Rebekah* his wife; of *Jakob* and of both his wives *Leah* and *Rebekah* all which persons (except *Rachel*) were also buried together in one cave; *Gen. 49. 29. 31.*

## PSALME 15.

David describeth a citizen of *Sion*, by his godly and righteous conversation.

A Psalm, of David; *Ichovah*, who shall sojourn in thy tent: who shall dwell, in the mountayn of thy holynesse? He that walketh perfect, and worketh justice: and speaketh truth, in his hart. Slandereth not, with his tongue; doeth not evill to his next friend: and taketh not up, a reproch, against his neighbour. In whose eyes, an abject, is contemned; but he honoureth, them that fear *Ichovah*: sweareth to his hurt, & changeth not. Giveth not his money, to biting usury; & taketh not a bribe, against the innocent: he that doeth these things, shall not be moved for ever.

## Annotations.

IN thy tent] or pavilion: called in Hebrew *Obel*, of spreading-over. God caused an habitation to be made in the wilderness, wherein he dwelt among men: *Exod. 25.* *Psalm 78. 60.* that mansion, made of ten curtains, he called *Mishcan*, an Habitable, or Tabernacle; *Exod. 26. 1.* *Psalm 26. 8.* over which, other curtyains were made and cast for a covering, called *Obel*, a Tent or covering. *Exod. 26. 7.* Hereupon the whole place is called, sometime *Obel*, a tent, sometime *Mishcan* a tabernacle. To this tent,



all Gods people were to come for his publick worship; *Levit. 17. 4. Dent. 12. 5. 6.* It was a moveable place; and so differed from an *house* or settled habitation; *2 Sam. 7. 1. 6. 1 Chron. 17. 5.* yet for the use, it is sometime caled a *house*, as is noted on *Psal. 5. 8.* *mountain*] the mount *Sion*; whereof see *Psal. 2. 6.* The Chaldees calleth it, *the mount of the house of thy holynes.*

V. 2. *walketh perfect*] that is, leadeth his life: *perfect*, intire, simple, sincere, and unblemished. It noteth the integritie that is before God, in hart and spirit; according to the covenant, *walk before me, and be perfect*, *Gen. 17. 1.* and, *thou shalt be perfect with Jehovah thy God*; *Dent. 18. 13. Math. 5. 48.* Therefore this *perfectnes* must first be in the hart, *Psal. 119. 80.* then in the wayes, *Psal. 18. 33. & 119. 1.* *worketh*] or effecteth justice: this is wrought by faith, *Heb. 11. 33.* and such a man is acceptable to God. *Act. 10. 35.*

V. 3. *Slandereth not*] or defameth not, backbiteth not. This word *Ragal* (from whence *Regel*, a foot, is derived) properly noteth a going to and fro, prying and spying, and carrying tales and rumors; and is used for defaming, or calumniating by craft and guile, *2 Sam. 19. 27.* and here generally for all busy, crafty, deceitful or malicious abuse of the tongue: which the Greek expresseth by using *fr-rud* or *dole*. *taket*] *taket* not up a reproch] or layeth not on; or beareth not a reproch. This importeth both the first railing, and the after receiving and reporting of a reprochful tale. *Exod. 23. 1. Levit. 19. 15.* The like phrase is used sometime for bearing or suffering reproch, *Psal. 69. 8. Ezek. 36. 15.* that sense is not amys here; beareth not reproch vpon his neighbour, that is, suffereth not his neighbour to be reproched; as elsewhere he saith, *bear not syn vpon thy neighbour; or suffer him not to syn. Levit. 19. 17.*

V. 4. *In whose eyes an abject*] or, *In his eyes*, a reprobate is contrawed. The order also may be changed thus, *in whose eyes the contemptible* (or vile person, as *Dan. 11. 21.*)

is rejected. See examples of such carriage, *2 King. 3. 14. Eph. 3. 2. Luk. 13. 9.* The Greek translateth it, *an evil doer is set at nought before him*: the Chaldees thus, *He that is despised in his own eyes, and contemned.*

*(swareth to his hart,)* or to his evil; his hinderance; or to afflict himself. Which may be understood of oathes to men, turning to his own loss and damage, which yet he keepeth, or of othes to God, vowing to afflict himself, by abstinence. The Hebrew word which signifieth evil, is often used for affliction; as in *Ruth. 1. 21.* the Almighty hath done evil unto me; that is, hath afflicted me. Otherwise if we understand it of doing evil to another, the meaning is, *swareth to doe evil, but doth not recompense it*; that is, performeth it not: for the word *change*, here used, sometime signifieth recompense, as *Iob 15. 31.* Compare this place with the Law for swearing to doe evil; or good, *Levit. 5. 4.* The Greek translateth *swareth to his neighbour*: for *rangh*, evil; reading *reangh*, a neighbour: this sense is good. And *rangh*, though not usual, may be taken for a neighbour, here, and in *Prov. 6. 24.*

V. 5. *money*] Hebr. *silver*, that is, money usually made of silver. *to biting-usury*] or with biting, that is usurie, sely so caled, because it biteth and consumeth the borrower and his substance. See the notes on *Exod. 22. 25.* *be moved*] or *(baken, removed.* And commonly it implieth in it, some evil to the thing moved; *Psal. 38. 17. & 94. 18. & 13. 5. & 60. 4.* and often in the psalms; therefore the just have this privilege of God, *never to be moved.* *Psal. 55. 23. Prov. 10. 30. & 12. 3.*

## PSALME 16.

David prophesieth of Christs confidence in God, did love to the Saints on earth. 4. The sorrowers of idolaters, with whom he hath no communion. 9. He is content with his lot and heritage,



heritage, 7. bleſſeth God in his afflictions, 9. profeſſeth his hope of reſurreſtion from the dead, & eternal joyes at the right hand of God.

- 1 **M**ichtam of David: Preſerve  
 2 me O God, for I hope-for-ſafe-  
 3 tie in thee. Thou haſt ſayd to Jeho-  
 4 vah, thou art my Lord: my good, not  
 5 unto thee. To the ſaincts, which  
 6 are in earth: and the excellent, all my  
 7 delight in them. Their ſorowes ſhal-  
 8 be multiplied, that endow an other:  
 9 I will not poure-out their poured-  
 10 out-oblations of blood; neyther will  
 11 I take-up their names, upon my lips.  
 Jehovah the portion of my part & of  
 my cup: thou, ſuſtayneſt my lot. The  
 lines are fallen to me, in the pleaſant-  
 places: yea the heritage, is ſayr for me.  
 I wil bleſs Jehovah, which hath coun-  
 ſelled me: yea in the nights, my reins  
 doe chaſtiſe me. I have propoſed,  
 Jehovah before me continually: for  
 he is at my right hand, I ſhall not be  
 moved. Therefore my hart rejoyceth,  
 and my glorie is glad: alſo my ſt. ſh.  
 ſhall dwell in confidence. For thou  
 wilt not leave my ſoule to hell, thou  
 wilt not give thy gracious-ſainct, to  
 ſee corruption. Thou wilt make me  
 know, the way of life: ſatiety of joyes,  
 before thy face, pleaſures, at thy right  
 hand to perpetuitie.

### Annotations.

- 1 **M**ichtam of David: ] Davids jewell, or  
 notable ſong. Cethem is ſne-glittering-  
 gold, Iſal. 45. 10. of that this Michtam may  
 be deriv'd, for a golden jewel: and ſo note  
 the excellencie of this Psalm. The like  
 title is before the 56. 57. 58. 59. and 60.  
 Pfalmes. Preſerve me O God. ] Chriſt

ſpeaketh this Psalm, by David his figure,  
 as wee are taught in the new Teſtament,  
 Act. 2. 25. 31. & 13. 35. and here is handled  
 his mediatorſhip, death, reſurreſtion and aſcen-  
 ſion. in three] Chaldee, in thy word.

V. 2. Thou haſt ſayd ] he ſpeaketh this  
 to himſelf; Thou O my ſoule ſayſt: ſo the  
 Chaldee paraphraſe explaineth it: & the  
 Greek to make it playner, tranſlateth I  
 have ſayd. Or, it may be ſpoken to the  
 ſpoſe or church of Chriſt. my good not  
 unto thee ] underſtand, extendeth not or per-  
 taineth not to thee; or is not for thee; which  
 the Greek expoundeth thus, of my goods  
 thou haſt no need. For, if man be juſt, what  
 giveth he to God? or what receiveth hee  
 at his hand? Iob 35. 7. The Chaldee ſayth,  
 my good is not given but of thee.

V. 3. To the ſaincts ] to weet, my good  
 extendeth as elſewhere Chriſt ſayth, for their  
 ſakes ſanctify I my ſelf, that they alſo may be  
 ſanctified, through the truth, Iob. 17. 19. are  
 in earth ] ſuch is the meaning of the He-  
 brue phraſe, in earth they: the relative be-  
 ing put for the verb; which ſometime the  
 Hebrew it ſelf explaineth: as he not the  
 King of Iſra. 1. King. 22. 33. for it was not the  
 King. 2 Chron. 18. 32. ſo, he overſer, 2 King.  
 25. 19. for was overſer, Jer. 52. 25. and ſun-  
 dry the like. excellent ] or noble, glori-  
 ous, wonderſul: an honourable title given  
 to Chriſtians. See Pſal. 8. 2. The Chaldee  
 addeth, excellent in good works. all my  
 delight in them ] or, in whom all my pleaſure is.  
 Hebr. Chephſi-bam, that is, my pleaſure is  
 in them; ſo in Eſa 62. 4. the church is called  
 Chephſi-bab; that is, my pleaſure in her.

V. 4. Their ſorowes ſhalbe multiplied. ] This  
 is meant of idolaters, who haſtily endow,  
 that is, offer ſacrifice to an other God, and ſo  
 increaſe their griefs; which may be under-  
 ſtood of afflictions, or of grievous idols: for  
 the Hebrue ghaſſatim, ſorowes, is often u-  
 ſed for idols, as in Pſal. 115. 4. and ſo the  
 Chaldee paraphraſt taketh it here, ſaying,  
 the wicked multiply their idols, and after they  
 haſten to offer their gifts. Accordingly the  
 ſenſe may be this, They whoſe grievous  
 idols are multiplied, they that endow an other  
 God:

God: I will not pour out their oblations, that is, I will not partake with them, or be a mediator for them.

*endow an other*] or *hasten to an other*. A similitude from dowries given in marriages, meaning gifts & oblations hastily brought for divine worship. *powred-out-oblations*] or *shed-offerings*; effusions properly, put by figure of speech for *effused* or *powred out liquour*, commonly called *drink offerings*, which were wont to be powred-out vpon the sacrifices; and by Gods law were to be of wine or Shecar, Numb. 15. 5. 7. 10. and 28. 7. but among idolaters were of blood. The Chaldee giveth this sense, *I wil not receive with favour their drink-offerings, nor the blood of their sacrifices.*

*take-up their names*] that is, not mention or speak of them; according to the law, Exod. 23. 13. Ios. 13. 7.

V. 5. *of my part*] or, *of my partage*; that is, *of the inheritance parted, shared, and dealt unto me*. So the Greek turneth it, *of mine inheritance*. The word is generally used for lands, cities, goods, spoiles &c, that are *shared out*. And this here hath reference to the law of the Priests, which had no part among the people, for that the Lord was their part and inheritance. Num. 18. 20. The Lord is his peoples part, Ier. 10. 16. & 11. 19. and agayn, his people are called his part. Deut. 32. 9.

*my cup*] that is, *measure and portion*, of joyes or afflictions. Psal. 13. 5. & 11. 6. *my lot*] this also is used for an inheritance obtained by lot. Ios. 18. 11. Iudg. 1. 3. The Apostle calleth Christs church by this name, 1 Pet. 5. 3. The Greek translateth, *thou art he that restorest mine inheritance to me.*

V. 6. *The lines*] or *Cords*; such were used in measuring of lands or heritages: Psal. 104. 11. & 78. 15. 2 Sam. 8. 1. and figuratively a line is put for the portion measured. Ios. 17. 5. 14. *is sayr for mee*] or, which is *sayr unto me*; that is, which pleaseth me well.

V. 7. *counselled me*] given me counsell by his word and spirit, touching my sufferings, and the glorie that shall follow. 1 Pet. 1. 11. Luk. 24. 25, 26. God is wonderful

in counsil, and excellent in work. Esa. 28. 29.

V. 8. *I have proposed*] or *equally-fer*; the Greek (which the Apostle foloweth) sayth, *I beheld-before*. Act. 1. 25. *he is at my right hand*] The word *is*, is supplied Act. 2. 25. For God to be at the right hand, is powerfully to assist and comfort: as on the contrary, for Satan to be there, is greatly to rehill and annoy. Psalm 109. 6. Zech. 3. 1. *I shall not be moved*] or, that *I be not moved*. Act. 2. 25.

V. 9. *my glorie*] This by the Apostle is applied to the tongue, Act. 2. 26. which is the instrument wherewith we glorify God. See Psal. 30. 13. & 57. 9. Gen. 49. 6.

*dwell in confidence*] or, *abide with hope*, that is, *boldly, safely, and securely*; meaning that his flesh, (his body) should abide (or rest) in the grave, with sure hope of rising again from death, the third day.

V. 10. *my soule*] The Hebrue *Nephesh*, & Greek *Psuche*, which we call *soule*; hath the name of *breathing* or *respiring*; and is therefore sometime used for the *breath*; Job 41. 12. it is the vitall spirit that all quick things moove by; therefore beasts, birds, fish and creeping things, are called in scripture, *living soules*, Gen. 1. 20. 24. And this *soul* is sometime called the *blood*, Gen. 9. 4. because it is in the blood of all quick things, Levit. 17. 11. it is often put for the *life* of creatures; as *keep his soule*, Job 2. 6. that is, *save his life*: a righteous man regardeth the soule of his beast; Prov. 12. 10. that is the *life*: so to seek the soule, is to seek ones *life*, to take it away: Psal. 54. 5. Mat. 2. 20. It is also many times used for ones *self*; as Job justified his soule; that is, *himself*; Job. 32. 2. Take heed to your soules; that is, to your *selves*, Deut. 4. 15. so Gen. 15. 29. Luk. 12. 19. And thus it is put for the *person*, or *whole man*; 25, give me the soules; that is the *person*; Gen. 14. 21. so an *hungry soule*, Psal. 107. 9. 2 *full soule*, Prov. 27. 7. a *weary soule*, Irov. 25. 25. *eight soules*, 1 Pet. 3. 20. *seventie five soules*, Act. 7. 14. And many the like. It is used also for the *lust*, *wil* or *desire*, as Psal. 41. 3. Exod. 15. 9. for the *affections* of the hart, Psal. 25. 1. for the *body* of man that hath

life

life and lease, *Psal.* 105. 18. & 35. 13. and finally it is sometime a *dead body* or *corps*, *Num.* 5. 2. & 9. 10. & 19. 11. 13. though this be figurative and very improper, for at ones death, the *soule* goeth out, *Gen.* 35. 18. The word being thus largely used, is to be weighed according to the matter and circumstances of ech text. For this here in the *Psalms*, compare it with the like in other places, *Psal.* 30. 4. & 116. 8. & 89. 49. & 38. 4. & 91. 17. Christ gave his *soul*: for the ransom of the world, and powred it out vnto death. *Isa.* 53. 12. *Mat.* 20. 28. *Iob.* 10. 31. 15. 17. & 15. 13.

to *hell* or in *hell*; in *deaths-estate*, or *deadly-bed*. This word *hell*, properly signifieth *deep*, whether it be *high* or *low*: & though by custome it is usually taken for the place of diuils and damned wights; yet the word is more large: and as *heaven* is not onely the dwelling place of God and his saints, but generally all places above us, where the stars, the clouds, the winds, the birds &c. are, as is shewed *Psal.* 8. 9. so *hell* is all places beneath. Wherefore it may in this large sense, serve to express the Hebrue word *Sheol* here used: which *Sheol* is a *deep place*, *Iob.* 11. 8. *Prov.* 9. 18. and sayd in scripture, to be *beneath*, *Psal.* 86. 13. *Drat.* 31. 22. *Isa.* 14. 9. as *heaven* is above: and it, with the Greek word *haides*; is opposed to *heaven* *Psal.* 139. 8. *Amos.* 9. 2. *Mat.* 11. 23. It commeth of *Sheal*, to *Crave*, *ask*, or *require*; because it *requireth* all men to come vnto it, and is *seru-ly* satisfied, *Psal.* 89. 49. *Prov.* 30. 15. 16. & 27. 20. It is a place or estate, which all men, even the best, come vnto: for Iakob made account to goe thither, *Gen.* 37. 35. and Iob desired to be there, *Iob.* 14. 13. (for he knew it should be his house, *Iob.* 17. 13.) and our Lord Christ was there, as this *Psalms* with *Act.* 2. 31. sheweth; and Solomon telleth, that all goe thither, *Eccles.* 9. 20. It is usually joynted with *grave*, *pit*, *corruption*, *destruction* and the like words pertheyning to *death*, with which *Sheol* or *haides*, is joynted as a companion therof, *Rev.* 1. 18. & 6. 8. Dathan and Abiram, when the earth

swallowed them up, ar sayd to goe down quick into *Seer*, *Num.* 16. 30. 32. 33. Ionas in the whales belly, was in the belly of *Sheol*, *Iou.* 2. 3. and oth-er holy men that were deliuered from great miseries and perils of death, ar sayd to be deliuered from *Sheol* or *hell*, *Psal.* 86. 13. and 30. 4. and 116. 3. and those that are dead, are gone to *Sheol*, *Ezech.* 32. 21. 27. And as *death* is sayd figuratively, to have *gates*; *Psal.* 9. 14. so *Sheol*, *haides*, *hell*, hath gates, *Isa.* 38. 10. *Matth.* 16. 18. and a *soule*, *Isa.* 1. 14. and a *head*, *Psal.* 40. 16. & 89. 49. and a *mouth*, *Psal.* 141. 7. and a *sting*, which by Christ is dooen away; 1. *Cor.* 15. 55. so that as he was not left to *Sheol*, but rose fr-om death (from the hart of the earth, *Mat.* 12. 40.) the third day: so all the saints shall likewise be deliuered from *Sheol*, or *haides*, *Psal.* 49. 16. *Hos.* 13. 14. and it with death shall be abolished. *Rev.* 20. 14. So by the Hebrue word *Sheol*, the Greek *haides*, and our English *hell*, we are to understand the place, estate, or depth of death; *deadly-bed*. See the annotations on *Gen.* 37. 35. And these words, *thou wilt not leave my soule to hell*; teach us Christs resurrection; as if he should say, thou wilt not leave me to the power of death or grave, to be consumed; but wilt raise me from the dead; as the words following, and the Apostles explanation doe manifest. *Act.* 1. 24. 31. & 13. 34. 35. *thou wilt not give* not *grant*, or *suffer*. An Hebrue phrase often used; as *I gave thee not to touch her*, *Genes.* 20. 6. God *gave the not to hurt me*, *Gen.* 31. 7. he *will not give you to goe*, *Exod.* 3. 19. So *Psal.* 55. 23. and 56. 9. and 118. 18. and many the like.

to see corruption] that is, to feel corruption, or, to corrupt, to rot. As to see death, is to dye, *Psalms.* 89. 49. *Luk.* 2. 26. *Iob.* 8. 51. 52. so, to see evil, *Psal.* 97. 15. and to see good, *Psal.* 54. 13. is to feel & enjoy it: & to see the grave, *Psal.* 49. 10.

corruption] the Hebrue *Shachath* properly signifieth corruption or rottenness, and is so to be taken here, as the Apostle vrgeth the force of the word *Act.* 13. 36. 37. David saw corruption, but he whom God raised up, saw not corruption, Yet

often the word is used for a pit, or ditch, wherein karkelles doe corrupt. See the note on Psal. 7:16.

11

V. 11. *Thou wilt make me know* [or, *hast made me know*: (as *Act. 2:18*.) that is, *givest me experience of* . . . the way of life] or, *journey of lives*; the way or course to life from death, and to continue in life eternal; the Apostle sayth *ways of life*, *Act. 2:18*. And hereby, life in heaven with God is implied: as, *to enter into life*, *Mat. 18:9*, is to enter into the kingdom of God, *Mat. 9:47*.

*before thy face* [or, *with thy face*: that is, in thy presence I shal have fulnes of joye]. The Greek, which the Apoitle followeth, *Act. 2:18*, sayth, *Thou wilt fill me with joy, with thy face*. The Hebrue *eth penei* and *lipnei*, *with or before the face*, are both one, and sometime put one for an other: as *1 Kin. 11:6*. With *1 Chron. 10:6*. Gods face or presence, as it is our greatest joy in this life, *Exod. 33:14, 15, 16*. So shall it be in the next. *Psalm. 17:15*. Wherefore the wicked shal then be punished *from his presence*. *2 Thes. 1:9*. *pleasures* [or *pleasantnesses*, (that is, *pleasant-joyes*) at thy right hand; the place of honour, delights and joyes eternal. *Math. 25:33-34, 46*.

### PSALME 17.

David in confidence of his integrity, traveth defense of God against his enemies. 10. he sheweth their pride, craft and eagernes, 13. he prayeth to be delivered from them, who have their portion in this life; but his hope is for the life to come.

1 **A** Prayer, of David: **H**ear thou Iehovah, justice; attend to my shrill-cry: hearken to my prayer: with  
2 out, lips of deceyt. From before thy face, let my judgement come forth: let thine eyes, view righteousness.  
3 Thou hast proved my hart;

hast visited, by night; thou hast tried me but hast not found: I have purposed, my mouth shall not transgress. For the works of men, by the word of thy lips: I have observed, the paths of the breaker-through. Suffeyn thou my steps, in thy beaten-patnes: that my footsteps be not removed. I call upon thee, for thou wilt answer me O God: bow thine ear to me, hear my saying. Marvellously-separate thy mercies, O saviour of them that hope for safety: from them that raise up themselves, with thy right-hand. Keep thou me, as the black of the apple of the eye: in the shadow of thy wings, hide thou me. From faces of the wicked that waste me: my enemies in soule, that environ-round against me. With their fat they have closed-up: with their mouth, they speak in pride. In our steps now they compass us: their eyes they set, bending-down into the earth. His likeness, is as a rearing-Lion, that is greedy to tear: and as a lurking-Lion, sitting in secret-places. Rise up Iehovah, prevent thou his face, make him bow-down: deliver my soule, from the wicked one with thy sword. From mortal-men with thine hand Iehovah, from mortal-men of the transitorie-world, who have their part in this life; and their belly thou fillest with thine hidd-treasure, satisfied are the sonns: and they lay up their overplus, for their babes. I, in justice shall view thy face; shalbe satisfied when I awake, with thine image.

*Annotations.*

*Indices*

1 **[Justice]** that is, my justice, as the Greek explaineth it: my just cause and complaint. The Chaldee sayth, *accept Lord my prayer in justice.* *shrill-cry* or *shouting*, that is, *loud complaint*: see Psal. 5. 12.

*without lips* or, *not with lips of deceit*: that is, which prayer is unfeigned; not uttered with guile.

2 V. 2. *come forth* or *proceed*, that is, let my judgment be clearly pronounced and executed. Therefore in Hos. 6. 5. he addeth the similitude of the light or sun. *righteousnesses* or *equities*: this is all righteous causes and persons; or my most righteous cause.

3 V. 3. *hast tried* or, *examined me*; so weet, as metall in the fyre; So Psal. 66. 10. *hast not found* or *shalt not at all find*: so weet, any drop, or deceit, or, as the Chaldee addeth, corruption. The Greek translateth, *iniquitie was not found in me.* *shalt not transgress* or, *transgresseth not*: that is, I purposed not to transgress with my mouth, by murmuring against thy fiery trial of me: or, that which I purposed, my mouth transgresseth not, but my thoughts and words agree. The Chaldee thus, *I have thought evil, it hath not passed my mouth.*

4 V. 4. *For the works* or concerning the works of men: Adam is here used for all carnally men. *have observed* or *taken heed of*; so weet, lest they should hurt me; or, that I should not walk in them; as the next verse sheweth: otherwise sometime, to observe wayes, is to walk in them. Psal. 18. 32.

*the breaker through* that is, the robber or thief; as this word is expounded in Greek, *Adab. 21. 13. from Jer. 7. 11. one that breaketh boundes or limits, houses, bedges, lawes, &c.* So Ezek. 13. 10.

5 V. 5. *Susteyn* or *Hold-up*, or *concey*; this is spoken prayerwise to God, as the next verse manifesteth: The Greek turneth it, *Make-perfect*. It may also be read, *Susteyning*, or *To susteyn*; & so have reference to the former verse, *I observed the robbers pathes*; not to walk in them, but to *susteyn* (or *susteyning*, *holding-fast*) my steps in thy pathes. The Hebrue *Tamoch* may be Englished *Susteyn thou*: as *Zachor* is *remember thou*, *Ezek. 20. 8. Shanon*, observe thou, *Deut.*

6. 12. *Halel*, is *Goethou*; 2 Sam. 24. 12. for which in 1. Chron. 21. 10 is written, *Lee Goethou.* *my steps* or, *my stepsings-forward*; *my right-forth-steps*. So Psal. 37. 32. & 40. 3.

*beaten paths* or *round-paths*; properly the word signifieth pathes beaten with wagon wheels; here used generally for straight, direct, and beaten wayes. So Psal. 23. 3. & 65. 12. & 140. 6.

V. 7. *marvelously separate* or *make-marvellous*; that is in wondrous and excellent sort shew me thy mercies, which are common unto all, let them now peculiarly be bestowed on me. See Psal. 4. 4. The Greek sayth, *Make-marvellous*. When Christ cometh, he will be made marvellous in them that believe. 1 Thes. 1. 10.

*hope for safetie* or, *trust*, to weet, in thee, as the Greek explaineth it; or in thy right hand; as is after expressed. God is saviour of all men, specially of them that believe. 1 Tim. 4. 10.

*with thy right hand* this seemeth to have reference to the first, & saviour (or thou which savest) with thy right hand; as Psal. 138. 7. & 60. 7. It may also be referred to the second, *them that hope in thy right hand*: or to the last, *them that raise up themselves against thy right hand*: And thus the Greek turneth it. But the Chaldee otherwise, *Avenge them on those which rise up against them, with thy right hand.*

V. 8. *the black* that is, the sight in the mids of the eye, wherein appeareth the resemblance of a litte man; and thereupon seemeth to be called in Hebrue, *Ishon*, of *Ish* which is, a man. And as that part is blackish; so this word is also used for other black things, as the blacknes of the night, *Prov. 7. 9.* and blacknes of darknes, *Prov. 20. 10.*

*of the apple* so we call that which the Hebrue here calleth *bab*; and in *Zach. 2. 8. babab*, that is, the little image appearing in the eye, as before is noted. The word *bab*, also signifieth a daughter, whereto the Greek cover dooth agree. By this is meant the tender care of God for his people: and David here useth both words, for more vehemencie; whereas elsewhere one of them onely is used; *Ishon*, the black; in *Deut. 32. 10. Prov. 7. 2. babab* and *bab*, the apple, in

Zach. 2. 8. Lam. 2. 18. *hide thou me* ] Heb. *thou shalt hide*, or, *keep me secret*. It is the property of the Hebrew tongue, oft to set down a prayer in this forme, especially in the end of a sentence; as noting some assurance to have the request fulfilled. So in Psal. 94. 3. & 59. 2. & 64. 2. Job 6. 23. & 21. 3. & 40. 5. See also the note on Psal. 10. 17.

9 V. 9. *from faces* ] or because of the wicked. See Psal. 3. 1. *evenues in soules* ] or, for the soules: meaning deadly enemies, that seek the soul or life. See Psal. 35. 4. The Chaldee expoundeth it, in the will (or desire) of their soules.

10 V. 10. *They have closed-up* ] to weat, their face or body; (much like that speech in Job 15. 27. he hath covered his face with his fatnes.) or their fat they close-up; meaning that they pamper and harden themselves. in pride ] that is, proudly or haughtily.

11 V. 11. *In our steps* ] or in our going, that is, whersoever we goe, they trace our footing: they compass me and us: the Hebrew hath both these readings; meaning David, with his company. *they set* ] to weat, upon us. *bending down* ] to weat, themselves, that they be not espied: as Psal. 10. 10. or to bend-down, to weat us; to overthrow us: or to set down their nets and snares.

12 V. 12. *His likenes* ] that is, the likeness (or hiew) of every one of them: or, he may mean some one principal, as Saul.

13 V. 13. *prevent his face* ] that is, first come to help me; and suddenly and unlookt for, come upon him; and disappoint him. *with thy sword* ] that is, thy judgement and vengeance: for all means of destruction, are the Lords sword, Isa. 66. 16. & 27. 1. Jer. 47. 6. Zeph. 2. 11. The Chaldee expoundeth it, the wicked which deserveth to be killed with thy sword, or understand, which wicked man is thy sword: as Asshur is called the rod of his wrath. Esa. 10. 5. and so in the verse following: from mortall men, which are thy hand: or with thy hand, that is, thy judgement or plague; for so Gods hand often signifieth. Exod. 7. 4. Act. 13. 11.

14 V. 14. *of the transitorie world* ] that is,

worldlings; as they of the citie, are citizens, Psal. 71. 16. The word Cheled, is used also for the short time of mans age and durance, Psal. 39. 6. and 89. 48. Here and in Psal. 49. 2. it is the world, named of the transitorines; for the fashion of this world passeth away; 1. Cor. 7. 31. *in this life* ] according to Abrahams speech, *See remember that thou in thy life time, receivedst thy good things*. Luk. 16. 25. Of the wicked prosperitie here, see Job. 21. 78. &c. *the sonus* ] to weat, of those worldlings; meaning that both they and their children have their fill. Or, satisfied are they with sonus: as in Job. 21. 11. they feed forth their children like a flock. *their overplus* ] the residue of their store; or their excellencie. For this word *weat* is used sometime for overplus in quantity, Exod. 23. 11. 1 King. 11. 41. sometime it noteth also the excellencie or dignitie, Gen. 49. 3.

15 V. 15. *In justice* ] meaning in the justice (or righteousness) which is of God by faith in Christ, as Phil. 3. 9. *View thy face* ] that is, enjoy thy comfortable favour, as Psal. 4. 7. & 16. 11. or shall see and know thee plainly and perfectly, as 1 Cor. 13. 12. 2 Cor. 3. 18. 1. Job. 3. 2. *when I awake* ] to weat, out of the dust of the earth, from the sleep of death; as Esa. 26. 19. *with thy image* ] to weat, I shall be satisfied with it; so meaning by image, Gods glorie: or, with thy image, that is, having it upon me: for, as we have borne the image of the earthly man, so shall we bear the image of the heavenly. 1 Cor. 15. 49. Compare here with Psal. 73. 20. The Hebrew doctors expound this *injustice*, to be meant of the garden of Eden (the heavenly paradise), called Justice: and that in the world to come, which is after the raising of the dead to life: it is in the light stored up, called the Image; & this is that (in Psal. 17.) I shall be satisfied, when I awake, with thine image: sayth R. Menachem on Deut. 4. But the same Rabbine on Levit. 10. giveth a better exposition of this word Justice, saying, For there is no coming before the most high and blessed King, without the Shecinah, (that is the divine majestie of God in Christ.) to signify which thing (it is sayd) in Justice shall view thy face.



## PSALME 18.

David having been delivered from all his enemies, professeth his love unto God therefore. 5. He remembereth the great dangers wherein he had been; 7. his cries unto God, 8. the Lord's wonderfull judgments upon his enemies; 17. and deliverance of David. 21. He sheweth his integrity of life, 27. Gods justice towards all men, 33. the victories which he gave unto David, 44. and dominion over peoples. 50. The glory of Gods name among the Gentiles, for his salvation of Christ, (whom David figured,) and of all nations by him.

and the foundations of the mountayns wer-styrred: and they shook themselves, because he was wroth. Smoke ascended, in his anger; and fyre out of his mouth did eat: coles; burned from it. And he bowed the heavens, and came down: and gloomy-darknes, was under his feet. And he rode upon the Cherub, & did fly: and he flew-swiftly, upon the wings of the wind. He set darknes, his secret place; round about him his pavilion: darknes of waters, thick-clouds of the skyes. From the brightness that was before him: his thick-clouds passed-away; hayl, and coles of fyre. And Iehovah, thundered in the heavens; and the Most-high, gave his voice: hayl, and coles of fyre. And he sent his arrowes, and scattred-them-asunder: & lightnings he hurled forth, and terribly-stroke-them-down. And the channels of waters, were seen; and the foundations of the world, were revealed: at thy rebuke Iehovah; at the breath, of the wind of thine anger. He sent from the high-place, he took me: he drew me, out of many waters. He ridd me, from my strong enemy: and from my haters; for they were mightier then I. They prevented me in the day of my cloudy calamitie: and Iehovah was, for a staff unto me. And he brought me forth to a large-rouneth: he released me; because, he delighted in me. Iehovah rewarded me according to my justice: according to the purenes of my hands, rendered-he unto me. Because I observed, the wayes of Iehovah: and did not wickedly, from my

**T**O the mayster of the musick a psalm of the servant of Iehovah, of David; which spake, to Iehovah, the words of this song; in the day, that, Iehovah had delivered him; from the hand of all his enemies, and from the hand of Saul.

And he sayd; **I** Wil deerly-love thee, Iehovah my firm-strength. Iehovah, my rock and my fortress, and my deliverer, my God my rock, in whom I hope for shelter: my shield and horn, of my salvation, mine high-defense. I called-upon the prayled Iehovah: and from mine enemies, I was saved. The pangs of death compassed me: and the streams, of Belial frightened me. The pangs of hell went round about me: the snares of death, prevented me. In the distress upon me, I called on Iehovah, & unto my God I cried-out: he heard my voice, out of his pailace; and my outcry, before him, entered into his ears. And the earth, shaked and quaked;

23 God. For all his judgements were  
 24 before me: and his decrees, I did not  
 25 turn away from me. And I was  
 26 perfect with him: and kept my self,  
 27 from mine iniquitie. And Iehovah  
 28 rendred to me according to my jus-  
 29 tice: according to the purenes of my  
 30 hands, before his eyes. With the  
 31 gracious-saint thou wilt shew thy-  
 32 self-gracious: with the perfect man,  
 33 thou wilt shew thy self-perfect. With  
 34 the pure thou wilt shew thy self pure:  
 35 and with the froward, thou wilt shew  
 36 thy self-wry. For thou, wilt save  
 37 the poor-afflicted people: and wilt  
 38 bring low, the lofty eyes. For thou,  
 39 hast lighted my candle: Iehovah my  
 God, hath brightned my darknes.  
 For by thee, I have broken-through  
 an host: and by my God, I have lea-  
 ped over a wall. God, his way is  
 perfect: the King of Iehovah is tried:  
 he is a shield, to all, that hope-for-  
 safetie in him. For, who is God,  
 besides Iehovah: and who is a rock,  
 except our God? God, that gird-  
 eth me with valour: and giveth, my  
 way perfect. He matcheth my feet,  
 as Hinderes feet: and upon my high-  
 places, he maketh me stand. He  
 learneth my hands, to the warr: and  
 a bow of brasse is broken, with myne  
 armes. And thou hast given to me,  
 the shield of thy salvation: and thy  
 right hand hath upheld me: and thy  
 meeknes hath made me to encrease.  
 Thou hast widened my passage under  
 me: and my legs, have not stagge-  
 red. I folowed mine enemies, and  
 overtook them: and turned not, til I  
 had consumed them. I wounded  
 them, and they could not rise up:

they fell, under my feet. And thou  
 40 hast girded me with valour, to the  
 warr: them that rose against me, thou  
 41 hast made to stonp-down, under me.  
 And thou hast given to me the neck,  
 42 of mine enemies: and them that ha-  
 ted me, I have suppressed. They  
 43 cryed-out but ~~there was~~ none to save:  
 unto Iehovah, but he answered them  
 44 not. And I did beat-them-smal,  
 as dust before the wind: as the clay  
 45 of the streets, I did powr-them-out.  
 Thou hast delivered me, from the  
 46 contentions of the people: thou hast  
 put me, for the head of the hethens:  
 a people, whom I have not known  
 47 doe serve me. At the hearing of  
 the ear, they obey me: the sonns of  
 48 the stranger, falsly-deny unto me.  
 The sonns of the stranger, fade-away:  
 49 and shrink-for-fear, out of their clo-  
 sets. Iehovah live, and blessed be  
 my rock: and exalted be the God of  
 my salvation. The God, that gi-  
 50 veth vengeance to me: and subdu-  
 eth peoples under me. My delive-  
 rer, from mine enemies: also from  
 them that rose up against me, thou  
 51 hast exalted me: from the man of  
 violent-wrong, thou hast rid me.  
 Therefore, I wil confess thee, among  
 the hethens Iehovah: & to thy name,  
 I wil sing-psalm. He maketh great,  
 the salvations of his King: and doeth  
 mercy, to his anointed; to David  
 and to his seed; for ever.

### Annotations.

**T** *He serves of Iehovah*] So he intituleth  
 him selfe here and in Psal. 36. 1. for  
 his



his service in administering the kingdom. This song is also written in 2. Sa. 22. with some little change of a few words which shall be observed. *hand of Saul* which noteth the power of the King, above that which is noted by the *hand* or *palm* of other enemies: yet for this word, *hand*, in 2. Sam. 22. 1. is used, *paine*: the Chaldee expoundeth it, *the sword of Saul*.

2 V. 2. *I will dearly love*] or, *I love heartily, with my inmost bowels*. The original word is in this place for *intyre love*; but otherwise is oft used for *tender mercie* or *bowels of compassion*. Psal. 119. 6. & 102. 14. & 103. 13. This verse is added here, more then in 2. Sam. 22.

3 V. 3. *fortress*] or *munition*, a place or hold to flee unto, when one is hunted & chased. See Psal. 31. 3. *rock*] Two names of a Rock are in this verse; the first *Sela*, a firm strong rock or cliff; the later, *Tsur*, a strong or sharp rock; and is often the title of God himself, and turned in Greek *Theos*, that is God: as in the 31. and 49. verses of this Psalm, Deut. 32. 4. 18. 30. 31. Psal. 71. 3. and in many other places. *horn of my salvation*] that is, the horn that saveth me. A horn, signifieth power and glorie, Psal. 92. 11. Amos 6. 13. Habac. 3. 4. therefore horns are used to signify Kings, Dan. 8. 21. Rev. 17. 12. And Christ is called, the horn of salvation. Luk. 1. 69. *high defense*] or tower, refuge. See Psal. 9. 10. In 2. Sam. 22. 3. there is added more, and my refuge, my saviour, from violent wrong thou savest me.

4 V. 4. *Praise*] that is, glorious, excellent, praise-worthy; and accordingly, for his mercies, usually praised of his people. So Psal. 48. 2. The Chaldee expoundeth it, *with a praise* (or Hymn) *I prayed before the Lord*. And the Greek, *praising I will call upon the Lord*.

5 V. 5. *the pangs*] paynes, throwes forward, as of a woman in childbirth; so the original word signifieth, *Hof. 13. 13. Esai. 13. 8. & 66. 7.* & so the Chaldee explaineth it, *Anguish compassed me as of a woman which fieth in the birth, and hath no strength to bring forth, and she is in danger of death*. Or, *The bands,*

*bands, the cords* (as the word also signifieth, Job. 36. 8. Prov. 5. 22.) For this, in 2. Sam. 22. 5. another word is used, that signifieth *breaches*; which also is applied to the breaking forth of children at the birth. *Hof. 13. 13. Esai. 37. 3. and to the billows of the sea.* Psal. 42. 8. *streams*] or brooks; bonns. The original word *Nachal* is used as our English *town*, both for a brook or stream running in a valley; and for the valley it self. 1. King. 17. 3. 4. *Waters* doe often figure out afflictions; Psal. 69. 2. 3. bonns or streams of waters, mean vehement and violent afflictions. Psal. 124. 4. *let* 47. 2. *Belial*] or *ungodlines*. The Hebrew *Beljagbnal* (which the Apostle in Greek calleth *Belial*, 2. Cor. 6. 15.) is used to denote extreme mischief and wickednes, or most impious and mischievous persons, called sons of Belial, *Deuteron. 13. 13. daughters of Belial*, 1. Sam. 1. 16. men of Belial, 1. Sam. 25. 25. and sometime Belial it self, as in *Nab. 1. 15.* Belial shall no more pass through thee; and 2. Sam. 23. 6. Belial shall be every one as thorns thrust away; and Job. 34. 18. *Wilt thou say to a king, Belial*? It is also applied to special hums, and synners, *Belial*, Prov. 19. 18. a counsellor of Belial, *Nab. 1. 15.* Also to mischievous thoughts, words or things; *Deut. 15. 9. Psalm. 41. 9. & 101. 3.* The Apostle opposeth Belial to Christ, 2. Corinth. 6. 15. & it seemeth to be put for the Devil or Satan, (as the Syriack and Arabick translations there explaine Pauls term:) or for Antichrist; for so Belial is opposed to Christ and his kingdom, 1. Sam. 23. 6. By interpretation, Belial signifieth an *Unchrist*, or *Without yoke*, lawless; as Antichrist is named the lawless man, 2. Thes. 2. 8. and in this Psalm, the Greek translateth streams of lawlessness, or iniquitie: which the Chaldee paraphrast calleth the company of the unrighteous. *frighted me*] shaked, or vexed with terror. This word is used of Sauls vexation by an evil spirit: 1. Sam. 18. 14, 15.

6 V. 6. *of bel*] which the Chaldee expoundeth a company of wicked persons. *snarers of death*] deadly snarers, engines set for my death; a similitude taken from fowlers snares,

saues, *Eccles.* 9. 12. So *Prov.* 13. 14. and 14. 27. The Chaldee explaineth it, men armed with weapons of slaughter. *Prepared me* that is, were ready to take hold on me suddenly, and manwars.

7 V. 7. *distress upon me* or to me; that is, in that my distress; or while it was upon me. So *Psal.* 96. 13. *he heard*] The Hebrue properly is, will hear; but the time to come, is often put for the time past; therefore in 2 *Sam.* 22. 7. it is plainly written, *he heard*: so after in the 12. verse, *he will set*: which in Samuel is written and he set: again in the 14. verse, *thundered*; for which in Samuel is written, *will thunder*; the like may be observed of the Hebrue phrase, in the 16. 39. 41. and 44. verses of this psalm, compared with the same in 2 *Sam.* 22. So often in other scriptures, which the Hebrue text it self sometime sheweth, as *hikkithu*, they smote him, 2 *Chron.* 22. 6. for which in 2 *King.* 8. 29. is written *jakkubu*. See also the note on *Psal.* 1. 7. *his palace*] or his Temple: which the Chaldee explaineth thus, *He received my prayer from the Palace of his sanctuary which is in heaven.* *entered*] or came into; this word is omitted in 2 *Sam.* 22. 7. supplied here; as often times there wanteth wordes, which are to be understood. So verse 29. and *Psal.* 69. 11.

8 V. 8. *foundations of the mounts*] that is, the roots and bottoms of the mountayns. By these and the words following, under the similitude of a sore tempestuous wether, Gods judgments against the wicked, are excellently set forth. Compare herewith, *Psal.* 82. 5. and *Dent.* 32. 22. where the foundations of the mountayns are set on fyre. For mountains in 2 *Sam.* 22. 8. is written *heaven*: eyther for that the mountaynes reaching hie, seem to be the foundation and as they are called in *Job.* 26. 11. the pillars of heaven; or in a mytticall sense, as the shaking of heaven and earth, signifieth the changing of civil polities and of religions *Heb.* 12. 16. 27.

*he was wroth*] or kindled to him was his anger; or burn did his nose: for in the Hebrue, an other word is sometimes added, which

signifieth anger or nose. *Dent.* 6. 15. *Exod.* 32. 11. See the notes on *Psal.* 2. 5. and the note here following. The Greek translateth, for God was angry with them.

V. 9. *in his anger*] or, in his nose: the like speech is in *Esa.* 65. 5. these are a smoke in my anger; or, for these a smoke is in my nose: and it noteth fore indignation; for smoke is a signe of vehement anger, *Psal.* 74. 1. & 80. 5. *Dent.* 27. 20. This narration here, may be compared with the giving of the law, *Exod.* 19. 18. &c. where was smoke, fyre, earthquake, thunder, lightning, and the like. For these with the speeches following of clowdes, winds, tempests, thunderbolts, hail, &c. doe lively describe Gods Majestic, appearing in his works, and for punishment of his enemies, as *Exod.* 9. 23. 24. *Job.* 10. 11. *Judg.* 5. 20. 1 *Sam.* 2. 10. & 7. 10. & 12. 17. *Rev.* 16. 18. 21. *did eat*] that is consume. See *Psal.* 10. 3. The Chaldee poundeth it, he sent his wrath like burning fyre; coler of fyre were kindled at his word.

V. 10. *he bowed the heavens*] This was for the help of David, and discomfiture of his enemies: therefore the Prophet prayeth for the like againe, *Psal.* 141. 5. 6. *Esa.* 64. 1. 2. *and came down*] that is, as the Chaldee openeth it, his glorie appeared, gloomy darknes] myrk and thick darknes, or, a dark clowd: as 2 *Chron.* 6. 1. *Job.* 22. 13. such as was on mount Sinai, when God came down on it, *Dent.* 4. 11. & 5. 22. a signe of terroure, as th' Apostle sheweth, *Heb.* 12. 18. So *Psal.* 97. 2.

V. 11. *on the Cherub*] a Cherub, and the plural number Cherubim or Cherubim, is a name given to the Angels, *Gen.* 3. 24. &c. to the golden winged images which were in the tabernacle and temple, *Exod.* 25. 18. 19. 20. 1 *King.* 6. 23. 24. 25. 29. 32. The living creatures also which Ezekiel saw in vision, *Ezech.* 1. 5. are called Cherubines, *Ezek.* 10. 1. 15. Likewise the king of Tyre, is called an anointed and a covering Cherub; *Ezek.* 28. 24. 16. The Hebrue name hath affinity with Rechab a Chariet, used in *Pf.* 104. 3. almost in like sense as Cherub is here; and the Cherubines are called a Cher-

res, 1 Chron. 18. 12. and Gods Angels are his cherubims, Psal. 68. 18. and they seem to be meant in this place, for as the Angels are sayd to flye, Dan. 9. 21. so the Cherubims had wings, Exod. 24. 10. and are of the Apostle called Cherubines of glory, Heb. 9. 5. In Psal. 80. 2. God is sayd to sit on the Cherubims; as here to ride; and a Cherub, may be put for many or all the Cherubims; as charret for charrets, Psal. 68. 18. See the note on Psal. 8. 9. The Chaldee paraphraseith thus, *And he was seen in his strength vpon the high: Cherubims; & brought his power, vpon the wings of the Northwinde.* *few swiftly*] or *glanced*, a similitude taken from Eagles and like swift fowles that fly with a winge. Deut. 28. 49. Jer. 48. 40. For this, in 1 Sam. 22. 21. is written *see*, that is, he *was seen*: which here with little difference of one letter, is *jede*, that is, *he flew swiftly*. So in Psal. 104. 3. God is sayd to walk vpon the wings of the wind;

V. 12. *his pavilion*] or *cover*, *tabernacle*. In the Chaldee it is explained thus; *He placed his diuine presence in the darkness, and his glorie was compassed with clouds as a pavilion: and he made rays to come down vpon his people; & mighty waters, from the moving of the dark clouds, vpon the wicked, from the heigth of the world.* *darknes of waters*] that is, *dark, black waters*: meaning *watrye clouds*, as Psal. 104. 3. & 29. 3. In 2 Sam. 22. 12. this is thus set down: *and he set darkness round about him, for booties: blacknes of waters &c.*

*the skie*] that is, *the heavens*, named in Hebrew *Shechakim*, of their thin fine & subtil substance.

V. 13. *passed away*] that is, *vanished*; for Gods brightness expelled them. So *passing-away*, is used for *vanishing*, Esai. 29. 5. *hail and coles*] that is, *there was*, or, *there came hail*, to weet from his brightness, as in 2 Sam. 22. 13. it is written, *From the brightness, before him, there burned coles of fyre. Hail, and furr, are instruments of Gods warr and punishments.* Job. 38. 22. 23. Job. 10. 11. Rev. 16. 21. Zach. 12. 6. Ezek. 10. 3.

V. 14. *thunder*] this also is a signe of Gods anger, 1 Sam. 2. 10. & 7. 10. IJa. 29.

6. and of his power and glory. Psal. 29. 3. & 77. 19. Job. 26. 14. & 37. 4. 5. & 40. 4. *gave his voyce*] a common phrase for all *lowd and high speech, cry, noyse, thoudring &c.* Psal. 46. 7. and 68. 34. and 77. 18. and 104. 12. Ier. 2. 25. Num. 14. 1. 2 Chron. 24. 9. Hab. 3. 10. The Chaldee expoundeth it thus, *the most High lifted up his word; he cast hail, and coles of fyre.* *coles of fyre*] that is, *fyrie vapours, lightnings &c.* This sentence is omitted, in 1 Sam. 22. 14. and is wanting also in the Greek version here.

V. 15. *his arrowes*] the instruments of his wrath and judgements; for God hath *arrowes of pestilence*, Psal. 91. 5. of *samine*, Ezek. 5. 16. and other arrowes to wound the harts of his enemies; Psal. 45. 6. & 64. 8. or to afflict his children Psal. 38. 3. Job. 6. 4. Here and in Psal. 144. 6. by *arrowes* may be meant *thunderboltes*, or the *haylstones* sore mentioned, as the *haylstones* that fell, Job. 10. 11. are called *arrowes*. Hab. 3. 11. The Chaldee sayth, *he sent his word as arrowes.* *he hurled*] or, *he shot*, as the word signifieth, Gen. 49. 23. it may also be turned, *he multiplied*. This is omitted in 2 Sam. 22. 15. *terribly stroke them down*] *discomfited, troubled, and felled them down with dread, noyse and tumult.* This word is used in the examples of his wrath, Exod. 14. 24. Job. 10. 10. Iudg. 4. 15. 1 Sam. 7. 10. Deut. 7. 23.

V. 16. *channels of waters*] that is, of the *sea*; 2 Sam. 22. 16. *channels* signify *violent currents, or forceible streams, running-rivers*. So Psal. 42. 2. and 126. 4. The Greek here translateth them, *fountains of waters.*

*foundations of the world*] that is, *the deep waters, and moyn sea, whereon the world is founded*, Psal. 24. 2. *wind of thine anger*] or, *of thy nose*, as before, vers. 9. meaning a *blast, storm, or whirlwind*, which God in anger sent forth. This manner of speech is taken from Job. 4. 9.

V. 17. *drew me out &c.*] this hath reference to Moses case, who was drawn out of the water, and therupon called *Mosheh*; Exod. 2. 10. that word *Mosheh*, is used here by David, and no where els in Scripture.

Waters signify troubles, as is noted vers 5. and some multitude of people. Rev. 17. 15. to the Chaldee turneth it here, he delivered me from many peoples.

19 V. 19. cloudy calamitie] The Hebrue And is a fog, vapour, or mystic cloud; Gen. 2. 6. Job. 36. 27. by figure, it is put for calamitie or miserie of man. Dent. 31. 35. As elsewhere, the cloudy and dark day, Ezek. 34. 12.

21 V. 21. from my God] meaning by swerving, or turning away from him: which the Chaldee expresth thus, I walked not in wickednes, before my God.

23 V. 23. not turned away from me] in 2 Sam. 22. 23. it is, turned not away from us; that is, from any of his statutes. The Greek translateth, they departed not from me.

24 V. 24. from mine iniquitie] that is, from the iniquity that I am prone to fall into. The Hebrue word signifyeth that which is unright, unequal, crooked or perverse; opposed to that which is right: and is fitly applied to syn; and so translated by the Apostle, Rom. 4. 8. from Psal. 31. 2. In this estate we all are born, Psal. 51. 7. so it noeth the viciousity or crookednes of nature and original syn; which the Apostle called the syn dwelling in him; Rom 7. 17. and he that was first born, first applied this word to himself, Gen. 4. 13. It is figuratively vsed oft times for punishment due to syn: wherof see Psal. 31. 11. The Chaldee openeth this verse thus: And I was perfect in his seare, and he was the savor of my soule from syns.

25 V. 25. purenes of my hands] in 2 Sam. 22. 25. my purenes.

26 V. 26. gracions] or merciful, pious, godly. See Psal. 4. 4. man] or mighty-one: called Geber, of his strength, valour, and superiority: for which in 2 Sam. 22. 26. is put Giber, that is, Strong, or a champion: a mighty man: Psal. 19. 6. and 45. 1. with the forward, thou wilt shew thy self way. A like speech is vsed in Moses, Levit. 26. 27. 28. if ye walk stubbornly against me, I wil walk stubbornly in anger against you: But here David vsed two words, wherof the first, forward, or crooked, is alwayes spoken of da-

ing evil and wrong; the later word way, not way, but is a similitude taken from wrestles: and noteth a writhing of ones self against an adverse y. The Chaldee paraphrast applieth this gracious-saint, to Abraham; the perfect man, to Isaac; the pure, unto Jakob; and the forward, unto Pharaoh & the Egyptians.

V. 28. the lofty eyes] In 2 Sam. 22. 28. it is thus set down; and thine eyes are upon the lofty, that thou mayst bring them low.

V. 29. hast lighted my candle] or, doest lighten my lamp: that is, givest me comfort, joy, prosperity after troubles; as on the contrary, the wicked candle shalbe put out. Job. 18. 6. & 21. 17. Prov. 13. 9. & 24. 20 & 20. 20. In 2 Sam. 22. 29. this word lighted, is left out to be vnderstood, as before in the 7. verse. Sometime the eye is called the candle of the body; Mat. 6. 22. and Solomon sayth, that a mans mind, (or soule) is the candle of the Lord, Prov. 20. 27. Sometime ones child succeeding him in government, is his candle, Psal. 132. 17. 1 King 12. 36. & 15. 4. Num. 21. 35. All these in David, were lighted; and Christ his son according to the flesh, is the candle of the new Jerusalem, Rev. 21. 23. the true light, which lighteth every man that cometh into the world. Job. 1. 9. brightned my darkness] that is, turned my grief and affliction, into joy, and comfort. Job. 29. 3. Ebb. 8. 16. Luk. 1. 79.

V. 30. broken through an host] Hebr. shal break, or run through an host, or troop. This, and the leaping over a wall which followeth, may be understood, both of escaping danger himself; and of quelling his foes, and winning their walled cities, & both these, speedily. The Chaldee explaineth it thus, For by thy word, I shal multiply armies: or by the word of my God, subdue fenced towers.

V. 31. in him] the Chaldee sayth, in his word.

V. 32. who is a rock] that is, a mighty saviour and defender. The Greek here for rock hath, a God; and in 2 Sam. 22. 32. a Creator. And this hath reference to the words of Anna; there is no rock like our God. 1 Sam. 2. 2.

- 33 V. 33. *that girdeth me*] that is, prepar-  
eth and strengtheneth me: therefore in 2 Sam.  
22. 33. it is written, my strength: elsewhere  
he speaketh of being girded with joy, Psal.  
30. 12. *valour*] or power, force, prow-  
ess. And this word is used, both for va-  
lour, activitie, and courage of body & mind;  
also for a power, or army of men, Psal. 33. 16.  
and 136. 15. and also for wealth gotten by in-  
dustry, whereby men are able to doe much. Psal.  
29. 7. 11. & 62. 11. *and giveth*]  
that is maketh or disposeth my way to be per-  
fect; that is, without impediment, or, as the  
Greek translaterh, without bl. misb. For gi-  
veth, in 2 Sam. 22. is, loofneth; which also  
freeth from let.
- 34 V. 34. *He matcheth my feet as birds*]  
that is, maketh me swift to run like the Hinder;  
and so to escape danger, and stand safe vpon my  
high places; which usually denoteth securi-  
tie, honour and prosperity. Deut. 32. 13. & 33.  
29. Isa. 58. 14. The like speech Habakuk  
hath in the end of his song. Hab. 3. 19.
- 35 V. 35. *bow of brass*] or of steel; and this  
is observed to be stronger then yron. Job.  
20. 24.
- 36 V. 36. *thy right hand hath upheld me*] or,  
firmly stayed (and strengthened) me. This sen-  
tence is added here, more then 2 Sam. 22.  
36. *thy meeknes*] or modesty, lenitie,  
humilitie, whereby thou abasist thy self to re-  
gard me, and deal meekly with me; even gently  
chastising and nurturing me. Wherefore the  
Greek turneth it thus, thy chastisement hath  
relieved me. The Chaldee sayth, and by thy  
word, thou hast made me to increase.
- 37 V. 37. *hast widened my passage*] or en-  
larged my paze; that is, given me roome to  
walk stedily and safe. Contrary to that  
which is sayd of the wicked, that his strong  
(or violent) passages are streightened; (or made  
narrow), Job. 18. 7.
- 38 V. 38. *overtook them*] and consequent-  
ly, quelled, or cut them off; as is expressed, 2  
Sam. 22. 38.
- 39 V. 39. *I wounded them*] or stroke through,  
embrued with blood. This verse in 2 Sam.  
22. 39. is read thus *And I consumed them,*  
and wounded them, and they rose not: but fel
- under my feet.
- V. 41. *the neck of mine enemies*] that is,  
put them to flight, and subdued them: 2 Chron.  
29. 6. Gen. 49. 8. And this respecth Gods  
promise, Exod. 23. 27.
- V. 42. *They cryed out*] for an helper, as  
the Chaldee addeth. For this, in 2 Sam.  
22. 42. is, *They looked.* answered]  
in Chaldee, they prayed to the Lord, and he  
received not their prayer.
- V. 43. *power them out*] or empty them,  
that is, rumbled them down, to be troden as  
durt; I spread them abroad; as in 2 Sam. 22. this  
verse is written, *And I did beat them final,*  
as the duff of the earth: as the clay of the streets  
I powdered them, I spread them abroad.
- V. 44. *of the people*] in 2 Sam. 22. it is,  
the contentions of my people, hast kept me for  
the head &c. and hereby Christs headship  
over the church of the Gentiles is signifi-  
ed; and the contradiction of his own peo-  
ple the Iewes. Rom. 10. 20 21. See after  
in verse 50.
- V. 45. *At the hearing of the ear*] that  
is, speedily, so soon as they hear without fur-  
ther doe. or, By the hearing of the ear, that  
is, with diligent hearkning and attendance.  
*sonns of the stranger*] of the aliant, or of alie-  
nation; that is, aliens, outlanders, strangers fro  
the comon wealth of Israel; they & their pro-  
genitors. So Psal. 144. 7. Isa. 62. 8.  
*falsly-deny*] or dissemble. In the Greek,  
they lye: meaning they feignedly submit them  
selves, for fear or other sinister respect, a-  
gainst their wills. And this agreeth with  
the last promise of Moses; Deut. 33. 29. *thy*  
*enemies shall falsly-deny to thee.* The origi-  
nal word is used both for denying, Gen. 32.  
15. and for lying or falsifying; 1. King. 13. 18.  
See after, Psal. 59. 13. & 66. 3.
- V. 46. *sale-away*] or fall, to weet; as  
leaves of trees that wither.
- V. 47. *my Rock*] in Greek, my God.
- V. 48. *that giveth vengeance to me*] that  
is, giveth me power to be avenged of my f.ers;  
or, giveth vengeance for me; that is, avenging  
and punishing for my sake. Whereupon he  
is called the God of vengeance, Psal. 94. 1.  
So to give vengeance, is to execute it. Nu. 33. 3.  
subdueth

subdueth ], bringeth into good order and subjection, therefore in 2 Sam. 22. it is sayd, sub-  
jecteth or bringeth down. And sometime this  
word significeth a subduing by overthrow and  
destruction; as 2 Chron. 22. 10. she subdued:  
for which in 2 King. 11. 1. is written shee  
brought to perdition: or destroyed.

V. 50. I will confesse thee ] that is, give  
thee publick and solenne praise & thanks. This  
verse is applied in Rom. 15. 9. to the calling  
of the Gentiles unto the faith of Christ,  
and praye unto God therefore. By which  
we are taught, that of Christ & his king-  
dom, this Psalm is chiefly intended.

V. 51. He maketh great ] or magnifieth;  
He is the magnifier of the salvations; that is,  
of the full salvation and deliverance. In stead  
of *Magdöl*, that is magnifyer: in 2 Sam 22. 51.  
there is *Magdol*, which is so written, as by  
the vowels significeth a tower of salvations;  
and by the consonants a magnifier. Here-  
upon the Hebrew doctors (in *Adrias til-  
lin* upon this place) say, One scripture sayth  
MAGNIFIER, and another sayth TOWER: &  
what tower is made for them? The King Christ  
is as a tower, as it is sayd, the tower of salva-  
tions: it is also written, The name of the Lord,  
is a strong tower. &c Prov. 18. 10.

his anointed ] or his Messias; his Christ: as be-  
fore in Psal. 2. 2. David and his seed ]  
this may be referred, both to the first Da-  
vid & his posterity, on whom God shew-  
ed great mercy: and also to our Lord  
Christ; who is called by the Prophets,  
David; Ezek. 34. 23. 24. Hos. 3. 5. and his  
seed, are his disciples, the children which God  
hath given him: Heb. 2. 13. or himself is the  
seed here mentioned; Act. 13. 23. Rom. 1. 3.  
as he also is called, Abrahams seed: Gal. 3. 16.

# PSALME 19.

2. The creatures shew Gods glorie. 3. The  
Law more clearly revealeth his will. 13. His  
grace cleanseth and sanctifieth through Christ  
the Redeemer.

To the mayster of the musk;  
a Psalm of David.

The heavens, doe tell the glory of  
God: and the out-spread firma-  
ment sheweth the work of his hands.  
Day unto day, uttereth speech: and  
night unto night, manifesteth know-  
ledge. There is no speech, and no  
wordes: not heard is their voice.  
Through all the earth, gone out is  
their line; and to the utmost end of  
the world, their speakings: he hath  
put a tent in them, for the Son. And  
he was a brydegroom, going forth  
out of his privy-chamber: joyeth as  
a mighty-man, to run a race. From  
the utmost end of the heavens, is his  
egress; and his compassing-regress,  
is unto the utmost ends of them: and  
none is hid, from his heat. The  
law of Iehovah is perfect; returning  
the soule: the testimony of Iehovah  
is faithful, making-wise the simple.  
The precepts of Iehovah are right,  
giving-joy to the hart: the comman-  
dement of Iehovah is pure, giving-  
light to the eyes. The fear of Ieho-  
vah, is clean, standing to perpetual-  
ty: the judgements of Iehovah are  
truth: just they are, together. To be  
desired, more then gold, and then  
much fine-gold: and sweeter than  
hony, & liquor of the honey-combs.  
Also thy servant, is clearly-admonish-  
ed by them: in keeping of them, there  
is much reward. Unadvised-errors  
who doeth understand? from secre-  
fautes cleanse thou mee. Also from  
presumptuous-fraies, withhold thou  
thy servant; let them not have domi-  
nion in me, then shall I be perfect &  
made-clean, from much trespass. Let  
the



the words of my mouth, and the meditation of my hart before thee; be to favourable acceptance: Iehovah, my Rock and my redeemer.

### Annotations.

**D** *Stretch* } to weet unto men; and so give occasion unto them to tell; as the Chaldee translateth, *They that look upon the heavens doe tell &c.* the glory } that is, the glorious work; so in Exod. 16. 7. Num. 14. 21, 22. Job. 11. 40. the out-  
spread firmament } the whole cope of heaven, with the air, as the Chaldee sayth, *they that behold the air*: which though it be soft and liquid, and spread over the earth, yet is it fast and firm; and therefore called of us, according to the comon Greek version, a *firmament*: the holy Ghost expresseth it by an other term, *Mid-heaven*: Rev. 8. 13. & 14. 6. & 19. 17. This Out-spread firmament or expanse, God made amidst the waters for a separation, and named it *Heavens*, Gen. 1. 7, 8. which of David is sayd, to be stretched out as a curtain, or tent, Psal. 104. 2. and elswhere is sayd to be firm, as molten glass, Job. 37. 18. So under this name *Firmament*, be comprised the orbs of the heavens, and the air, and the whole spacious rounch above the earth.

**V. 3. Day unto day** } one day unto and after another: so *unto* is used for *after*, in Exod. 15. 1. & 19. 1. *Vitereth* } or wellet out; as a fountrayn, continually & plentifully. *manifesteth* } or sheweth lively.

**V. 4. not heard a their voice** } that is, whose voice is not heard, or understood: meaning that they are no mute or obscure speeches, whereby the heavens preach to the world, but manifest to all, as the next verse sheweth, and Paul plainly confirmeth, Rom. 1. 19, 20. and the Greek version here leadeth us so to understand this sentence, together with the Apostles allegation, Rom. 10. 19. and the like Hebraismes

are usual, as Job. 3. 3. *Let the day perish. I was born in it*, that is, wherein I was born; & hearing is often put for understanding, Gen. 11. 7. 2 King. 18. 16. 1 Cor. 14. 2. Compare also herewith that Hebrue phrase in Jer. 23. 1. Or we may read it thus: There is no speech, nor words; not heard is their voice: that is the heavens make no speech, or sermon, nor utter any reasonable words: so nor any voice (or sound) at all of theirs is heard: but their live is gone forth, &c. Or, (taking words for peoples that speak them,) there is no speech, nor words, where the voice of the heavens is not heard.

**V. 5. their live** } or, their rule, their delineation: which is, a mean to teach the rude & simple; as Esa. 28. 10. or by line is meant a building, frame or edifice, which is made by line and rule. Zach. 1. 16. Job. 38. 5. The Greek translateth it, *their sound*: which word th' Apostle also useth, Rom. 10. 18. where he speaketh of the preaching of the gospel, by which the church is taught and edified. *their speakings* } or, their words: but this is used sometime generally for signification any manner of way: as Prov. 6. 13. *he speaketh* (that is, signifieth) *with his feet*. And taking him before to have shewed how the heavens have no speeches words nor voice, this here may be meant of their significations, by the wonderful frame, course, order &c. that all men may see in them. *he hath put a tent* } God hath

put (or set) in the heavens a tabernacle, that is, a sitting habitation: for that the sun never stayeth in one place. The *Sun* is in Hebrue called *Shemesh*, that is, a minister or servant; which very name should have kept the nations from worshipping & serving it, which God hath distributed to all people under the whole heaven; as Deut. 4. 19.

**V. 6. as a bridegroom** } the Chaldee addeth in the morning & a bridegroom. The Sun, when he riseth, is gloriously adorned with bewtiful rays; and seemeth most cheerful; which two things are set forth by similitude of a bridegroom. Esa. 61. 10. & 62. 1. *to run a race*; a long way, journey,

or, *course*. The swift course of the Sun, is joyfully performed, as when a champion runneth for a game.

8 V. 8. The law] or Doctrinal: an orderly manner of instruction: *an Institution* or *Disposition*; called in Hebrue *Torah*, which implieth both doctrine, and an orderly disposition of the same; therefore, where one Prophet relating Davids words, sayth the law of man; 1 Sam. 7. 19. an other sayth, the orderly estate (or course) of man. 1 Chronic. 17. 17. The holy Ghost in Greek calleth it *Nomos*, a law: Heb. 8. 10. from Jer. 31. 33. This name is most commonly ascribed, to the precepts give by Moses, at Mount Sinai, Deut. 33. 4. Mal. 4. 4. Job. 1. 17. & 7. 19. it is also largely used for all his writings. For the history of Genesis, is called Law, Gal. 4. 17. from Gen. 1. 6. And though sometime the Law be distinguished from the Psalms and Prophets, Luk. 16. 16. & 24. 44. yet the other Prophets books are called Law; 1 Corin. 14. 21. from Esai. 28. 13. the Psalms are also thus named, Job. 10. 24. & 15. 25. from Psal. 82. 6. & 35. 19. Yea one Psalm, is called a Law, Psal. 78. 1. and the many branches of Moses doctrine, as the law of the syn offering &c. Levit. 6. 25. and generally it is used for any doctrine, as the law of works: the Law of faith &c. Rom. 3. 27. is perfect] or, is a perfect law. The word before, is againe understood here and in the speeches following: as sometime it is fully expressed, Psal. 127. returning the soule] or, restoring the life. To return the soule, is sometime to deliver it fro evils, Psal. 35. 17 Job. 13. 30; sometime to refresh it as with food, that keepeth in life, Lam. 1. 11. 19. to refresh it with rest, comfort, and the like, Ruth. 4. 15. Psal. 123. 3. Prov. 25. 13. All which may be found in the law of God. the testimony] God called the two tables of his law, the Testimonie, Exod. 25. 15. 21. & 31. 18. and the Ark wherein they were kept, had therupon the like name, Num. 17. 4. Exod. 25. 22. and so the tabernacle wherein the ark was, Exod. 38. 21. Rev. 15. 5. God's law hath this title because of the testification, contestation, and ear-

nest charge which he, and his Prophets gave concerning it; as Psal. 81. 9. 2 King. 17. 15. Nehem. 9. 29. 30. Deut. 31. 28. & 32. 4. and as a record, it testifieth what is Gods will and covenant, Job. 1. 39. And as the law, so the gospel, (yea Christ himself) is called a testimony. 1 Cor. 2. 1. 2 Thes. 1. 10. 1 Tim. 2. 6. faithful] or, a faithful testimony: this word meaneth also, sure, certain, firm and constant; as faithful plagues. Deut. 28. 59. are sure and durable: a faithful house, 2 Sam. 7. 16. is settled, firme and stable &c. Gods word hath like commendations. Psal. 93. 5. & 111. 7. the simple] or silly. The original *pehbi*, meaneth one that is easily persuaded, or inticed; credulous and light of belief; according to the proverb, *Peibi*, The simple beleaveth every thing: Prov. 14. 15. Consequently, it is used for Varkilful; and applied sometime to evill foolish persons, Prov. 9. 8. & 22. 3. sometime to the good and simple, as Psal. 116. 6. The Greek often translateth it, *a babe*; and so Christ calleth such, Mat. 11. 25. This verse and the two next following, which treat of Gods law, are in Hebrue, written every of them with ten words, according to the number of the ten commandments; which are called ten words: Exod. 34. 28.

9 V. 9. The precepts] or, Commissions, Charges. This word is by David onely, applied to Gods commandments; called of him *Pikkudim* of *Paked* to *Visit*; as if we should say *Visitations*; or precepts the transgressions wherof God hath threatened to visit or punish; as Exod. 20. 5. & 32. 34. Or of *biphkid* to commend or commit vnto ones charge and custodie; because these are committed vnto men, carefully to be observed, as it is written, *Thou hast commanded thy precepts, to be kept vehemently*; Psal. 119. 4. the commandment] that is, the commandments: one put for all; as judgement. 2 King. 25. 6. for judgements; Lev. 24. 9. and many the like.

10 V. 10. The fear] or reverence, that is, the religion and worship prescribed of God; as in Mat. 23. 9. that is called *Horship*, which in *Isha* 29. 13. is named *Fear*, and



and this is sayd to be cleane from all filthyness, because he requireth to be worshipped in spirit and truth, and with pure hands. *Ish. 4. 24. 1 Tim. 2. 8.* Or, as God himself is called *Fear*; *Psal. 76. 11.* so his law may also here be called *Fear*, for that it was given with fearful majestic; and worketh in men the fear and reverence of God. *Exod. 20. 18. 19. 20. Deut. 5. 24-29.* *standing*] or *abiding*, continuing firm, yet and perpetually.

*judgements*] Shuch laws as were annexed to the ten commandments, for punishing the offenders, have this title prefixed; as *Exod. 21. 1.* These are the judgements which thou shalt set before them: &c. And as decrees or statutes, are often put for the ordinances of Gods worship; (as is noted on *Psal. 2. 7.*) in stead wherof David here lea- neth to use the former word *fear*: so judgements are laws and rites for humane duties. These two Moses often joyneth together, saying: hearken O Israel to the statutes and to the judgements &c. *Deut. 4. 1. 6. 8. 14. 45. & 5. 1. 31. & 6. 1. 20. & 7. 11. & 8. 11. &c.* *just together*] that is, all of them together, and each of them apart, is just; or, justified.

V. 11. *fine gold*] or *solid gold* call'd *Pez*, which hath the name of strength, *fastness*, or *solidity*: such gold was rare and precious, *Ish. 13. 12. Lam. 4. 2.* The Arabians now call gold, *Pher*. It was very fine, therefore whē one Prophet calleth it *gold Aluphar*; *2 King. 10. 18.* another calleth it *labor* that is *fine*, or *cleane gold*. *2 Chron. 9. 17.*

*liquor of the honey-combs*] or, *liquid honey of the combs*. Each of these words is used by Solomon for the dropping *honey comb*. *Prov. 5. 3. & 16. 24.* and both are here joyned for more vehemencie.

V. 12. *clearly admonished*] The word signifieth *illustrating*, *making bright* or *shining*, *Dan. 12. 3.* and so by warning or information to make the soule *clear* and *circumspect*. *Exod. 18. 20. 2 King. 6. 10. Eccles. 4. 13. Ezech. 3. 37. 18. 18. 30.* *much reward*] or *much end*; that is, *great profit* or *reward*; as the Greek translateth it. The

Chaldee applieth this peculiarly to David, saying, and because he kept them, he was made the Prince of Israel. The Hebrue *Ghekerb*, signifying the *heel* or *footsote*; is used figuratively for the *end* of a thing, (as the *head*, for the *beginning*, *Psal. 119. 160.*) and so for the *success*, *event* and *recompence* that followeth thereupon. As another word, *achrah*, which signifieth *End*, is used also for *reward*, *Prov. 23. 18.* and *1 Pet. 1. 9.*

V. 13. *Unadvised errors*] or, *unconscionable*, *unwitting* and *inconsiderate* sins. The law for which is given, *Levit. 4. 2.* Or, *who doth understand*] or, *who can discern* meaning no man can. So *Psal. 77. 1. 7* *spake not*, for, *I could not speak*. See the annotations there. *purge thou me*] or, *make me innocent*, *free*, *guileless*, *empty*. The word is also used for *exempting*, or *absolving* free from punishment due to syn. *Exod. 20. 6. & 34. 7.*

V. 14. *to favourable acceptation*] that is, *be acceptable*, or *well-pleasing*; or as before, *they shall be acceptable*. For the Hebrue will bear eyther interpretation. Therefore also in the Greek, these two phrases are used as one, *He shall be*, *Mark. 10. 44.* and *Let him be*, *Mat. 20. 27.* Of the word *acceptation* see the note on *Psal. 5. 13.*

*redemer*] or *deliverer*; the Hebrue *Geel*, is interpreted in the Greek by both these; *Rom. 11. 26.* from *Ish. 59. 10. & 7. 35.* The word is of large use, for *redeming* of things sold or mortgaged, *Levit. 25.* but applied to *redemption* or *deliverance* from danger, *Psal. 29. 19.* from violence, *Psal. 72. 14.* from corruption, *Psal. 103. 2.* from the enemies hand, *Psal. 106. 10.* from death, *Heb. 13. 14.* and from all evil, *Gen. 48. 16.* And in special, one that *challenge*th or *redemeth* any person, or thing that was before alienated, and restoreth it to the first estate, by right of kindred, is called by this name, *1 King. 16. 18.* *Ruth. 3. 9. 12. 13.* and *4. 1. 3. &c.* Therefore is this title given to God and Christ, who is our *redemer*, and allyed unto us, as concerning the flesh *Ish. 43. 14. & 44. 6.* and *47. 4. 1 Thes. 1. 10. Heb. 2. 14. 15.*

Psalm 10.

## PSALME 20.

The Church bleſſeth the King in his exploits:  
6. Promiſeth thankſubies, 7. reſpecteth confidence  
in Gods ſuccour; 8. and triumpheth by faith in  
Chriſt.

To the maſter of the muſick;  
a Psalm of David.

**I**ehovah answer thee, in day of dis-  
tress: the name of the God of Ia-  
kob, ſet-thee-on-high. Send thy  
help from the Sanctuary: and uphold  
thee, out of Sion. He remember  
all thy oblations: and thy burnt-of-  
fring, he turn-to-aſhes Selah. He  
give to thee, according to thy hart:  
and fulfill all thy counſel. We will  
ſhout, in thy ſalvation: and in the  
name of our God, ſet up the banner:  
Iehovah, fulfill all thy petitions.  
Now I know, that Iehovah, ſaveth  
his Anointed; answereth him, out of  
the heavens of his holynes: with  
powers, the ſalvation of his right  
hand. Theſe (make-mention) of char-  
rets, and theſe of horſes: but we,  
make-mention of the name of Ieho-  
vah, our God. They, ſtoup-down  
and fall: but we riſe-up, and ſtand-  
upright. Iehovah ſave thou: the  
King, he answer us in the day we  
call,

## Annotations.

**A**nſwer thee the King: whome af-  
ter he calleth Meſſias, or Anointed;  
verſ. 7. And this ſentence is ſet down in  
Iakobs words, Gen. 35. 9. as after he men-  
tioneth the God of Iakob. And the whole  
Psalm, is a prophetic of Chriſts ſufferings,

& his deliverances out of them for which  
the church with him triumpheth. For  
anſwer, the Chaldee ſayth, accept thy pray-  
er. ſet thee on high ] in a high-refuge, and  
ſo defend and keep the ſale: ſee Pſal. 9. 10.  
As Gods name, even his onely is advanc'd high,  
Pſal. 148. 13. ſo is it alſo a ſtrong tower, which  
the righteous mounteth unto, and is ſet-on-high:  
Prov. 18. 10.

V. 3. from the ſanctuary ] or Sanctuary.  
Thus the tabernacle was called, Lev. 16. 2.  
and the temple, 1 King. 8. 10. as being  
the place of holynes, for the preſence of  
God: there.

V. 4. remember all thy oblations ] This  
hath reſpect to the law, which appointed  
part of the oblation, (or meat-offering) to  
be burnt on the altar unto God, with oil  
and incenſe for a memorial, Levit. 2. 2. The  
Hebrue *Minchab*, is generally a gift or pre-  
ſent carried to any, Pſalm. 45. 2. & 72. 10.  
Genſ. 32. 13. & in ſpeciall a gift or oblation  
preſented to God, Genſ. 4. 3. 4. 5. Pſalm.  
96. 8. moſt ſpecially, the oblation of corn  
or ſtew, called the meat-offering, Levit. 2.  
Num. 29. Th'Apoſtle in Greek turneth it  
*Proſphora*, an oblation. Heb. 10. 5. 8. 10. from  
Pſal 40. 6. burnt-offering ] which ac-  
cording to the original word *Gnolah*, ſig-  
nifieth, an *Ascenſion*; becauſe this kind of  
ſacrifice, was wholly given up to God in  
fyre. Levit. 1. 3--9. 13. Therefore in Greek  
it is tranſlated *holocausta*, that is, a whole-  
burnt-offering.

turn to aſhes ] that is,  
conſume to aſhes, with heavenly fyre. For  
ſo God approved and accepted the ſacri-  
fices of his people. Lev. 9. 24. 1 King. 18. 28.

V. 5. fulfill all thy counſel ] or accompliſh  
in: Council is as empty, if it be not effect-  
ed & accompliſhed; & the performance,  
is as the filling thereof. So to fill or accom-  
pliſh petitions, in the verſe following: to  
fulfill joy, Job 3. 29. & 15. 11. to fulfill words,  
is to confirm them, 1 King. 1. 14. and to per-  
form or effect them. 1 King. 2. 27.

V. 6. Iſe will ſhew ] or, that we may ſhew,  
or ſpeak. For theſe two phraſes are uſed  
indifferently: See the note on Pſal 43. 4.  
thy ſalvation ] which thou (O King) haſt  
received;

received; or, which thou (God) hast given. *see up the banner*] or, *display the flag or ensigne*, which was for triumph and victory, to honour God, and to terrify the enemies. Song. 6. 3. 9.

V. 7. *by anointed*] or *Messias*: that is, *his King*, verse 10. *Psal. 2. 6.* with powers, the salvation] that is, with full power (or puissance), even with the salvation of his right hand. For Gods right hand is of wondrous excellent force, and doeth valiantly, Exo. 15. 6. *Psal. 118. 16.* & 89. 14.

V. 8. *These*] that is, *Some mention charrets and some horses*. *Charret* is used for charrets, also in *Psal. 68. 18.* so, *bird* for birds: *Psal. 8. 9.* *Angel*, for *Angels*. *Psal. 34. 8.* *make mention of the name*] that is, *make it to be known and to be remembered*, with honour. *Psal. 45. 18.* *Esa. 49. 1. 2 Sam. 12. 18.*

V. 9. *stand upright*] or, *set our selves sure* to continue yet. So after in *Psal. 146. 9.* & 147. 6.

V. 10. *the King*, *he answer us*] By the King here seemeth to be meant Christ, of whom this whole Psalm is composed: as also the Chaldee paraphrast understood it; and the same explained this verse thus, *O Word of the Lord redeme us: a mighty King receive our prayer in the day of our invocation.* But the Lxx. not keeping the distinctions, turn it in Greek thus, *Lord save the King; and heare us in the day that we call upon thee.*

## PSALME 21.

The King giveth thanks for many blessings received. 8. He professeth his confidence of further grace, and prophesieth the destruction of the wicked.

To the master of the musick;  
a Psalm of David.

Yehovah, in thy strength the King  
shall rejoyce: and in thy salvation;  
how vehement glad shall he be! Thou  
hast given to him, his hearts desire: &

the earnest request of his lips, thou  
hast not kept back Selah. For thou  
preventest him, with blessings of  
goodnes: thou settest on his head, a  
crown of fine gold. Life, he asked  
of thee, thou gavest it him: length of  
dayes, ever and aye. Great is his  
honour, in thy salvation: glorious-  
majestie and comely honour, hast  
thou put upon him. For thou hast  
set him to be blessings to perpetual-  
aye: thou hast made him chearfull  
with joye, with thy face. For the  
King, trusteth in Iehovah: & through  
the mercy of the most-high, he shall  
not be moved. Thy hand shall find  
out, all thine enemies: thy right hand,  
shall find out them that hate thee.  
Thou wilt set them, as an oven of  
fyre, at the time of thy face: Iehovah,  
in his anger wil swallow them up; and  
fyre shall eat them. Their fruit, from  
the earth thou wilt destroy: and their  
seed, from the sons of Adam. For  
they have intended evil against thee:  
they have thought a crafty purpose,  
but they shall not be able. For, thou  
wilt set them as a butt: with thy  
stings, thou wilt make ready against  
their faces. Be thou exalted Iehovah  
in thy strength: we will sing and  
praise with psalm, thy power.

## Annotations.

[*N. thy strength*] or, *for thy strength*, thy  
kingdom, strong help and deliverance.  
This Psalm, as the former, praiseth  
the victory and salvation of Christ; and is  
by the Chaldee paraphrast applied to the  
reign of King Messias. Also the Hebrew  
*Yishah*, (*shall requir.*) hath the letters (be-  
ing

ing transplac'd,) of the name *Messiah*,  
Christ. *shal rejoyce*] or rejoyceth  
continually.

V. 4. *a crown*] a sign of glorious vic-  
torie: and of the kingdom.

V. 5. *length of dayes*] that is, a long con-  
tinued life time. *Iſa.* 53. 10. *Iob.* 12. 12. So *Pſal.*  
23. 6. and 93. 1. and 91. 16. On the contra-  
ry *short of dayes*, is *short lived*, *Iob.* 14. 1.

*ever and eye*] to eternal and perpetual ay.  
Christ being rayled from death, dyeth no  
more; death hath no more dominion o-  
ver him; *Rom.* 6. 9. But behold he is alive  
for evermore Amen. *Rev.* 1. 18. and ever  
liveth, to make intercession for them that  
come to God, by him. *Heb.* 7. 25.

V. 7. *hast set him blessings*] that is, made  
him to abound with all manner blessing himself;  
and, to be an example of, or to impart blessings  
unto others. So to Abram it was layd, be  
thou a blessing; *Gen.* 12. 2. the like promise  
is to his children, *Ezek.* 34. 26. *Iſa.* 49. 20.

*with thy face*] or before thy face, in thy pre-  
sence. 25 *Pſal.* 16. 11.

V. 9. *shal find out all thy enemies*] to weete,  
to punish them, as the like phrase importeth,  
*Iſa.* 13. 10. or, *shal find for all*, that is, *shal be*  
*enough for all thy foes*, that is, sufficiently able  
to overcome them: so finding is vsed for suffici-  
encie. *Num.* 11. 22. *Iudg.* 21. 14. For hand,  
the Chaldee sayth, the stroke of thine hand,

V. 10. *will set them*] or put them all and  
every one; as is noted on *Pſal.* 2. 3. So also  
after in vers. 11. and 13.

*in oven of fyre*] a fyre fornicie; meaning in great af-  
fliction. *Lam.* 5. 10. *the time of thy face*] that is, of thine anger as the Chaldee para-  
phrast explyneth it: for the face sheweth  
forth pleasure or displeasure; favour or  
wrath: so face is vsed for anger, *Pſal.* 34. 17.

*Levit.* 10. 6. *Gen.* 32. 20. *Lam.* 4. 16. *Ier.* 3. 12.

*swallow them*] that is, destroy or abolish  
them: so *Pſal.* 35. 25. and 52. 6. and 55. 10.

*fyre*] the Chaldee expoundeth it, the  
fyre of Gehenna, (or of Hell.)  
V. 11. *Thou fruit*] that is, their children,  
called the fruit of the body; and womb: *Pſal.*  
127. 3. and 132. 11. *Deut.* 28. 4. Or, their la-  
bour and that which comes thereof; as

*Prov.* 31. 16. 31. *their seed*] that is,  
children, or posterity. *Pſal.* 23. 24. 31. and 37.  
25. *Gen.* 17. 7. 10.

V. 12. *shal not be able*] to weete, to sta-  
blish, (as the Greek explyneth,) or, to  
effect it. After this word *can*, or *able*; there  
often wanteth a word to be understood:  
see *Pſal.* 101. 5.

V. 13. *a butt*] to shoot at, *Hebr.* a  
shoulder; because the earth is heaped up  
like shoulders. The Chaldee paraphra-  
seth, *thou hast set them to thy people as one*  
*shoulder.* *make ready,*] or fit, namely  
thyne arrowes, against their faces. The Chal-  
dee otherweise; in the courts of thy Tent,  
thou wilt order thy Law before them.

## PSALME 22.

David as a figure of Christ complaineth of  
his many afflictions; 10. Prayeth with faith for  
deliverance. 13. Forebaweth the sundry evils  
which the wicked would doe unto Christ at his  
death. 23. After deliverance, Christ declareth  
Gods name and praises to his brethren; 27. Co-  
municateth the fruits of his death and resurrec-  
tion to the ends of the earth. 31. Whereupon they  
shew forth their obedience, & preach his justice.

To the mayster of the musk; con-  
cerning the Hinde of the morninga  
Psalm of David.

MY God my God, wherfore hast  
M thou forsaken me: *art* far off  
from my salvation, from the words of  
my roaring. My God, I call by day,  
and thou answerest not: & by night,  
and there is no silence to me. And  
thou *art* holy: sitting, the prayes of  
Israell. In thee, our fathers trusted:  
they trusted, and thou deliverest  
them. Unto thee they cryed out  
and were safe delivered: in thee, they  
trusted and were not abashed. But I

8 ~~am~~ a worm and not a man : the reproch of men, & dispised of the people . All they that see me , doe skoff at mee: they make a-mow with the lip, they wag the head. He confidently turned unto Iehovah, let him deliver him : let him ridd him; because, he deliteth in him. But thou ~~art~~ the drawer of me forth out of the belly: the maker of me to trust, ~~even~~ at my mothers breasts. Vpon thee, I have been cast from the womb: from my mothers belly, thou ~~art~~ my God. Be not thou gone farr-off from mee, for distress is near : for ~~there is~~ no helper. Many bulloks, have compassed mee about : mighty ~~bulls~~ of Bashan, have environed mee . They have wide-opened-upon me their mouth: as a renting and roaring Lion. I am poured-out as waters; and all my bones, dispart-themselves : my hart is as wax; it is molten, in the middst of my bowels. My able-strength, is dried-up, like a potsherd; and my tongue cleaveth to my jawes: & thou hast brought me-down to the dust of death. For doggs have compassed me; the assembly of evil-doers, have inclosed me : they Lion-like-peirfed, my hands and my feet. I may tell all my bones: they did behold, they did view mee. They parted my garments among them : & for my coat, they cast a lott. And thou Iehovah, be not farr-off: my fortitude, hasten to my help. Ridd my soule from the sword : my lonely-~~soule~~, from the hand of the dog. Save me, from the mouth of the Eion : and from the hornes of Vnicorns, thou hast answered mee. I will tell thy name to my

brethré: in the middst of the church, I will praise thee . Ye that fear Iehovah, praise him; all ye seed of Iakob honour him: & be afraid of him, all ye seed of Israel. For, he hath not despised nor abhorred, the affliction of the poor-afflicted; nor hid his face from him: & when he cried-out unto him, he heard . Of thee, ~~shalbe~~ my praise; in the great church: my vowes I will pay, before them that fear him. The meek shall eat, and be satisfied; they shall-praise Iehovah, that seek him: your hart, shall live to perpetual-aye. All the ends of the earth, shall remember and turn unto Iehovah: and all families of the bethens, shall bow-downe-themselves before thee. For to Iehovah, ~~perthens~~ the kingdome: and ~~he is~~ ruler among the nations . All the fat-ones of the earth, shall eat & bow-bow-down-themselves; all that goe-down to the dust, shall bend-down before him: and he ~~that~~ quickneth not, his soule. A seed shall serve him : it shalbe accounted, to the LORD for a generation. They shall come, and shall declare his justice: to a people ~~that shalbe~~ born; that he hath done *this*.

### Annotations.

**T** He Hind of the morning ] meaning Christ, who as a Hind was by Iewes and Gentiles, the doggs, vers. 17. hunted and wouroughed, in the morning: Iohn 18. 23. and also rose from death the third day early in the morning: Ioh. 20. 1. when God had made his feet like, Hinds feet, and set him on his high places: Psal. 18. 34. Compare with this, Song. 2. 9. 17.

and 8. 14. where Christ is also likened to a young hart. And in Psal. 49. 15. the resurrection is called, the morning; for then the true light of comfort and salvation shall appear. A Hind called in Hebrue *Ajeleib*; hath the name of prowess or fortitude, (as in the 20 verse of this psalme *Ejaluth* is fortitude;) and so it may be understood for the strength (or fortune) of the morning, that is, the help and power of God to raise up Christ from the dead; which may be the meaning of the Greek translation for the morning help. Some of the Jewes have interpreted it, the morning star; which (although the word be no where els found in scripture, for a star;) agreeth also to our Lord Christ, who is intituled, the bright morning star. Rev. 22. 16. Others, applying this title to the musick, retein the Hebrue words still; *Ajeleib hassibachar*. The Chaldee expoundeth it, To praise (God) for the mightie continual morning sacrifice.

V. 1. *My God my God &c.* Christ speaketh this Psalme to God his Father. The Hebrue is *Eli Eli lamannah ginnab-uzai*: which words our Lord wetered on the cross, Mat. 27. 46. (save for the later, he used the Syriak, *sabab-uzai*, of the same signification.) At which the prophane Jewes mocked, saying that he called for *Eliuz*: Mat. 27. 47. 49. *Wherefore hast thou forsaken me* ] or, *why leavest thou me?* They are the words of faith, striving in tentation; and doe imply both a hope of, and a prayer for deliverance; as it is noted on Psal. 10. 1. See the like also, in Psal. 41. 10 & 43. 1. *my roaring* ] this argueth great grief of hart, uttered with loud complaint: So Psal. 38. 9. & 32. 3. Job. 3. 24. And Christ, in the dayes of his flesh, offered up prayers, with strong crying and teares, to him that was able to save him from death; Heb. 5. 7.

V. 3. *no silence to me* ] or, *but I have no silence*: and consequently, *no rest, or ease*. So Job. 30. 26. 27.

V. 4. *sitting* ] or *sittest*, that is, *abidest still one and the same*; as Psal. 9. 3. & 55.

20. & 102. 13. or *sittest*, to weete, *still*; as Ruth. 3. 12. that is, *risest not up to help mee*: or *sittest*, that is *inhabitest*, as Psal. 9. 12. & 132. 15. The Chaldee translateth, which stablisheth the world, for the praises of Israel. *the praises* ] in Greek the praise of Israel: that is, *art he to whom Israel singeth all prayes for deliverances: and of whom Israel glorifieth in all time of need*. So Moses sayd to Israel, *be it thy praise*, Dent. 10. 21. & Jer. 17. 14.

V. 7. *a worm* ] that is, *weak*, (as the Chaldee explyaineth it;) *wretched and trodden under foot*. So Job. 15. 6. Isa. 41. 14.

V. 8. *make a mow* ] *make an opening with the lip*; which may be taken both for mowing or thrusting out of the lip, & for licentious opening thereof, to speak reproch. *wag the head* ] a sign also of scorn. Esa. 37. 22. Math. 27. 39. Job. 16. 4. Psal. 44. 15. Lam. 2. 15.

V. 9. *He confidently turned* ] or *rolled*; that is, *trusted*, as in the new testament this phrase is explyained; Mat. 27. 43. where they mock at Christ. The Hebrue applieth this word *Roll* or *turn*, figuratively to a confident committing of ones self, wayes, or actions unto another; as here, so in Ps. 37. 5. Prov. 16. 3. and Gal properly is *Roll thou*: but put for *be rolled*, or *trusted*; as the like phrase, *make the hart of this people fat*, &c. Esa. 6. 10. is thus resolved, *this peoples hart is waxed fat*, &c. Mat. 17. 15. or it is the indefinite, *to turn*, for *be turned*; as in Esth. 9. 26. *to stand*, is used for *they stood*.

V. 11. *been cast from the womb* ] that is, *from my infancie committed to thy care and custody*. So elswhere he sayth, *the Lord hath called me from the womb*, &c. Esa. 49. 1. Contrarywise the wicked are estranged from the womb; Psal. 58. 4.

V. 13. *bulioky* ] that is, *strong and lusty persons*; such as were the high priests scribes, &c. that set against Christ. So the Chaldee expoundeth, *proples like pushing bulls*. *mighty bulls of Basan* ] which was a fertile country good to feed carrel, Num. 32. 4. & such as there fed, were fat & strong, Dent. 32. 14. Ecce. 38. 18. The Jewes were the



the bulls of Basan, as the Prophets foretold, *Deut. 32. 15. Amos 4. 1. Hos. 4. 16.* and the historie sheweth, *Mat. 27.* Here, the word *bulls* is to be supplied unto the word *mighty*, as also in *Psal. 50. 23. & 68. 31.* See the notes on *Psal. 10. 10.*

V. 14. *wide-opened* or *gaped*; and this also is a sign of reproch & contempt. *Job. 16. 10. Lam. 3. 46. & 2. 15.*

V. 15. *dispart themselves* or, *are sundred*, that is, out of joynt. *as wax* that is, tender, and melting through faintnes & fear, *Psal. 68. 3. & 37. 1.* Like this is Iobs complaint, *God hath softened my hart: Job. 23. 16.* So the word following, *molten*, noteth fear & discouragement. *Iosh. 7. 5. & 14. 8. Dent. 20. 8.* The Greek translateth, *as molten wax*.

V. 16. *chayeb* or, *is made deave to my jawes*; which phrase meaneth inability to speak, *Psal. 137. 6. Job. 29. 10. Exek. 3. 25.* & sometime extremity of thirst. *Lam. 4. 4.* & so may have reference here to that thirst which our saviour felt. *Job. 19. 28. hast brought me down* or *set and bounded me, in the dust of death*, meaning death it self, or the grave which turneth men to dust, *Gen. 3. 19.* the Chaldee turneth it, *the house of the grave*. See *Psal. 7. 6.*

V. 17. *dogges* the Greek addeth, *many dogges*; that is, base and vile persons; of rancorous disposition, *Job. 30. 1. Prov. 26. 11. Rev. 22. 15. Mat. 7. 6. Phil. 3. 2. Psal. 59. 7. 15.* So the Chaldee paraphraseth, *a company of wicked sinners which are like to many dogges*. These were the high priests and rulers of Israel; of whom it is sayd, that Pilate knew well that for envy they had delivered Iesus. *Mat. 27. 18.* they *Lion-like-peined* The original hath a double reading, *Caari*, like a Lion; and *Caru*, they digged or pei-fid. This later, the Greek followeth: but the Chaldee in the Masorites bible, keepeth both readings, *they did bite like a Lion*. This was fulfilled in the nayling of our Lord to the cross, by his feet & hands. *Mat. 27. 35. Job. 20. 25.*

V. 18. *d-d view mee* or *see in me*, namely, *their desire or lust*; or *the affliction upon me*,

*they saw with desire*. See the like phrase, *1. Sal. 54. 9. & 59. 11. & 118. 7.*

V. 19. *for my coat* or, *my vesture*: The souldiers when they had crucified Iesus, took his garments, (and made four parts to every soldier a part,) and his coat, and the coat was without seam, woven from the top throughout. Therefore they sayd one to an other, *Let us not divide it, but call lots for it, whose it shall bee*: that the scripture might be fulfilled, *Eccl. Job. 19. 23. 24.*

V. 21. *from the sword* the Chaldee sayth, *from them that kill with the sword*. *my alonely-foote* which is *one alone*, solitary and desolate. So after in *Psal. 31. 17. & 15. 16. & 68. 7.* the Chaldee expounds it the *spirit of my bodie*. *hand of the dog* the power of the devil; the prince of this world, who then came to Christ, but had nought in him. *Job. 14. 30.* Or *dog* is put for *dogges*, meaning the malicious lewes spoken of before, verse 27. and *hand*, is often put for power: see *Psal. 63. 11.*

V. 22. *mouth of the Lion* so the Devil is named, *1. Pet. 5. 8.* and wicked rulers, *Prov. 28. 15. Jer. 50. 17.* The Chaldee here sayth, *from the mouth of him that is strong as a Lion*, or *from Kings mighty or proud like Unicorns*. *horns of Unicorns* the Devils Angels, principalities, powers, worldly governors, princes of the darknes of this world, *Eccl. Ephe. 6. 12.* The Unicorn is so fierce and wild, that he will not be tamed, *Job. 39. 12. 15. &c.* and his strength and pride is in his horn. See *Psal. 92. 11. Num. 23. 22. Dent. 33. 17. Esa. 34. 7.* *thou hast answered* for, *answer thou mee*; a speech of faith, inserted in his prayer; therefore next followeth thanksgiving. *Answering* is here used for *safe delivering*, upon prayer: as the Chaldee translateth, *hast accepted my prayer*.

V. 23. *as my breibron* the disciples and beleivers of Christ: for he that sanctifieth, and we which are sanctified; are all of one; for which cause, he is not ashamed to call us breibron, *Heb. 2. 11. 12. Job. 20. 17.* the Church or Convocation, Assembly, Congregation.

26 V. 26. *Of thee, my prayse*] or *From with thee, shalbe my praise*: it shall begin and continue of thee, thou art the cause and ground therof. *the great church*] either that assembly where Christ after his resurrection, personally appeared, to more then five hundred brethren at once, 1. Cor. 15. 6. or the great church of the Gentiles, with whom Christ is spiritually present. Mat. 28. 19. 20. So after, in Psal. 40. 10, 11.

27 V. 27. *and be satisfied*] It was a curse of the law, that men should eat and not be satisfied; Levit. 26. 26. *Adie. 6. 14.* but it is a blessing of the gospel, that the meek and needy, shall eat and have enough; Psal. 132. 15. *God filleth the hungry with good things, and sends away the rich empty, Luk. 1. 53.* The meek meaneth the regenerate, who are mortified with Christ, and their fierce nature made meek and humble. *your hart shall live*] he turneth his speech to the meek and seekers of God; who should eat of Christs flesh, that was given for the life of the world, & thereby live for ever; Job. 6. 51. *The living of the hart; importeth also the chearing, comfort and solace of the same; Gen. 45. 27. the contrary wherof, is in the dying of the hart, 1. Sā. 25. 37. See also the like promise, Ps. 69. 33. The Chaldee yeeldeth this sense, The spirit of prophesie shall rest in the thoughts of their hart for ever.*

28 V. 28. *All the ends &c.*] that is, the dwellers in the utmost partes and ends of the world. A prophesie of the calling of the Gentiles, by the preaching of the gospel, Rom. 16. 26. Ephe. 2. 1. 2. &c. *remember*] the Chaldee addeth, *remember his miracles. familiar of the heathens*] or, *kindreds of the nations; wherof see Gen. 10. 5, 18, 20, 31, 32.*

29 V. 29. *inter, among the heathens*] to reign over them by his word and spirit, and so to be God, not of the Jewes onely, but also of the Gentiles. Rom. 3. 29, 30.

30 V. 30. *All the fat ones*] that is, the rich and mighty personages, fat with plenty. Deut. 31. 20. For, Kings and Queens, and men of authority and wealth, are also called

to the participation of Christs grace in his Church. Esa. 60. 3. 5. 10. Rev. 21. 24. 1. Tim. 2. 1. 2. Sometime *fatnes* is used to note out Gods spiritual blessings. Psal. 36. 9. & 63. 6. & 65. 12. & 32. 15. Prov. 28. 25. *that goe down to the dust*] this is, the poore base and wretched people, which for their miserie and affliction, are sayd to goe down and sit in the dust, as Psal. 113. 7. Esa. 47. 1. & 29. 4. Job. 30. 19. Lam. 3. 29. but the Chaldee expounds it, *the house of the grave.*

*that quicketh not*] or *cannot quicken*, that is, the poore wretched man, that doeth not, (or cannot, as Psalm. 77. 5.) *keep alive his soule; that cannot nourish himself, he shall eat.* So to *keep alive*, is to *nourish*; Esa. 7. 21. Or, *he that revived, that is cheered not, nor refreshed his soule with comfort; as before, verse 27.* or, *he that cannot keep alive his soule, that is, not save it from wrath and eternal death, by his own works, he shall live by faith in Christ.* So this phrase to *keep the soule alive*, is used, Ezek. 18. 27. The Chaldee giveth this sense, *and he will not keep alive the soule of the wicked.*

V. 31. *A seed*] The posteritie of those godly, forementioned: for God chuseth the seed with the parents. Deut. 10. 15. & 30. 6. 19. Psal. 69. 37. & 102. 29. Esa. 43. 5. & 44. 3. Or the seed of Christ, the children which God giveth him; as Esa. 53. 10. Heb. 2. 13. Or a seed, that is a small remnant: as Rom. 9. 29. the Chaldee sayth, *the seed of Abraham. for a generation*] 3 race of Gods children; as Psal. 73. 15. & 24. 6. or, *to generation*, that is, *for ever, through all ages.*

V. 32. *They shall come*] The Chaldee explaineth it, *Their souns shall come. his justice*] the justice of God, which is by faith in Christ. Psal. 71. 15, 16, 24. Rom. 10. 3. 4. *people that shalbe born*] hereafter to come: or, *a people born*, that is *regenerate*; Psal. 87. 4. 5. Job. 1. 13. 1. Pet. 1. 33. So, *a people created*; Psal. 102. 19. *that he hath done*] hath performed or accomplished that justice, and all things apperteyning to it. The Greek referreth it to the people, whom the Lord hath made: the Chaldee, to the



the marvelous work, which he hath done.

## PSALME 23.

David under the similitude of a Shepherd, sheweth Gods love, and mercies to his people: whereby their faith is confirmed.

1 A Psalm of David. **I**EHOVAH feed-  
2 eth me, I shall not lack. In folds of  
budding-grass, he maketh me lie-  
3 down: he easily-leadeth me, by the  
waters of rests. He returneth my  
4 soule: he leadeth me in the beaten-  
paths of justice, for his name sake.  
Yea, though I should walk, in the val-  
5 ly of the shade of death, I will not fear  
evil; for thou wilt be with me: thy rod  
and thy staff, they shall comfort me.  
6 Thou founishest before me, a table;  
in presence of my distressers: thou  
makest fat my head, with oil; my cup  
is abundant. Doubtless, good and  
mercy shall follow me, all the dayes of  
my life: and I shall converse in the  
house of Iehovah, to length of dayes.

## Annotations.

1 **F**eedeth me ] or, is my Feeder, my Pastor.  
The word comprehendeth all duties  
of a good Hierd, as together feeding  
guiding governing and defending his  
flock. Therefore Kings also have this title,  
and are sayd to feed their people, *Psal. 78.*  
*71. 72. 2 Sam. 5. 2.* Hereupon it is attribu-  
ted to God, and to Christ, feeding his  
Church, as the shepheard of their soules.  
*Psal. 80. 2. Ezek. 34. 12, 14, 15. Esai. 40. 11.*  
*Joh. 10. 11. 1 Pet. 3. 25.* The Chaldee re-  
ferreth this to a former work, saying, *The*  
*Lord fed his people in the wilderness, they lack-*  
*ed nothing.*

V. 2. of budding-grass ] pleasant pastures  
and leas, where green and tender herbs  
doe spring. he maketh me ] or, will make  
me lye down; to weel, for rest from bea. This  
also is another dutie of a good Hierd; as  
I will feed my flock, and I will make them lye-  
down, sayth the Lord, *Ezek. 34. 15.* and, Shew  
me, & thou whom my soule loveth, where thou  
feedest, where thou makest lye-down as now.  
*Song. 1. 6.* easily-leadeth ] or comforta-  
bly-guideth-me; it moreth a soft and gentle lea-  
ding, with sustenting of infirmity; as *Gen. 33. 14.*  
*Esa. 40. 11.* Therefore the Greek turneth  
it, he nourisheth mee. So *Psal. 31. 4.* by  
waters ] or unto waters of rests; that is, most  
quiet (or calm) waters; and such as give rest  
and refreshing. All these things Christ per-  
formeth to his flock, as it is written,  
They shall hunger no more, neither thirst any  
more, neither shall the sun light on them, nor any  
heat; for the Lamb which is in the midst of the  
throne, shall feed them, and shall lead them to  
the lively fountains of waters. *Rev. 7. 16. 17.*

V. 3. returneth my soule ] or, will return  
of restore it; and consequently give it rest.  
See *Psal. 19. 8.*  
V. 4. shade of death ] that is, dark and  
dreadfull shadow; and in a manner, the ve-  
cy state of death. This speech denoteth  
immense danger, *Jer. 2. 6.* sore affliction, *Psal.*  
*44. 20.* and *107. 10, 14.* fear and terror, *Joh.*  
*24. 17.* and dreadfull darknes, *Joh. 10.*  
*21, 22.* wherto spiritually is opposed, the  
light and comfort of the gospell and grace of  
Christ. *Math. 4. 16. Luk. 1. 79.* wilt be  
with me ] or, art with me: and thus imply-  
eth his good safety and protection. As when  
God sayd, I will be with thee; *Gen. 31. 3.* Isakob  
understood it thus, I will doe thee good, *Gen.*  
*31. 9.* for Gods presence, is a singular fa-  
vour, & our preeminence. *Exod. 33. 15. 16.*  
The Chaldee expoundeth it, thy Word shall  
be for my help. thy rod ] with such  
shepherds use to guide and rule their  
flocks, *Levit. 27. 32.* and with such the  
Lord is sayd to rule his people, *Ezek. 20.*  
*37.* Wherefore the Prophet prayeth,  
feed thy people with thy rod; *Isai. 7. 14.* The  
rod is also for chastening and punishment, *Psa.*

89.33. And for the rebellious, God hath a rod of yron and indignation. *Psal. 2. 9. Lam. 3. 1.* Of Christs rods or slaves wherewith he feeds his flock, (see *Zach. 11. 7.* &c. The Chaldee translateth, *thy rod and thy law.*

V. 5. *Thou furnishest*] or wilt furnish; and make ready a table. This and the things following, note the abundant supply of all good things, for necessitie and for delight, as at a sumptuous banquet. *Pro. 9. 2. &c.* So by Christ, the good shepherd, his shep feed pasture, have life, and have it in abundance. *Joh. 10. 9. 10.* in presence] or before them: which causeth the enemies that see, to grieve: as *Psal. 112. 10.*

makest fat] that is, plentifully moistnest and suppliest with oil or balsam. In those countries they used to welcome & cheer their guests, with pouring out precious sweet oiles or balsam upon their heads. *Luk. 7. 46. Joh. 12. 3.* It signifyeth joy; *Eccles. 9. 8. Est. 6. 1. 3.* The Chaldee applieth it to the Priests of Israel, *thou hast made the Priests heads fat, with the anoyning oile,* is abundant] to weete, with liquor; (as the word importeth,) for to drink my fill.

V. 6. *converse*] or quietly repose my self, & dwell, as the Greek translateth it. Likewise the Chaldee, saying, *I shall dwell in the house of the Lords sanctuary.* to length of dayes] that is, a long life time, or for ever. See *Psal. 21. 5. & 93. 5.*

### PSALME 24.

Gods Lordship in the world. 3. The citizens of his spiritual kingdom. 7. An exhortation to receive him.

A Psalm of David.

THE earth is Iehovahs, and the plenty thereof: the world, and they that sit therein. For he, hath founded it upon the seas: and established it, upon the rivers.

Who shall ascend into the mountayn of Iehovah: and who shall stand, in the place of his holynes? The clean in hands, & pure in hart: which listeth not up his soule to false vanities neyther, sweareth to deceit. He shall receive a blessing, from Iehovah: and justice, from the God of his salvation. This, is the generation of them that inquire for him: of them that seek thy face, of Iakob Selah.

Lift up ye gates, your heads, and be lifted up, ye dores of eternitie: that the King of glorie, may come in. Who is this King of glory? Iehovah, strong and valiant: Iehovah valiant in battel. Lift up ye gates, your heads, and lift up ye, dores of eternitie: that the King of glorie, may come in. Who is he this King of glory? Iehovah of hosts: he is the King, of glory Selah.

### Annotations.

A Psalm of David Junto this title the Greek addeth, of the first day of the week; meaning that this Psalm was wont to be sung in the Temple, every first day of the week, which now with us is the Lords day, the Christians Sabbath: & of Christ, his church and kingdom, and the enterteyning of his gospel, doth this psalme treat. In Solomons Temple, God ordeyned Levites with Cytharals, Psalteries and Harpes, and Priests with Trumpets & other Levites that were singers, and in the time that the burnt offering began, the song of the Lord began, with trumpets and instruments: and they sang praises with the words of David, and of Asaph, & Chron. 29. 25. — 30. The Hebrue doctors recording their dayly service in the sanctuary, write thus; They sayd not the Song, but over the

the burnt-offerings of the Congregation, or the sacrifices of their peace-offerings that are spoken of in the Law &c. The Song which the Levites sayd in the first day, was (Psal. 121.) The earth is the LORDS, and the plenty thereof. In the second (day) they sayd (the 48. Psalm) Great is the LORD, and praised vehemently; in the title of our God &c. In the third, they sayd (the 82. psalm,) God standeth in the assembly of God, he judgeth in the midst of the Gods. In the fourth, they sayd (the 94. Psalm) O God of vengeance &c. In the fift, they sayd (the 81. Psalm,) Show joyfully unto God our strength &c. In the sixt, they sayd (the 93. Psalm,) The Lord reigneth, is clothed with high-majesty &c. In the sabbath, they sayd (the 92. Psalm,) A psalm a song for the Sabbath day, Maimony in Mischna tom. 3. in Tamidin (or treat. of the Dayly sacrifices, chap. 6. f. 7. 8. 9.

The earth is Jehovahs ] or To Jehovah the earth belongeth. Of him, and by him, and for him are all thinges; yet in special he hath chosen Jakobs posteritic for to be his people, verse 6. Thus David maketh use of Moses doctrine, who sayd, See, to Jehovah thy God, perceyve the heavens, and the heavens of heavens: the earth and all that therein is: notwithstanding, Jehovah set his delight in thy fathers to love them; and did chuse their seed after them, even you above all peoples, as appeareth this day, Dent. 10. 14. 15. See also an other use of this doctrine, in 1 Cor. 10. 26. 28. where the Apostle proveth, that every creature in the earth may be used of Christians for food or otherwise, because all is the Lords, and in Christ ours.

plenty ] or, fulnes; that is all conteyned therein: as the Chaldee expoundeth it, the creatures thereof. So, the plenty of the sea, Esai. 42. 10. the plenty of the citie, Amos 6. 3. and sundry the like.

that sit ] that is, dwell or inhabit; as it is noted on Psal. 121. The like manner of speaking the holy Ghost useth also in Greek, Luk. 21. 35. on all them that sit on the face of the whole earth. So Psal. 69. 36. and often otherwhere.

V. 2. upon the seas ] or above them. The earth is sayd to be founded (or fast seled)

upon the sea, (the heapes of waters, were called seas, Gen. 1. 10.) because the waters which naturally would stand above the high mountayns, Psal. 104. 6. are by the word of God gathered together, and thrust under the earth, that the dry land might appear and be inhabited. Exod. 20. 4. Gen. 1. 5. And these which may seem a most weak and sitting foundation, yet are firm-baser, and mighty foundations, Psal. 104. 5. Mic. 6. 2. to magnify Gods power, who as he brought light out of darknes, so setteth he the solid earth on the liquid waters; yea, hangeth the earth upon nothing. Job. 26. 7.

V. 3. Who shal ascend ] The Chaldee paraphraseth, Who shal be worthy to ascend unto the mountayns of the house of the Sanctuary of the Lord?

V. 4. The clean in hands ] He whose hands or paim are cleane, or free of evil, So Job. 17. 9. This noteth good works; as purenes of hart, meaneth holy faith and affections. Act. 15. 9.

not lifted up his soule ] or, my soule. The Hebrew hath two readings, by the letters in the line, his soule, and in the margine, my soules as if this were spoken in the person of God, and of him; which then may be understood of swearing. For this form of words, is used in the third comendement, Exod. 20. Thou shalt not lift up (or take up) the name of Jehovah thy God to false-vanity. But for Name, here is put Soule. And God is sayd to swear by his soule, that is, by himself, or by his life, Jer. 51. 14. Amos. 6. 8. It was also the wont in Israel, to take an oath thus, As the Lord liveth, and as thy soule liveth; 1 Sam. 10. 3. 1 King. 2. 2. 4. 6. Also concerning a mans own soule, in swearing this form was used, I call God for a record against my soule. 2 Cor. 1. 23. And thus the Chaldee expounds it, which hath not sworn in vayne, to the condemnation of his soule. Otherwise if this be not understood of vaine swearing; the meaning is, he that affecteth not or regardeth not vanity; for so the lifting up of the soule, also signifyeth; see Psal. 25. 1. to deceiv ] or, deceitfully.

V. 5. He shal receive ] or shal take up, or bear.

bear away a blessing. justice] or righteousness; wherof see Phil. 3. 9. Psal. 69. 12. Hereby also may be meant a benefit, the fruit or reward of righteousness. The Greek turneth it *mercie*, or *almes*: and by *justice*, *mercies* and *benefites* are sometimes meant. Iudg. 5. 11. Psal. 112. 9. Dan. 4. 24.

6 V. 6. of Jakob] understand, this is the generation of Jakob; or, this is Jakob; these are true Israelites, whom God wil acknowledge for his. Iohn 1. 47. Rom. 9. 6. Iakob when he wrestled with an Angel, saw God face to face, and called the place Peniel, that is Gods face or presence: there he wept and prayed, and bare away a blessing: Gen. 32. 24. 26. 29. 30. Hos. 12. 4. That history hath use here.

7 V. 7. Lift up ye gates &c.] This may first have reference to the gates & dores of the temple, into which the Ark (the glory of Israel, 1 Sam. 4. 21.) should enter: on which Ark, between the Cherubims, God was sayd to dwell; 1 Sam. 4. 4. 1 King. 8. 1. &c. So the Chaldee expoundeth it, gates of the house of the Sanctuary: though in the 9. verse otherwise, saying Lift up ye gates of the garden of Eden, your heads. Secondly it may be referred to Christian men, which are the true temple of God, 1 Cor. 3. 17. at the dore of whose hearts he knocketh to have entrance, Rev. 3. 10.

dores of eternitie] that is strong, durable, everlasting dores: which being referred to the dores of Solomons temple, note the perpetuall abiding of Gods Ark therein: as 1 King. 9. 3. Psal. 132. 13. 14. Whereas before the Ark was removed from place to place, 1 Chron. 17. 1. Or being applied to Christians, it noteth the eternal duration of the Church. that enter may] or, and enter shall the King of glory; that is, the glorious King; So Christ is called the Lord of glory. 1 Cor. 2. 8. Iam. 2. 1. and the opening of the dores before him, signifieth his entrance into and administration of the Kingdom: 23 Iff. 45. 1.

10 V. 10. Jehovah of hosts] or, as the Hebrew is, Jehovah Tsebaoth: for so the word is used by the Apostles vntil translated in

the Greek, *Sabaoth*. Rom. 9. 29. Iam. 1. 4. It signifieth hosts or armies standing ready in martial order and in battellray: and comprehendeth all creatures in heaven and in earth, which are prest to doe the wil of God. Gen. 2. 1. 1 King. 22. 19. Exod. 12. 41.

# PSALME 25.

Dauids desire and confidence in God. 4. He prayeth for instruction; 7. and for remission of synes; 8. He celebrateth Gods goodnes & mercie, to such as fear him. 15. He prayeth for deliverance out of his afflictions, and for the redemption of Israel.

1. A Psalm of David;  
V Nro thee Ichovah, lift I up my soule.
2. My God; In thee doe I trust, let me not be abashed: let not my enemies shew gladnes over me.
3. Yea all that earnestly-expect thee, shall not be abashed: they shall be abashed, that unfaithfully-transgress in vayne.
4. Thy wayes Ichovah, make thou me to know: learn me thy pathes.
5. Make me to tread in thy truth; and learn me; for thou, art the God of my salvation: thee doe I earnestly-expect, all the day.
6. Remember thy tender-mercies Ichovah, and thy kind-mercies: for, they are from eternitie.
7. The synnes of my youth, and my trespasses; remember thou not: according to thy mercie doe thou remember me; for thy goodnes sake, Ichovah.
8. Good and righteous, Ichovah

therefore will he teach, synners in the way.

9. He will make the meek, to tread in judgement: and will learn, the meek his way.

10. All the pathes of Iehovah, are mercy and truth: to them that keep his covenant, and his testimonies.

11. For thy name-sake Iehovah: even mercifully-pardon wilt thou my iniquitie; for it is much.

12. Who is the man, that feareth Iehovah? he will teach him, in the way that he shall chuse.

13. His soule, shall lodge in good: and his seed shall inherite the land.

14. The secret of Iehovah, is to them that fear him: & his covenant to make them for to know.

15. Myne eyes are continually, unto Iehovah: for he wil bring-forth, my feet out of the ner.

16. Turn the-face unto me, and be gracious-to me: for I am solitary, and poor-afflicted.

17. The distresses of my hart are enlarged: bring thou me forth, out of my vexations.

18. See mine affliction, and my molestation: & forgive, all my synns.

19. See mine enemies for they are multiplied: and with hatred of violent-wrong, have they hated me.

20. Keep thou my soule, and deliver mee: let me not be ashamed; for I hope-for-safetie in thee.

21. Let perfection and righteousness preserve-me: for, I earnestly-expect thee.

22. Redeme Israel, O God: from all his distresses.

### Annotations.

**O** F David] This Psalm is composed after the order of the Hebrew letters or *Alphabet*: which care, denoteth the weight and excellencie of the matter in it. The same is to be observed of some other Psalmes; as the 34. & 37. & 111. & 112. & 119. & 145.

*Lift up my soule*] The Chaldee adderth, in prayer. This signifieth an earnest desire, with delight, and expectation or hope to have what he would. For to *lift up the soule*, is to desire; *Ier.* 31. 27. & 44. 14. and a like phrase in *Ezek.* 24. 25. implieth both desire and delight: and in *Deut.* 14. 15. the pore man is sayd to *lift up his soule*, unto his hyre or wages, hoping by it to have his life susteyned. In this place, every of these hath use; and so in *Psal.* 86. 4.

V. 2. *In thee*] the Chaldee expoundeth it, *In thy Word*: so in *vers.* 3. *not be abashed*] that is, *not disappointed of my hope, nor, vanquished by my foes.* See *Psalm.* 5. 11.

*shew gladnes*] *insult or triumph for joy*: as having got the victory. *2 Chron.* 20. 27.

V. 3. *yea all*] or, *Yea any*: for, *whosoever beleeveth in God, shall not be ashamed.* *Rom.* 10. 10. *earnestly expect*] or *patiently hope.* *they shall*] or *prayer-wise, let them be.* *Unfaithfully transgress*] that deal disloyally, contrary to duty, promise, and trust reposed in them. So elsewhere he prayeth, that no grace be shew-  
ed to such. *Psal.* 59. 6. *in vaine*] or *without cause, and without fruit.* *Psal.* 7. 5.

V. 4. *Thy wayes*] that is, *thy true faith and religion*; as *Act.* 18. 25. 26. and *thy guidance of me therein.* So Moses prayed; *Exod.* 33. 13. *learn me thy paths*] *instruct me with thy paths, or journeys.* *Learning* implieth, *use and exercise*, and *informing by custumable practise.*

V. 5. *Make me to tread*] or *to goe, guide my way in thy truth*, that is, *in thy word*: for that is the truth, *Iob.* 17. 17. *3 Iob.* 3. So after, *verse.* 9.

V. 6. *tender-mercies*] or *bowels of compassion*.

I 2 ..... passion:

passion. See Psal. 18. 1. This word noerth the inward affections; as the next, kind-merties, imply the actions or effects of love.

from eternitie] or, from ever. This in humane affayrs sometime meaneth but of old, or a long-while; Gen. 6. 4. Eph. 42. 14. But here and elsewhere it noerth the eternaty of Gods love, which was firm vnto his, before the world was, 2 Tim. 1. 9. Ephe. 1. 4. so shewed throughout all generations; and is in like sort for ever, or to eternitie, Psal. 100. 5. because our firm happines, shal have no end; Dan. 12. 3. 1 Pet. 1. 4. And these both are conjoynd, Psal. 103. 17.

7 V. 7. Synne of my youth] The imagination of mans heart, is evil from his youth, Gen. 8. 21. and of all mans life, youth commonly is most vayne: Bedes. 11. 9. 10. for wick God often punisheth men in their age, so making them (as Iob sayth) to inherit the iniquities of their youth, Iob. 83. 26. Ier. 3. 25.

8 V. 8. wil he teach] or inform-with-the-law; for of this word, the Law is derived, Psal. 119. 8. synners in the way] that is, such as syn and mysse the right way. God wil teach and reduce them: thus the Greek interpreteth it. Or those that are synners, he wil teach and inform in the way, that is right, or in his way; 23 vers. 9.

9 V. 9. to tread in judgment] to walk iudiciously, and as is right and fit.

10 V. 10. his covenant] his testamental bond or league; called in Hebrew Brush, which hath the signification of brotherly or friendly parting, and of expleyning the conditions of agreement. For at the making of solemn covenants, beasts were killed and parted asunder, and the covenant makers went between the parts, Gen. 15. 9. 10. 17. Ier. 34. 18. Hereupon is the phrase of cutting (or striking) a covenant, Psal. 10. 5. and 23. 6. and 39. 4. The Apostles in Greek call it diathcke a testament, a testamental covenant, or disposing of things, Heb. 8. 8. from Ier. 31. 31. And there be two principal covenants or testaments; the first, that which God made with our fathers, when he brought them out of E-

gypt; the summe whereof, was conteyned in the ten commandments writen by the finger of God, Dent. 4. 13. Exod. 24. 28. 1 King. 8. 21. and the other lewes writen by Moses in a book, called the book of the covenant, 2 King. 23. 2. Exod. 24. 4. 7. The second covenant, is this new testamental bond, which God hath made with us in Christ; established upon better promises, and confirmed by the blood and death of Christ the testator, as the first was by the blood and death of beasts, Luk. 22. 20. Heb. 8. 4. 8. & 9. 16. 17. 18. &c.

V. 11. even mercifully pardon] or, therefore thou wilt mercifully forgive. This David taketh from Moses, who first vsed this word, in a case of great offense, Exod. 34. 9. and it betokeneth to spare or pardon upon pacification, of grace and mercy; and is interpreted by the Apostle in Greek; to be merciful, propitious, or appeased, Heb. 8. 12. from Ier. 31. 34. Often vsed in the law, for forgiveness upon oblation or intercession made by the Priest, Lev. 4. 20. 26. 31. 35. & 5. 10. 13. 16. 18. &c.

V. 12. Who is the man] or, What manner of man shal he be? The Hebrew phrase is, Who is this the man: which also may be resolved, Whosoever is the man. he shal chuse] that is, which he shal love and like; or, which he loveth. So chocest Isa. 41. 1. is translated in Greek; beloved, Mat. 12. 18. Or; which he shal require and commend; for so choosing sometime signifieth, 1 Sam. 19. 38. & 25. 15.

V. 13. lodge in good] that is, continue in good estate, ease and prosperity. So lodging, is for continuance, Iob. 37. 2. Prov. 19. 23. and for good; the Chaldee sayth, the blessednes of the world to come; the Greek translateth; in good things. the land] meaning Canaan, the land promised for a possession to Abraham and his seed, Gen. 15. 7. & 12. 7. called therefore, the land of promise, Heb. 11. 9. and elsewhere, the holy land, Zach. 2. 12. the Lords land, Psal. 10. 16. the land of Immanuel, that is, of Christ, Isa. 8. 8. a land flowing with milk and honey; and the pleasantest of all lands, Ezek. 20. 6. the seat of Gods ancient Church; and figure of his kingdom.

kingdom.

14 V. 14. *The secret*] or *The mystery of the Lord*; meaning that his *secret favour* is towards them, and his *secret counsel*; and *mystery of the faith* is revealed unto them: For so this word noteth, as when Ioh. sayeth; *Gods secret was upon his tabernacle*, meaning his *secret favour* and *providence*, Ioh. 29. 4. and *Gods secret* is his *counsel*, Ioh. 15. 8. Ier. 23. 18. 22. and the *hid things of Christ*, are often called a *mystery*, Rom. 16. 25. 1 Cor. 2. 7. Et 4. 1. 1 Tim. 3. 9. 16. Eph. 3. 3. 4. 9. Col. 1. 26. 27. So *Psalm* 3. 32.

16 V. 16. *Turn the face*] or *Have respect unto me*: This was a blessing promised in the law, *Levit. 16. 9.* *I will turn the face vnto you; and make you increase*. Contrary to this, is the *hiding of Gods face*, *Psalm* 69. 17. 18. *solitary*] alone or *desolate*; See *Psalm* 22. 21.

17 V. 17. *are enlarged*] or *doe enlarge themselves*: doe make wide *as aumb*. He sheweth his hart to be penned in with *straights* and *distressing sorowes*, which largely spread themselves over all; *or* *anguishes*, *tribulations*, which press and wring.

18 V. 18. *See my affliction*] This phrase is taken from *Deut. 26. 7.* *he saw our affliction*. And it here meaneth, a *seeing* and *regarding with compassion*; and so, a *relief* and *help*. *Gen. 29. 12.* *Exod. 3. 8.* *Psalm* 31. 8. Et 119. 153. Et 105. 44. Sometime it meaneth *otherwise*, as in the next verse, *See my enemies*. *forgive*] or *lift up*, *take away*. This word which properly signifyeth to *take up* or *bear*, is applied to *forgiveness of synns*; *Rom. 4. 7.* from *Psalm* 32. 1. and the phrase hath reference to *Christ*, who here and took away the *synns of the world*, *Ioh. 1. 29.* For when it is applied to a man himself, bearing his own *own syn*, it meaneth *guilt* and *punishment*, *Numb. 5. 31.*

19 V. 19. *of violent wrong*] that is, most violent or *wrongful hatred*.

25 V. 22. *his distresses*] or *their distresses*, for *Israel* being put for the whole people, may have with it a word singular or plural; which the Hebrew text also often

showeth; as *all Edom was*, 2 *Sam. 8. 14.* or *all Edom were*; 1 *Chron. 18. 13.* The like is in 1 *King. 23. 30.* with 2 *Chron. 36. 1.* *He took*, or *They took*; speaking of the people.

### PSALME 26.

David committeth the trial of himself vnto God in confidence of his integrity and good conversation. 2. He prayeth for mercie, 2. 1. & premiseth upright walking and thankfulness.

### A Psalm of David.

Vdge me *Iehovah*; for I, walk in my perfection: and doe trust in *Iehovah* I shall not stagger. Prove me *Iehovah* and tempt me: try, my reins and my hart. For thy mercie, is before mine eyes: and I walk, in thy truth. I doe not sit, with mortall-men of false vanity: and with the hidden; I enter not. I hate, the church of evil-doers: and with the wicked, I sit not. I will wash my hands with cleannes: and compass, thine altar *Iehovah*. To cause to hear, with voice of confession: & to tell, all thy marvellous-work. *Iehovah*, I love the mansion of thy house: and the place, of the habitation of thy glory. Gather not, my soule with synners: and my life, with men of bloods. In whose hands is a mischievous purpose: & their right-hand, is full of bribes. And I, doe walk in my perfection: redeme thou me and be gracious to me. My foot, standeth in righteousness: in the churches, I will bless *Iehovah*.

Annotations.



1 **I**N my perfection] or, integrity, simplicity:  
and that is, when a man meaneth not,  
nor weeteth of any evil. 2 Sam. 15. 11.  
Such a walker, walketh confidently, & blef-  
sed shall be his children after him. Prov. 10. 9.  
& 20. 7. in Jehovah] Chaldee, in the  
word of the Lord.

2 V. 2. try my reins] examine as in the fyre,  
my inmost affections. Thus Iob also purged  
himself to trial, Job. 31. 6

3 V. 3. I walk] to weete continually, (as  
die term of this word importeth,) or con-  
versely. The Greek sayth, I have pleased: so  
to walk with God is to please God: Heb. 11. 5.

4 V. 4. men of false-vanity] that is, vayne  
mortall-men; or false persons. Job. 11. 18.  
So Ieremy sayth, be sure not in the secret-as-  
semble of mockers. Jer. 15. 17. the hidden]  
that is, hypocrites, dissemblers, secret-evil do-  
ers: as the Chaldee sayth, with them that  
hide themselves to doe evil. I enter not]  
or come not, that is, have no company, or con-  
versation. So the word is also used, Job.  
23. 7.

5 V. 5. church of evil-doers] the malignant  
church; or congregation.

6 V. 6. my hands with cleaves] or palms  
in innocency. He hath respect to the wash-  
ing which God appointed for such as  
came to his altar, Exod. 40. 32. Hereupon  
we are willed to lift up pure hands when  
we pray unto God, 1 Tim. 2. 8. See also  
Esa. 1. 15. 16.

7 V. 7. To cause to hear] that is, to sound  
forth, or proclaim so as may be heard. So Psal.  
66. 8. & 105. 2. And in 1 Chron. 15. 16.  
David appointed Levites with instru-  
ments, to cause to hear, or to resound, lifting  
up the voice with joy.

8 V. 8. mansion] or habitation. This name  
is given to the tabernacle which Moses  
made, and God dwelt in: 1 Sam. 1. 29. 32.  
and afterward, to Solomons temple: 2 Chr.  
36. 15. And heaven it self, is also thus cal-  
led, Deut. 16. 15. where there are many man-  
sions. Job. 14. 2. of the habitation] or  
the habitacle: the tabernacle. The tent which  
Moses made, was thus called, Exod. 26. 1. 6.  
and Solomons house. 2 Chron. 29. 6. In

Exod. 40. 34. 35. it is shewed, how Gods  
glory filled that tabernacle, when he first  
took possession of it; wherupon it is here  
called, the habitacle of his glorie, (or honour)  
and elswhere, the habitacle of the Lord, Levit.  
17. 4. and of his name: Psal. 74. 7.

V. 9. Gather not my soule] Gathering is  
used for taking-away, as Jer. 16. 5. Esa. 4. 1.  
and so for death, Esa. 57. 1. 1 Sam. 15. 6. E-  
zek. 34. 29. and sometime is expressed, to  
whom they are gathered; as, to their fa-  
thers; to their people; to the grave; 2 King.  
21. 20. Num. 20. 14. 15. and what is gather-  
ed, the soule, as here; or the ghost, the spirit,  
as Psal. 104. 29. So David here desireth  
that God would not take away his life among  
hyanners, that is, with such as for their crimes  
deserve to dye: as 1 King. 2. 21. Contrary-  
weile, gathering, is sometime used for gra-  
tious receiving or succouring: as Psal. 27. 10.

men of bloods] blood-guilty persons. See  
Psal. 57. The Chaldee expoundeth it,  
with men that shed innocent blood.

V. 10. a mischievous-purpose] craftily-de-  
vised-evil. The Chaldee translateth it,  
consist of fyre: the Greek, iniquities. See Ps.  
10. 2. Sometime this word is generally  
used for any abominable evil. Levit. 18. 17.  
& 19. 29. & 20. 14. full of bribes] &c  
consequently, of injustice; for bribes cause  
justice to be perverted, Deut. 16. 19. Contra-  
ryweile, Gods right hand is full of justice.  
Psal. 48. 11.

V. 12. in righteousness] or, in a right, even  
and playn place, as the word signifyeth,  
Deut. 3. 10. Ier. 11. 13. the Apostle expres-  
seth the word by righteousness, Heb. 1. 8. fro  
Psal. 45. 7. it is opposed to crookednes, Esa.  
40. 4. See also Psal. 27. 11. in the churches]  
or congregations, assemblies, church-mee-  
tings, called in Greek ecclesiast; and so in  
the new testament, 1 Cor. 14. 34. So also  
Psal. 68. 27. The Chaldee translateth, the  
congregation of just men.

David susteyneth his faith, by the power of God: 4. by his love to the service of God: 9. by prayer for Gods assistance and instruction, 13. The fruits of faith and patience.

1 **A** Psalm, of David; Iehovah, is  
my light and my salvation, for  
whom should I fear? Iehovah is the  
strength of my life; for whom should  
2 I dread? When evil-doers, made-  
battel against me, to eat my flesh: my  
distressers & my enemies to me; them-  
3 selves, stumbled and fell. If a pitched-  
ed host, shall pitch against me; my  
hart shall not fear: if war, shall rise up  
4 against me; in this, I trust. One-  
thing, I have asked of Iehovah, the  
same I will request: that I may sit in  
the house of Iehovah; all the dayes  
of my life: to view the pleasantnes, of  
Iehovah; and to inquire in his Pal-  
5 lace. For he wil keep me privily,  
in his pavilion, in the day of evil: he  
will keep me secret, in the secret-place  
of his tent: on a rock, he will exalt  
6 me. And now, shall mine head be  
lifted-up; above my enemies round-  
about me; and I will sacrifice in his  
tent, sacrifices of shewing: I wil sing  
7 and sing-psalm, to Iehovah. Hear  
Iehovah, my voice when I call; and be  
8 gracious to me and answer me. To  
thee, sayd my hart, seek ye my face:  
9 thy face, Iehovah I doe seek. Hide  
thou not thy face, from me; turn not-  
aside in anger, thy servant: thou hast  
been my succour: leav me not neyther  
for sake me, O God of my salvation.  
10 Though my father and my mother  
should forsake me: yet Iehovah would  
11 gather me. Teach me Iehovah, thy  
way: and lead me, in the path of

righteousnes: because of my inuiers.  
Give me not, to the soule of my dis-  
tressers: for, witnessles of falshood doe  
stand up against me, and he that  
breatheth violent-wrong. Except  
12 I had belceved, to see the goodnes of  
Iehovah; in the land of the living,  
13 Earnestly-expect thou, for Iehovah:  
be confirmed, and let thine hart wax-  
14 strong: and earnestly-expect thou,  
for Iehovah.

### Annotations

1 **O**F David ] three Greek addeth, before  
he was annoyed. my light ] that  
is, my comfort, joy, &c. So God and  
Christ are oft: n called the light or illumi-  
nation of his people. *Mt. 7. 8. Eze. 15. 19. 10.*  
*Ec. 10. 17. Luk. 1. 79. & 2. 32. Rev. 21. 23.*  
*Job. 1. 4. & 8. 12.* The Chaldee expound-  
deth it, The word of the Lord is my light.  
the strength ] or strong-fort, fortification,  
see *Psal. 28. 8.*

2 **V. 2. made-battel ]** or came neer against  
me; to meet in fight. So this word is used  
for battel, *Psal. 55. 19. 22.* my enemies to  
me ] a vehement manner of speech; (as  
*1 Sam. 22. 1. my deliverer to me*;) noting a-  
gainst whom in special their hatred was bent.

3 **V. 3. if war ]** that is, warriors; or, an  
army; as the word is used, *Josh. 8. 11.* See  
also *Psal. 76. 4.*

4 **V. 4. One thing ]** or One-request, as is  
expressed, *1 King. 2. 20. 1 Sam. 2. 20.* For such  
want of wordes to be supplied, see the  
notes on *Psal. 10. 10.* that I may sit ]  
that is, dwell, or abide. to view the pleasant-  
nes ] to see the pleasantnes or amicitie, of Iehov-  
ah; and consequently to enjoy it. The ta-  
bernaele had the figure and pattern of  
heavenly things in Christ, *Heb. 8. 1.* which  
David in spirit here desireth to contem-  
plate. The Hebrue phrase, is, view in the  
pleasantnes;

pleasures; and after in the 13. verse, see in the goodnes; which signifieth to have the fruition, use, and enjoying of pleasure and goodnes: Eccles. 2. 1. And as to seek in Jehovah, 2 Chron. 34. 26. is to seek Jehovah. 1 King. 22. 18. so to see in the good, is to see the good, and enjoy it. So in Psal. 105. 5. & 128. 5. and 150. 23. to inquire ] or seek - early that is, diligently.

V. 4. will keep privily ] or hide me, that is, keep me safe as in the most holy of his sanctuary, into which none might enter, Levit. 16. 2. called therefore, Gods hidden place, Ezek. 7. 12. and his Saints, are his hidden ones, Psal. 83. 4.

V. 6. sacrifices of shewing ] or of triumph, of joyful-sounding, & alarm. This hath respect to the law, which appointed over the sacrifices, trumpets to be sounded, Num. 10. 10. whose chiefest, most lowd, joyful and triumphant sound was called *Trugbnah*, Triumph, alarme or Iubilatiō: Nu. 10. 5. 6. 7. So to other instruments, this triumphant noyse is adjoynd, Psal. 33. 3. and is applied sometime to mans voice or shewing: Ios. 6. 5. 1 Sam. 4. 5. Ezra. 3. 11. See also Psalm. 89. 16. & 47. 6. & 81. 2. & 100. 1.

V. 8. seek ye my face ] an imperfect speech, which we may supply and explain thus, (thou saydest) seek ye my face: and shew thy commendement, my hart minded and spake of, to thee in my tentations; and I made it a ground of my action, and request following. See a much like defect of a word, in 1 King. 20. 34. To seek the face, is of desire to see, hear and know: 1 King. 10. 24. and to pray and ask counsel in doubts, and distresses, Eccl. 2. 12. 1. 15. So, Psal. 105. 4.

V. 10. Though my father &c. should ] see the like, in Esa. 49. 15. O, For my father &c. have forsaken me: but Jehovah will gather me, that is, receive and take me to him. So the word gathering is also used, Judg. 19. 15. Jos. 10. 4. Mat. 23. 37. He meaneth that God would be a father unto him.

V. 12. to the soule ] that is, to the will, lust, or desire. So Soule is for will, Psal. 41. 3. & 105. 22. Ezek. 16. 27. and for lust, Psal.

78. 28. The Chaldee expoundeth it the will. that breatheth ] or puffeth out. See Psal. 10. 5.

V. 13. Except I had believed ] an imperfect speech; where we may understand; I should have fainted; or They had overthrown me; if I had not believed: but the Greek sayth, I believe to see the good things of the Lord. Land of the living ] that is, where men live in this world; and in special, the land of Canaan, the seat of Gods Church, Ezek. 26. 20. So Psal. 52. 9. & 116. 9. & 142. 6. Job. 28. 13. For by death, men are sayd to be cut out of the land of the living. Esa. 53. 8. & 38. 11. Jer. 11. 19: but the Chaldee expounds it, the land of life eternall: and that was figured by the land of Canaan.

V. 14. be confirmed ] be comfortable, hold fast; (as the Greek hath,) be manly; or quit thee as a man; which word th'Apostle useth, 1 Cor. 16. 13. These are the words of encouragement against remission, feare, faintnes of hart, or other infirmities: as Deut. 31. 6. 7. Jos. 10. 25. 1 Chron. 22. 13. Dan. 10. 19. let thy hart wax strong ] so also the Greek turneth it: or, we may read it, he will strengthen thy hart. So after in Psalm. 31. 25.

## PSALME 28.

David prayeth for deliverance from his enemies. 6. he blisseth God for hearing and helping him. 9. He prayeth for the Lords people.

**A** Psalm of David. Vnto thee Jehovah, doe I call; my rock, cease not-as-deaf from me: lest thou be silent from me; and I be made like to them that goe down the pit. Hear thou the voice of my supplications-for-grace, when I cry-out vnto thee: when I lift up my hands, unto the oracle of thyne holines. Draw me not with the wicked, and with the workers

workers of iniquitie: that speak  
 peace, with their neighbours; and  
 malice, is in their hart. Give thou  
 to them according to their work, and  
 according to the evil of their practi-  
 ces: according to the deed of their  
 hands, give thou to them; render,  
 their reward unto them. Because,  
 they wil not discreetly-attend, unto  
 the works of Iehovah, and to the  
 deed of his hands: he wil break them  
 down, and wil not build them-up.  
 Blessed be Iehovah: for he hath heard,  
 the voice of my supplications-for-  
 grace. Iehovah is my strength and  
 my sheild, in him my hart trusted,  
 and I was holpen: and my hart shew-  
 eth gladfomnes; and with my song  
 wil I confesse him. Iehovah is a  
 strength to them: & he, is the strong-  
 fort, of the salvations, of his Anoin-  
 ted. Save thou thy people; and  
 blest thy inheritance: and feed them  
 and advance them, even-for ever.

## Annotations.

**C**ease not &c.] that is, cease not to speak  
 unto, and answer me, be not silent as turned  
 away from me; so the like phrase  
 meaneth, Job. 13. 13. Jer. 38. 27. Or, cease not  
 to speak for me: as the phrase also impor-  
 teth. 1 Sam. 7. 8. and so by the Rock fore-  
 mentioned, he may mean Christ, 1 Cor. 10.  
 4. who is our advocate with the Father, 1 Job.  
 1. 1. And to be silent (or still) is not in  
 words onely, but deeds; as in Iudg. 18. 9.  
 1 King. 22. 3.

**V. 2. oracle of thy holynes]** thy holy ora-  
 cle. The inmost, and most holy place of  
 the Temple, was thus named, 1 King. 6. 1.  
 16. 19. 20. called the holy of holies, 1 King.  
 6. 6 and that which one Prophet calleth

the Oracle, 2 King. 6. 23. an other calleth the  
 house of the holy of holies, 2 Chron. 3. 10. The  
 Hebrue *Debir*, hath the signification of  
 Speaking; for from the most holy place,  
 God spake to his people, Num. 7. 89. The  
 Apostle seemeth to expresse it, by that  
 which is within the veil. Heb. 6. 19.

**V. 3. Draw me not]** to weete, unto death;  
 that is destroy me not. So drawing is used,  
 Exek. 32. 20. Job. 21. 33. & 24. 20. an ex-  
 ample whereof see in Sifera, Ind. 4. 7.

**V. 4. the evil of their practises]** This hath  
 reference to the curse denounced against  
 synners, Deut. 28. 20.

**V. 5. not discreetly-attend]** or, considers  
 so, as to discern and understand them. The like  
 syn is blamed, Isa. 5. 12. break them  
 down] or, destroy: opposed to building up  
 or edifying; and applied figuratively to  
 men; so Jer. 1. 10. & 42. 10. 2 Cor. 13. 10.

**build]** that is, conserve, exalt, prosper  
 them. See the like phrase, Job. 12. 23.  
 Mal. 3. 15. Jer. 12. 16.

**V. 8. strength is them]** or, to him, as Psal.  
 2. 3. meaning, his people, (as the Greek ex-  
 presseth,) and his anointed King: both  
 which follow. Or, Iehovah strength is his:  
 that is, kingdom and power belong to  
 him. the strong-fort] or fortification.

The former word strength is in Hebrue  
*Gibnor*; and this strong-fort, *Maghnaz*; by  
 addition of a letter, adding to the force  
 of the signification. And this is often used  
 for a fortification or strong-defenced place.  
 Dan. 11. 10. Iudg. 6. 26. of the salva-  
 tions of his anointed] or of the deliverances  
 (the victories) of his anointed, that is of me, his  
 anointed King. This sentence may also be  
 turned thus: and the strong fort, of salvati-  
 ons, his Anointed (Christ) is: meaning that  
 the Christ of God, is the saving strength of his  
 people. The last word He, is often put for  
 Is; sometime in the Hebrue text it self, as  
 is noted in Psal. 16. 3.

**V. 9. [inhabitant]** that is, people or church.  
 Deut. 4. 20. & 32. 9. Psal. 33. 12. & 94. 5.  
 1 Pet. 5. 3. Sometime it is the land where  
 they dwell. Psal. 79. 1. advance them]  
 or bear them up; revive them. The word is  
 used

used for advancing to honour, Eph. 3. 1. and  
9. 3: and for bearing up, supporting, helping.  
as 1 King. 9. 11. Eph. 1. 4. & 2. 36.

## PSALME 29.

David exhorteth Princes to give glory to  
God. 3. The marvelous effects of the Lords  
Voice. 10. His provid' me at the Flood, 11.  
and protection of his people.

## A Psalm, of David;

**G**ive ye to Iehovah, sons of the  
mighties: give ye to Iehovah,  
glorie and strength. Give ye to Ie-  
hovah, the glorie of his name: bow  
down your selves to Iehovah, in the  
comly-honour of the sanctuary. The  
voice of Iehovah, is upon the waters;  
the God of glorie thondereth: Iehov-  
ah, upon many waters. The voice  
of Iehovah is with able power: the  
voice of Iehovah, with comly-ho-  
nour. The voice of Iehovah, break-  
eth the Cedars: and Iehovah break-  
asunder, the Cedars of Lebanon. And  
he maketh them leap like a calf: Le-  
banon and Shirjon, like a yong Voi-  
corne. The voice of Iehovah, strik-  
eth flames of fyre. The voice of  
Iehovah, maketh the wilderness to  
tremble: Iehovah maketh the wilder-  
nes of Kadesh to tremble. The voice  
of Iehovah, maketh the hinds trem-  
blingly to travel; and maketh bare  
the forest: and in his Pallace, every  
one layth glorie. Iehovah, sat at  
the Flood: and Iehovah shall sit,  
King for ever. Iehovah, will give  
strength to his people: Iehovah will  
bless, his people with peace.

## Annotations.

**A** Psalm of David] The Greek addeth  
to this title, *Exodion Ikenes*, that is,  
of the solemn-assembly of the Taberna-  
cle, (or, Booth:) for the solemn-assembly at  
the feast of Tabernacles, mentioned  
in Levit. 23. 34. called in Hebrew *Ghuas-  
sereth*, is there and in other places tran-  
slated in Greek *Exodion*: so this title inti-  
mateth that this Psalm was sung at the  
feast of Tabernacles. And so *Maimony* in  
*Misneh tom*, 3. in *Tamidin* chap. 10. 3. 11.  
sayth that every day of the dayes of that feast,  
they sayd a peculiar song for the addition of the  
day: and in the first of the working dayes of the  
solemn-feast, they sayd (Psalm. 29.) Give ye  
unto the LORD, sonas of the mighties &c.

Sonas of the mighties] that is, ye mighty  
men, or potentates. So Psal. 29. 7. The Chal-  
dee referreth it to the company of Angels.  
[strength] or strong prayse. See Psal. 2. 3.  
and 1 Tim. 5. 16.

V. 2. honour of the sanctuary] that is,  
the honourable Sanctuary, (as the Greek ex-  
playneth it, in his holy court) or, with honour  
of sanctitie; that is, with holy honour. So Psal.  
96. 9. 1 Chron. 16. 29. This phrase is some-  
time used of Gods holy Mayste, 2 Chron.  
20. 21.

V. 3. The voice] that is, the thonder, as  
Exod. 20. 18. called Gods voice. Exod. 9. 23.  
29. Yet voices and thonderings, are sometimes  
distinct, as Rev. 4. 1. & 8. 5. & 11. 19. &  
16. 18. This word voice, is generally used  
for all noyse or sound; 2 King. 7. 6. 1 Cor. 14.  
10.

upon the waters] which are a-  
bove the firmament, Gen. 1. 7. where the  
thonder is heard. So waters, mean watry  
cloudes, in Psal. 18. 15. Or above the waters,  
that is, a louder voice then the rising of the  
waters; wherof see Ezek. 1. 24. & 43. 2.  
Rev. 1. 15. & 14. 2. & 19. 6. Gods voice  
shaketh heavens and earth, Heb. 12. 18.

Iehovah upon] that is, thondereth upon;  
or his voice is above many waters.

V. 5. Cedars of Lebanon] The Cedar, is  
a tree tall, strong and durable; and for the  
drynes

drynes of it, the timber rotteeth not. They are called Cedars of God, Psal. 80. 12. and by him planted, Psal. 104. 16. Lebanon is a mountayn in Canaan, hye, pleasant and fruitful, full of Cedars and other trees, the glory of that mount. 2 Chron. 2. 8. Song. 3. 9. & 5. 15. Isa. 60. 13. Hof. 14. 6. 7. 8. It is called Lebanon, of whiteness, for the snow that lyeth on it, Jer. 18. 14. To this mount, and to the goodly trees thereon, great kingdoms and personages are compared, Ezek. 31. 3. & 17. 3. Jer. 22. 13. Iudg. 9. 14. 2 King. 14. 9. And the just mans estate in special, Psal. 92. 14.

V. 6. *Shirion*] this is, mount Hermon, called of the Sidonians, *Shirion*, and of the Amorites *Schnir*, Dent. 3. 9. and by another name *Sion* (not *Tijon* spoken of in Psal. 2. 6.) Dent. 4. 48. for this *Shirion* or *Hermon* lay without the river Iarden, where Ogh reigned, Is. 12. 1. 5. 1 Chron. 5. 23. Here also grew goodly trees, and many wild beasts kept in it. Ezek. 37. 5. Song. 4. 8. Of *Hermon* see more in Psal. 89. 13. and 133. 3. and 42. 7.

a young Unicorn] a fierce untamed beast, see Psal. 22. 22. The Hebrue phrase is, son of the Unicornes; the like is also Psal. 114. 4. All young creatures, and things that come of, or belong to an other, are in Hebrue called *sonar*: so the *sonar* of the cole, are sparks, Job. 1. 7. the *sonar* of the quiver, are arrows, Lam. 3. 13. the *son* of the morn, is the morning star, Isa. 14. 12. the *sonar* of *Sion*, are the Citizens there, Psal. 149. 2. the *sonar* of the wedding chamber, are the bridegromes friends, Mat. 9. 15. and many the like.

V. 7. *striker*] or cutteth flames; as the flashes of lightning with the thonder.

V. 8. *maketh tremble*] or quake, or payneth the wilderness, that is, the wild beasts there, which being frightened by Gods voice or thonder, doe travel & bring forth their young with payn and trembling.

*Kadesb*] called also *Paran* and *Zin*, a desert through which the Israelites passed from Egypt to Canaan, Num. 13. 27. and 33. 36. and had the name of the city *Kadesb* by which it lay, Num. 20. 1. 16. The beasts

of this wilderness were cruel. Dent. 8. 15. and 32. 10.

V. 9. *the binder*] though of another creatures they bring forth with great trouble, bowing themselves, bruising their young, and casting out their sowes, Job. 39. 4. 6.

*maketh bare*] by driving the beasts with the thonder into their dens; as the Chaldee addeth, the beasts of the forest; or, by beating off the leaves and fruits of the trees. So the *figtree* is sayd to be made bare, Joel. 1. 7.

*every one*] so the Greek turneth it; or, it may be read, every why, or all of it, meaning of his people vers. 11. which sayth glory to God; or all of it, that is of his glory, he sayth (that is, God declareth) in his temple. The Chaldee sayeth, and in the Temple of the house of his sanctuary which is above, all his ministers doe say his glory.

V. 10. *as the flood*] meaning Noahs flood; Gen. 6. & 7. for to that onely, both the Hebrue and Greek word is applyed. And here the Chaldee paraphraseth thus; The Lord at the generation of the flood, sate on the seat of judgement, to take vengeance on them: he sate also upon the seat of mercies, and delivered Noah, and reigneth over his sons, for ever and ever.

V. 11. *with peace*] or in peace; which word betokeneth integritie, perfection, a making whole and absolute: opposed both to war and sword; 1. Sal. 120. 7. Mat. 10. 34. and to division, confusion, and tumultuous disorder, Luk. 11. 51. 1 Cor. 14. 33. It denoteth all prosperity, safety, & welfare of soule and body, and specially that spoken of in Ephes. 2. 14. 15. where Christ is our peace, which hath made of both one, and hath broken the stop of the partition wall, &c. to make of twain, one new man in himself, so making peace.

## PSALME 30.

David praisth God for his deliverance.  
5. He exhorteth others to praist him by example of Gods dealing with him.

1 **A** Psalm, a song of the dedicati-  
 2 on, of the house of David. I  
 will-exalt thee Jehovah, for thou hast  
 3 drawn-up me: and hast not made  
 my enemies to rejoyce at me. Je-  
 4 hovah my God: I cryed-out unto  
 thee, and thou healedest me. Jeho-  
 vah, thou hast brought-up my soule  
 from hell: thou hast kept-me-alive  
 from them that goe-down the pit.  
 5 Sing-psalm to-Jehovah, ye his graci-  
 ous-saints: and confels ye, to the  
 6 remembrance of his holynes. For  
 a moment, *is* in his anger; life, in his  
 favourable-acceptation: in the eve-  
 7 ning, lodgeth weeping; and at the  
 morning, shewing-joy. And I, I  
 8 sayd in my safe-quietnes: I shall not  
 be moved for ever. Jehovah, in thy  
 favourable-acceptation, thou hast  
 9 settled strength to my mountayn:  
 thou didst hide thy face, I was sud-  
 10 denly-troubled: Vnto thee Jehovah  
 I called: and vnto Jehovah, supplica-  
 11 ted-for-grace. What profit *is* in  
 my blood, when I goe-down unto  
 corruption? Shall dust confels thee?  
 12 Shall it shew-forth thy trueth? Hear  
 thou Jehovah, and be gracious-to-  
 me: Jehovah, be thou an helper to  
 13 me. Thou hast turned my mourn-  
 ing, to a dance to me: thou hast loo-  
 sed my sackcloth, and hast girded me  
 with joy. That my glory may sing-  
 psalm to thee, and not be silenced:  
 Jehovah my God, I will confels thee  
 for ever.

### Annotations.

**D**edication] or initiation; which is,  
 when a new thing is first employed and  
 put to that use for which it was made. It  
 is applied to houses, as here, and Deut. 20.  
 5. to altars, as Num. 7. 8. & 88. to walls, as Ne-  
 hem. 12. 27. to images, as Dan. 3. 2. and to men,  
 and then it meaneth instruction, or training-  
 up; as Prov. 22. 6. Gen. 14. 14. It is recorded  
 by the Hebrewes, that when the Israe-  
 lites brought their baskets of first fruits  
 into the Sanctuary, according to the  
 Law in Deut. 26. and came thither in  
 companies as their manner was; they  
 sang by the way the 122. Psalm, and  
 when they came to the Sanctuary with  
 every man his basket on his shoulder,  
 they sang the 150. Psalm; and when they  
 were come into the courtyard, the Levites  
 sayd this 30. Psalm, *I will exalt thee &c.*  
*Marmory in Adisa. tom. 3. in Bicerum (or*  
*treat. of First fruits) ch. 4. sect. 17. And the*  
*Chaldee expounderh this title, For the de-*  
*lication of the house of the Sanctu-ry an Hymne*  
*of David*

V. 2. *hast drawn-up me*] as out of a pit  
 of waters; for this word is used for drawing  
 of waters. Exod. 2. 16. 17. waters signifying  
 troubles. *at me*] or over me, for my  
 ruin. Or, *my enemies to me*, that is my utter  
 enemies; as Psal. 27. 2.

V. 3. *healedest me*] that is, helpedst me  
 out of trouble: so Psal. 41. 5. & 60. 4. Hos. 7.  
 1. 2 Chron. 7. 14. *my soule from hell*  
*me, or my life from the peril and state of death.*  
 So Psal. 86. 13. Ionas meant the same  
 when he sayd, *thou hast brought out my life*  
*from the pit.* Ionas 2. 6. Of hel, see Psal. 16. 10.  
*them that goe down*] that is *which dye*;  
 that I should not be among them; The He-  
 brew also hath another reading, that I  
 should not goe down the pit. The meaning is  
 the same.

V. 4. *to the remembrance*] or for it; that  
 is, that his helpes may be had in remembrance:  
 as Isa. 26. 17. So Psal. 97. 12.

V. 6. *a moment*] or lile while: For Gods  
 anger towards him, and their affliction, is short  
 and momentary; as Isa. 54. 7. 8. 2 Cor. 4. 17.  
*life*] or lives; meaning a blessing and the  
 continuance.



continuance of it: as Psal. 133. 3. and 21. 9. Life is here opposed to a moment. So years of life, mean many good years, Prov. 3. 2. and the Chaldee here for life, sayth life eternal, lodgeth] that is, abideth: or be (meaning God) causeth weeping to lodge as if it should be an abiding guest. So an other Proph. t sayth, At even tide he there is: number, but afore the morning it is gone. Isa. 17. 14. The Chaldee here translateth the 1. r part thus, in the morning he causeth up with song.

V. 7. in my safe quietness] or tranquillity. Gods children have so great intimacies, that in prosperity they are too secure, (as David sheweth here, and Job, in chap. 29. 18. 19. 20.) and in adversity they are too fearful; as David elsewhere dooth confesse: Psal. 31. 23. & 116. 11.

V. 8. failed] or made stand; that is, reared up; constituted and stablished sure. So this phrase importeth, Psal. 107. 25. and 31. 9. to my mountayn] that is, mount Sion, wher Davids house or court was: or, figuratively, he meaneth his kingdom: as Isa. 2. 2. Dan. 2. 35. 44. See Psal. 65. 7.

thy face] thy favourable countenance; the Chaldee call. th it Shecinab, the divine majesty of God.

V. 10. what profit] what gain (or use) wil ther be in my blood; which here may mean his violent death, as in Psal. 72. 14.

unto corruption] the grave, or place where the body rotteth. See Psal. 16. 10. shall dust] that is, my body when it is turned to dust. The Chaldee sayth, they that lye in the dust. See the like in Psal. 6. 6. & 88. 11. & 115. 17. Isa. 38. 18.

V. 12. to a dance] which is a signe of joy: Jer. 31. 4. 13. the store the Greek turneth it here, joy. The contrary is in Lam. 5. 15. where their dance is turned into mourning. loosed my sack] or, doct-off my sackcloth: which was wont to be worn in time of sorow. Esab. 4. 1. Gen. 3. 6. Psal. 35. 13.

V. 13. my glorie] so the Greek putteth too the word my; by glory meaning the toug-e or saule: see Psal. 16. 9. But the Chaldee translateth, That the glorious-ones

of the world may praise thee. silenced] or made silent; which is, when men are cut off by death, as Psal. 31. 18.

## PSALME 31.

David shewing his confidence in God, craveth his helps. 8. rejoiceth in his mercies, 10. prayeth in his calamities, 20. professeth Gods goodnes to such as fear him: 22. blesseth him for the mercies that he had found, 24. and encourageth all the Saints.

To the mayster of the musike;  
a Psalm of David.

IN thee Iehovah doe I hope-for-safetie, let me not be abashed for ever: in thy justice deliver me. Bow unto me, thine ear, speedily ridd me: be thou to me, for a rock of firm-strength, for a house of fortresses, to save me. For thou art my firm-rock and my fortress: and for thy names sake, wilt guide me and lead me. Thou wilt bring me forth, out of the net, that they have hid for me: for thou, art my firm-strength. Into thy hand, doe I commit my spirit: thou hast redeemed me Iehovah, God of truth. I have hated, them that observe vanities of vayne-falshood: and I, unto Iehovah doe I trust. I wil be glad and rejoyce, in thy mercie: which hast seen my affliction, hast known, my soule in distresses. And hast not shut me up, in the hand of the enemy: hast made my feet stand in a large room-h. Be gracious to me Iehovah, for distress is on me: gnawn is with indignation, myne eye, my soule and my belly.

K 3

For

11 For my life, is quite-spent with pen-  
 12 siveness; and my yeares with sighing:  
 13 my able-strength, is decayed with my  
 14 iniquitie; and my bones are gnawen.  
 15 With all my distressers, I am a re-  
 16 proch; and to my neighbours, vehem-  
 17 ently; and a dread to my known-  
 18 acquaintances; seeing me in the street,  
 19 they fled from me. I am forgotten,  
 20 as a dead man out of hart: I am, as  
 21 a vessel of perdition. For I hear,  
 22 the infamie of many, fearfulness from  
 23 every-side: when they plott together  
 against me; they craftily-purpose, to  
 take my soule. But I, unto thee  
 doe I trust, Iehovah: I sayd, thou art  
 my God. In thy hand are my  
 times: ridd thou me, from the hand  
 of my enemies, and from my per-  
 secutors. Make thy face to shine,  
 upon thy servant: save me, through  
 thy mercy. Iehovah, let me not be  
 abashed, for I doe call upon thee: let  
 the wicked be abashed, let them be si-  
 lenced to hel. Let the lips of falsehood,  
 be mute: that speak against the just an  
 hard-word, in haughtyness and despite.  
 How much is thy goodnes, which  
 thou hast layd up for them that fear  
 thee: hast wrought, for them that  
 hope-for-safety in thee; before the  
 sonns of Adam! Thou keepest  
 them-secret, in the secret of thy face,  
 from the rough-prides of man: dost  
 lay-them-up in a pavilion, from the  
 strife of tongues. Blessed be Ieho-  
 vah: for he hath made-marvellous,  
 his mercy to me, in a city of strong-  
 defense. And I, sayd in my haste-  
 ning-away; I am cut down, from be-  
 fore thine eyes: yet-certainly, thou  
 heardest the voice of my supplicati-

ons-for-grace, when I cried-out onto  
 thee. Love ye Iehovah, all his gra-  
 cious-saints: Iehovah keepeth the  
 faithfull; and repayeth abundantly,  
 him that doeth haughtyness. Be  
 ye confirmed, and let your hart wax-  
 strong: all that hopefully-wait for  
 Iehovah.

### Annotations.

[N thee] The Chaldee sayth, in thy  
 word.

V. 3. *a house of fortress*] *a place of de-  
 fenses, a most safe hold.* David being often  
 forced to take such forts for his safety,  
 did not make them, but God his strength:  
 see 1 Sam. 22. 4. & 23. 14. 19. & 24. 1. 23.  
 2 Sam. 5. 7. 9.

V. 6. *commis my spirit*] or commend, de-  
 pose, of trust to be kept.] Such words our  
 Lord Christ uttered on the cross, to his  
 father, Luk. 23. 46.

V. 7. *I have hated*] in Greek, *Thou hast  
 hated.* Compare Psal. 139. 21. *Va-  
 nities of vayne-falshood*] that is, most vayne  
 false and lying vanities. The word *vanity*  
 (*Hebel*) here used, besides *vayne worldly  
 things* against which Solomon writeth,  
 Eccles. 1. &c. meaneth in special, *Idolatry*;  
 for *Idols* are often called *vanities*, as being  
 light, vile, and things of naught. Deut. 32. 21.  
 1 King. 16. 26. 2 King. 17. 15. Jer. 2. 5. &  
 8. 19. & 10. 15. & 14. 22. &c. *They that  
 observe lying vanities, forsake their own mercy.*  
 Iona. 2. 8.

V. 8. *hast known my soule*] that is, ac-  
 knowledged, cared for; and (as the Greek  
 translateth) *saved it.* See Psal. 1. 6.

V. 9. *not shut me up*] or *closed me*; that  
 is, *not given me into their power:* so Psal. 78.  
 43. 50. 62. Deut. 23. 15. & 32. 30.

V. 10. *gnawen*] that is, *fretted, and con-  
 sumed as with worms:* in Greek, *troubled:* see  
 Psal. 6. 8.

11 V. 11. decayed, } or weakened so as one  
stumbleth and falleth down through weakness:  
Psal. 27. 2. So Psal. 109. 24. and 105. 27.

with my iniquity } that is, punishment due  
for iniquity: so the word often is used, as  
Gen. 19. 11. 2 King. 7. 9. So, whoredom: for  
the punishment of whoredom, Num. 14. 32.

12 V. 12. known-acquaintance } that is, such  
as I know, respected, or favoured: and so what  
I made known my mind, estate &c. myself  
hath.

13 V. 13. out of heart } that is, out of mind;  
or memorie: for the remembrance of the dead  
is forgotten, Eccles. 9. 5. therefore the grave, is  
the land of forgetfulness: Psal. 88. 13.

vessel of perdition } that is, a lost or broken  
vessel, or instrument. So Paul mentioneth  
vessels of perdition, Rom. 9. 21. Or, a vessel  
perishing, that is, ready to perish and be lost,  
as a perishing sheep; Psal. 119. 176.

14 V. 14. the infamy of many } or the dis-  
timation (the ill report) of mighty men. The  
like complaint Ieremie maketh in his  
troubles; Ier. 20. 10.

feared from every side } or terror round about. In He-  
brew, *Adagor missabib*, which name Ieremy  
gave to Passur the priest; signifying that he  
should be a terror to himself, and to all his  
friends. Ier. 20. 3. 4. This phrase Ieremy of-  
ten useth; Ier. 6. 25. and 46. 5. and 49. 29.  
Lam. 2. 22. when they plot } or whither  
they consult: see Psal. 2. 2.

16 V. 16. my times. Hereby he meaneth,  
that his many and sundry events, troubles, deli-  
verances, prosperities, adversities, life and death,  
(for all things have their appointed time, Eccles.  
3. 1. 2.) were in the hand and disposition of God.  
Though times here, (as dayes in Psal. 119.  
84.) may chiefly be meant of his troubles:  
as Psal. 9. 10. and 12. 1. but the Chaldee  
expoundeth it, the times of my redemption.  
Soin 1 Chron. 29. 30. mention is made of  
the times that went over David, and over Israel,  
and over all the kingdoms of the lands.

17 V. 17. Make thy face to shine: } that is,  
cause thy favourable countenance to appeare.  
This is taken from the blessing prescri-  
bed, Num. 6. 25. and is often used in re-  
quests for grace. See Psal. 4. 7. and 67. 2.

and 80. 4. 20. and 112. 13.

V. 18. silenced } that is, through shame  
and fear be confounded, tamed, quiered, and  
made still. The word is sometime used for  
cut off, or destroyed, and so may here be  
taken. So Psal. 49. 13. 21. The Greek tran-  
slateth, let them be brought down to  
hell, understand, thrust down to hell, or to  
the grave: as the Chaldee calleth it, the  
house (or place) of eternal.

V. 19. an hard word } or durable speech;  
a re; each which respecteth to a mans infa-  
my. The Hebrew *Gbnathak* signifieth du-  
rance, hardness and antiquity: Psal. 8. 8. and  
respecteth both antique things, long a-  
goc, 1 Chron. 4. 32. and things lasting or  
durable for time to come, Prov. 8. 18. Isa.  
43. 12. And in speeches, it is put for an  
old sayd-faw, taken up and applied to ones  
reproch, and so durin long: and gene-  
rally for any hard or fowt speech; 1 Sam. 2. 3.  
Psal. 94. 4. and 75. 6. The Greek here  
expoundeth it, iniquity.

V. 21. Thou keepst them secret } or, hi-  
dest them in the hiding place of thy presence:  
where thou alwayes lookest unto them, in secret  
favour, which the world knoweth not of.

rough-places } or knots, knobs, rough-tron-  
bles. The Hebrew *Kacas* signifieth knitting  
or binding with knots, Exod. 28. 18 and 39. 21.  
from which a word is derived, in Isa. 40. 4.  
signifying knotty, knobby or rough places,  
oppoed to smooth or playne. Here David  
useth it figuratively for rough affections or  
actions of men, meaning their pride, conspira-  
cies, or molestations, as the Greek translatheth,  
from the trouble of men.

lay them up } or hide them. Hereupon Gods people are  
called; his stored or hidden-ones. Psal. 83. 4.  
the strife of tongues } plea, or contradiction,  
as the Greek turneth it: and th' Apostle  
Isid. vers. 11.

V. 22. made marvelous his mercy } or mar-  
velously-kept it: as Psal. 4. 4. showed his  
mercy in marvelous and hidden manner. As  
contrarywise God threatened to make  
marvelous the plagues of sinners: Deut. 28. 29.

of strong-defense } or of secret: that is, a for-  
tified, defended city; as 2 Chron. 8. 5. or a te-  
fied

18

19

19

21

22

23 *strong city.* 25. 2. *King.* 24. 10. The Hebrue *Masor* signifieth both a fort or skonce, and a siege or leger. *Deut.* 20. 20. *or* 28. 53.

V. 23. *my hastening-away* ] namely through amazement or fear, as the word commonly intendeth; *Deut.* 20. 3. *Psal.* 48. 6. 2. *Sam.* 4. 4. The Greek calleth it an *ecstasie* (or trance.) And that David hastened him away for fear, is recorded 1 *Sam.* 23. 26. So *Psal.* 116. 11. *cast down*] *Ionas* in his affliction respected this speech of David, and changing a letter, for *Nigrasti* sayth, *Nigrashti*, I am driven away from before thy face *or* c. *Ionas* 2. 4. So the Greek here translateeth it, I am cast away.

24 V. 24. *the faithful*] or, keepeth fidelities, as *Isa.* 25. 2. The original word signifieth eyther faithful-persons, or truthe, fidelities. as *Psal.* 12. 2. The Greek here hath, *truthes*. payeth abundantly ] or, so abundance, with surplussage. that doeth haughtynes] This sense the Greek giveth. The Hebrue may also thus be Englished, he (that is God) doeth haughtynes, that is, high magnificence. For the original word *Guavab* sometime noteth Gods high magnificence, *Psal.* 68. 35. sometime mans haughtry pride. *Psal.* 10. 2.

25 V. 25. *wex*-(strong) or, be wil strengthen. See *Psal.* 27. 14. *hopefully wayt*] or persevere with hope and patience. The word *gabal* implieth both a patient wayting, *Gen.* 3. 10. and a hope or trusting, as the holy Ghost expoundeth it, *Mat.* 12. 21. from *Isa.* 42. 4. *for I say*] which the Chaldee expoundeth, the word of the Lord.

### PSALME 32.

David teacheth that *lesser*nes consisteth in remission of synns. 3. Hiding of synns causeth trouble, but confession giveth ease to the conscience. 8. An instruction vnto voluntary obedience. 10. The different ends of the wicked and of the just.

An instructing-psalm, of David:

Blessed he whose trespass is forgiven, whose syn is covered. O blessed is the man, to whom Iehovah imputeth not iniquities: and in whose spirit, is no deceit. Because I ceased speaking, my bones wore away with age: in my roing, all the day. For, day and night, thy hand was heave upon me: my moisture was turned, into the droughts of summer Selah. My syn, I acknowledged to thee; and my iniquitie, I covered not; I sayd, I will confess against me my trespasses, to Iehovah: and thou, forgavest the iniquitie of my syn Selah. For this, shall every gracious-saint pray unto thee, at the time of finding: surely, at the flood of many waters; unto him, they shall not reach. Thou art a secret-place to mee, from distress thou wilt preserve me: with shewing songs of deliverance, thou wilt compass me Selah. I will make thee prudent, and will teach thee, in the way that thou shalt goe: I will give counsel, mine eye shall be upon thee. Be not ye as the horse, as the mule, without understanding: whose mouth must be stopped with bit and bridle; which come not neer unto thee. Many paines are for the wicked: but he that trusteth in Iehovah, mercy shall compass him. Rejoyce ye in Iehovah and be glad ye just: and shew joyfully, all ye upright of hart.

### Annotations.

A *instructing-psalm*] or, A psalm that maketh prudent: that causeth understanding. As in the 8. verse of this

this psalm, he sayth, *I wil make thee prudent, or instruct thee.* This title is set before sundry other psalmes.

whose syn is covered] meaning, by the Lord, Psalm. 85. 3. not by a man himself, who must not cover but acknowledge syn; Psalm. 32. 5. otherwise, he shall not prosper. Prov. 28. 13. Now God covereth syn, w<sup>ch</sup> he imputeth it not, as the verse following sheweth: and as this is mans happines; so for God not to cover it, is woe and miserie. Nehem. 4. 5.

V. 2. not impute] not think, count, or reckon. And this is an effect of his grace in Christ, as it is written, God was in Christ, and reconciled the world to himself, not imputing their syns unto them: 2 Cor. 5. 19. And hereunto the Apostle applyeth this Psalm thus; David sayth, blessednes is the mans unto whom God imputeth justies without works: saying, Blessed are they whose iniquities are forgiven, and whose syns are covered: Blessed is the man to whom the Lord shall not impute syn. Rom. 4. 6. 7. 8.

V. 3. because I ceased speaking] i.e. when I kept silence, forbearing to confess my syns; as after, vers. 5. Like doctrine: Elisha teacheth, Job. 33. 19. 22.

V. 4. thy hand] in Chaldee, thy plague. moisture] the cheif sap, or radical moisture which is an aery and oily substance dispersed through the body; whereby the life is fostered; and which being spent, death insueth. This word is used onely here, and in Num. 11. 8. where it is applied to the best moisture (or cream) of oil.

V. 5. confess] Confessing of syns, is when one freely manifesteth them, accusing himself, and praying Gods mercy, which he expecteth in faith: see Job. 7. 19.

against me my trespasses] or, concerning my trespasses; but both the Greek version plainly hath, against me; and elsewhere the Hebrue *ghalal* (here used) signifieth to be put for *ghalal*: as Psalm 108. 10. compared with Psalm 60. 10. the iniquity of my syn]

that is, the guilt and punishment of it; as Psalm 31. 11. And thus he that confesseth and forsaketh syn, shall have mercy, Prov. 28. 13. for if wee acknowledge our syns, God is faith-

ful and just, to forgive us them, 1 John 1. 9. See also Job. 32. 27. 28.

V. 6. the time of finding] or, time to find which may be meant of the time when afflictions shall find, that is shall come upon him; as Psalm 118. 3. 4. of the time when God may be found, as Isa. 45. 6. and that time is, when he is sought with the whole hart. Deut. 4. 29. Jer. 29. 13. 2 Chron. 15. 15. To this latter the Chaldee applieth it, saying of favour.

[found] or inundation. All waters signify afflictions, Psalm 69. 2. so a flood of waters, denoteth great troubles & persecutions. Dan. 9. 26. & 11. 22. Nahum. 1. 8. Isa. 59. 19. Rev. 12. 15. 18. The Chaldee paraphraseth, in the time when many peoples come as waters, they shall not come nerr him to doe him evil.

V. 7. showing songs of deliverance] or, of evasion; that is, thou wilt give me occasion by deliverance of me, to sing many songs of prayse unto thee.

V. 8. myne eye shall be upon thee] or, myne eye I wil set upon thee; that is, I wil have care of, & look wel unto thee, as Jer. 40. 4. Ezra. 7. 1. Deut. 31. 12. Psalm 34. 16. So the Chaldee explaineth it, I wil counsel thee, and set myne eye upon thee for good. Or thus, I wil give counsel, unto thee with myne eye; that is, with my care and providence. Thus Christ counselled Peter with his eye, Luk. 22. 61. So the eye is sayd to mock; Prov. 30. 17.

V. 9. as the horse &c.] that is, be not fools, and brutish, so as ye must be ruled by force and rigor, not by reason. For unto the horse belongs a whip, unto the ass a bridle, and a rod, to the fools back. Prov. 10. 3.

mouth must be stopped] i.e. now is to be tyed. Hebr. to stop, for, is be stopped: active for passive; as after Psalm 36. 3.

which come not near] that is, which wil not obey or doe thee service, unless they be forced and ruled by the bridle: according to the saying of the Apostle, behold we put bits into the horses mouths, that they should obey us. 1am. 3. 3.

V. 10. Many paynes] or, Great smartes, (or fores) are for the wicked: so Solomon sayth, Affliction followeth synners &c. Prov. 13. 21. & 19. 29. & 24. 10.

## PSALME 33.

*God is to be praised for his goodness, 6. for his powerful works, 12. and for his providence. 20. Confidence is to be placed in God.*

1 **S**HOWT-joyfully ye just, in Iehovah:  
 2 Praise, becometh the righteous.  
 3 Confess ye, to Iehovah with harp:  
 4 with Psalterie with ten-stringed-in-  
 5 strument; sing-psalm unto him. Sing  
 6 ye to him, a new song: doo-well play-  
 7 ing-on-the instrument, with trium-  
 8 phant-noyse. For righteous is the  
 9 word of Iehovah: and all his work in  
 10 faith. He loveth justice and judge-  
 11 ment: the earth is full, of the mercie  
 12 of Iehovah. By the word of Iehovah,  
 13 the heavens were made: and all the  
 14 host of them, by the spirit of his  
 mouth. He gathereth together as  
 an heap, the waters of the the sea: he  
 giveth, the deeps into treasures. Let  
 all the earth, be-in-fear of Iehovah:  
 let all the inhabitants of the world,  
 shrink-with-fear for him. For, he sayd  
 and it was: he commanded, and it  
 stood. Iehovah, dissipateth the coun-  
 sel of the nations: he bringeth to-  
 nought, the cogitations of the peo-  
 ples. The counsel of Iehovah, shall  
 stand for ever: the cogitations of his  
 hart, to generation and generation.  
 O blessed is the nation, wherof Ieho-  
 yah is God: the people, that he hath  
 chosen, for a possession to himself.  
 From the heavens Iehovah, doeth be-  
 hold: doeth see, all the sonns of A-  
 dam. From the firm-place of his  
 dwelling he looketh forth: unto all

the inhabitants of the earth. He for-  
 meth altogether their hart: he dif-  
 erently-attendeth, unto all their  
 works. *There is no King, saved by*  
*multitude of a power: a mighty-man,*  
*shall not be delivered by multitude*  
*of able-strength. A horse is falsehood,*  
*for salvation: and shall not deliver, by*  
*multitude of his power.* Loe, the  
 eye of Iehovah, is unto them that fear  
 him: to them that hopefully-wayt  
 for his mercie. To ridd-free their  
 soule from death: and to keep-them-  
 alive in famine. Our soule, earnest-  
 ly-wayteth for Iehovah: he is our  
 help, and our sheild. For in him,  
 our hart shall rejoyce: for in the  
 name of his holynes, doe we trust.  
 Let thy mercy, Iehovah, be upon us:  
 even-as, we hopefully-wayt for thee.

## Annotations.

**B** *Ecometh*] the word denoteth a *sayr*  
 and cometh grace, for which a thing is  
 to be liked and desired. So Psal. 53. 5.  
 & 147. 1. The Apostle expresth it in  
 Greek, by *sayr* or *benefull*: Rom. 10. 15. *frō*  
*Esa. 52. 7.*

V. 2. *with harp*] or, *with fittern*; in He-  
 brue *Kinnor*: a muscally instrument, in-  
 vented by Iubal, Gen. 4. 21. used for mirth  
 and joy, Psal. 137. 1. 2. *Esa. 24. 8.* Gen. 31. 27.  
 and therefore is called the *pleasant harp*, Ps.  
 81. 3. opposed unto *mourning*, Job. 30. 31. in  
 skill on this instrument, David excelled,  
 1 Sam. 16. 16. 33. and with this and other,  
 they used in Israel to celebrate the Lord  
 with gladnes, 1 Chron. 13. 8. & 15. 16. 18.  
 & 25. 1. *Nebem. 12. 27.* So spiritually in the  
 new Testament, Rev. 14. 2. *with Psal-*  
*terie*] or *Luit*, or *Viole*: In Hebrue *Nebel*,  
 an instrument so called of the form which  
 as seemeth was with a round hollow bulk,  
 much like a *bottek* (for *Nebel* is also a *bot-*  
*tel* or *pitcher*, 1 Sam. 10. 3. *Lam. 4. 2.*) and of  
 this

this the Greeks and Latines had their instruments named *Nabli*, *Nailon*, *Nabium*. The Greek here calleth it *psalterion*.

[*new stringed instrument*] this differed from the *Psalterie*, *Psal.* 92. 4. therefore the word *with*, is here supplied.

3 V. 3. *a new song*] A thing is said to be new which is alwayes fresh; renewed upon new occasions, and so permanent; as Iob sayth, *my glorie was new with me*. So Love is both an old & a new commendement, 1 Job. 2. 7. 3. Or these new songs (mentioned here, and *Psal.* 40. 4. & 96. 1. & 98. 2. & 144. 9. *Psalm* 42. 10. ) may have reference to the state of things under the gospel, where there is a new covenant, Heb. 8. 8. 13. new heavens, and new earth, Rev. 21. 1. a new man, Eph. 2. 15. & 4. 24. a new Jerusalem, Revel. 21. 2. and all things new: 2 Cor. 5. 17. Revel. 21. 5. See also Rev. 9. 9. & 14. 3. *do well playing &c.*] that is, make good musick, or melodie. So 1 Sam. 16. 17. 18. *Esa* 23. 16. And this melodie we are now willed to make to the Lord in our hearts, Eph. 5. 19. The Hebrue *Nagan*, (whereof cometh *Neginoth*, *Psal.* 4. 1.) properly is to play with the hand upon an instrument; 1 Sam. 19. 9.

4 V. 4. *in faith*] that is, faithful, true, & constant. For so this word is often used, as Exod. 17. 12. Moses hands were with faith; that is, steady, firm, constant.

5 V. 5. *the earth is full*] the like is sayd, *Psal.* 119. 54. For God doeth good unto all, both just and unjust, Math. 5. 45. & saveth man and beast, *Psal.* 36. 7.

6 V. 6. *the host of them*] that is, the many creatures in them: as *Angels*, *sun*, *moon*, *stars* &c. *Psal.* 148. 1, 2, 3, 5. *Gen.* 2. 1. So mention is made of the powers or hosts of heaven, Math. 24. 29. *Spirit*] or breath; thus *Jehovah*, his Word, and his Spirit are noted to be the maker of the world; as in *Gen.* 1.

7 V. 7. *giveth the deeps*] that is, putteth or disposeth the deep waters into treasures, or in cellars and stores store houses, hidden from the eye of man; called elsewhere the secret rooms of the deep, Job. 38. 16. So God is sayd to have treasures or storehouses of wind, *Psal.* 135. 7. of snow and hail, Job. 38. 22. of dark-

ness, *Isa.* 45. 3. and the like. The Chaldee translaceth, he putteth, (the waters) into the treasures of the deeps.

V. 9. *it stood*] that is, existed firm and stable, and so continued. So *Psalms*, 119. 91.

V. 10. *dissipateth*] or maketh-frustrate, undoth, abrogateth; a word opposed to ratifying, confirming, stabilizing. *Isa.* 8. 10. & 19. 3. *bringeth to naught*] annulateth, and breaketh.

V. 11. *shall stand*] that is, continue, and have effect; whatsoever men purpose to the contrary. See *Isa.* 14. 24. 27. & 46. 10. *Prov.* 19. 21.

V. 12. *is God*] to wit, by special covenant and favour, though all the earth be his. *Gen.* 17. 7. *Exod.* 19. 5. and this is by the new covenant, Heb. 8. 10. So *Psal.* 144. 15.

V. 13. *altogether*] or, alone. The Hebrue *jachad* sometime signifieth alone without others, Job. 34. 29. *Ezra.* 4. 3. (and so the Greek interpreters took it here, translating it *Kata mona*, alone, or by himself:) sometime it signifieth, wholly or every whit; Job. 10. 8. sometime, together; or in one; *Psal.* 132. All these agree well here; for God onely and wholly formeth every man's heart, and spirit, *Zach.* 12. 1. whereupon he is called the Father of spirits, Heb. 12. 9. and the God of the spirits of all flesh, *Nu.* 16. 22.

V. 15. *of a power*] that is, of an armie; so called because there are strong valiant and active men. *Psal.* 136. 25.

V. 17. *A horse is falsehood*] that is, a false and deceitful help, can not save a man, but faileth those that trust in him, *Zach.* 10. 5. *Psal.* 76. 6. The horse is here used for all waslike furniture; this being above other creatures strong, fierce and courageous, Job. 39. 21. — 28. and therefore is prepared for the day of battle, but salvation is of the Lord. *Prov.* 21. 31.

V. 18. *The eye of Jehovah*] that is, his care, and providence, for good, as the next verse sheweth, and as *Psal.* 32. 8. *Zach.* 12. 4. 1 *Pet.* 3. 12. Sometime the Lords eye is on men for evil. *Amos* 9. 4. 8.

V. 20. *for Jehovah*] in Chaldee, for the redemption of the Lord.



V. 11. *in him*] Chaldée, *in his word.*

PSALME 34.

*David praiseth God for his deliverance, and exhorteth others thereto by his experience. 9 They are blessed that trust in God. 12. He exhorteth to the fear of God. 16. The privileges of the righteous, and miseries of the wicked.*

1. *A psalm* of David; when he had changed his behaviour, before Abimelech: and he had driven him away, and he was gone.

2. **I** Will blesse Iehovah in all time: continually, his prayse *shalbe* in my mouth.

3. In Iehovah, my soule *shal* glorie: the meek *shal* hear, and *shal* rejoyce.

4. Magnify ye Iehovah with me: and let us extoll, his name together.

5. I sought Iehovah and he answered me: and ridd-me-free, from all my fears.

6. They looked to him and flowed: and their faces, be not ashamed.

7. This poor-afflicted *man* called, and Iehovah heard: and saved him, out of all his distresses.

8. The Angel of Iehovah pitcheth a-camp, about them that fear him; and releaseth them.

9. Taste ye and see, that Iehovah is good: *o* blessed is the man, *that* hopeth-for-safetie in him.

10. Fear Iehovah ye his saints: for *there is* no want, to them that fear him.

11. The Lions, are impoverished and an hungred: but they that seek

Iehovah, shall not want any good.

12. Come sons, hearken to me: I will learn yow, the fear of Iehovah.

13. Who is the man, that willett life: *that* loveth dayes, to see good?

14. Keep thy tongue from evil: and thy lips, from speaking guile.

15. Elchew evil, and doe good: seek peace, and pursue it.

16. The eyes of Iehovah, *are* unto the just: and his ears, unto their out-cry.

17. The face of Iehovah, *is* against them that doe evil: to cut-off, their memorial from the earth.

18. They cryed, and Iehovah heard: and ridd-them-free, out of all their distresses.

19. Iehovah is neer, to the broken of hart: and the contrite of spirit, he wil save.

20. Many, *are* the evils of the just: and out of them all, Iehovah wil ridd-him free.

21. He keepeth all his bones: one of them, is not broken.

22. Evil *shal* slay the wicked: and they that hate the just, *shalbe* condemned as guiltie.

23. Iehovah redemeth, the soule of his servants: and they shall not be condemned-as-guiltie, all that hope-for-safetie in him.

Annotations.

**H** *is* behaviour ] or *his* *sense*, reason; properly the *tast*; as in verse 9. Job 5. 6. and often other where: which is used both for *ones* inward *sense* or *reason*, and outward *gesture*, and *demeanure*, (as the Greek here translateth it *face*, because by it, a man is discerned and judged to be wise

wife or foolish; as meats are discerned by the taste. David when he was afraid of the King of Gath, changed his behaviour before them, and feigned himself mad in their hands, and scrambled on the doves of the gate; and let his spittle fall down upon his beard. 1. Sam. 21. 12. 13.

*Abimelech*] whose proper name was *Abish* King of Gath, a citie of the Philistines. 1. Sam. 21. 10. and as every King of Egypt, was called *Pharaoh*, Gen. 41. 1. Exod. 4. 1. 1. King. 11. 18. so every King of the Philistines was called *Abimelech*, that is *Father King*. Gen. 10. 2. & 26. 1. had driven] or expelled. For *Abish* sayd to his servants, which had taken and brought David to him, *Loe ye see the man is beside himself, wherefore have ye brought him to me? have I need of mad men?* &c. So David departed thence. 1. Sam. 21. 14. 15. & 22. 1. Vpon that he made this psalm.

V. 1. in all time] or, in every season. See Psal. 10. 5. This psalm is also composed according to the order of the Hebrue Alphabet: as is observed on Psal. 25. 1.

V. 3. shall glorie] or joyfully boast. For so the Apostle expoundeth this word, which properly signifieth to praise ones self: 1. Cor. 1. 31. from Jer. 9. 23. 24. So in Psal. 52. 3. & 97. 7. & 105. 3. & 106. 5.

V. 4. Magnify] or Make great, to weat by praying. So Dent. 32. 3. Give ye greatness unto our God.

V. 6. They looked] to weat the meek, mentioned before vers. 3. or generally, they that look and flow unto him. *flowed*] ran - as a river; the like similitude is, Isa. 2. 2. & 60. 5. Jer. 31. 12. & 51. 44. be not ashamed] or, shall not be ashamed; which word in the original signifyeth dieging; as Psal. 35. 7. applied to shame; which causeth men to seek to hide themselves; as is lively described, Rev. 6. 15. 16.

V. 8. The Angel] that is, the Angels; for he speaketh of an host: And often in the Hebrue, one is put for a multitude; as the inhabitant, for, the inhabitants, 2. Sam. 5. 6. with: 1. Chron. 11. 4. So, frog for frogs; Psal. 78. 45. tree, for trees; quayl, for quayls. Psal. 105. 33. 40. See the note on Psal. 8. 9.

*pitcheth a camp*] a similitude taken from wars; as Psal. 27. 3. So Iakob, when the Angels of God met him, sayd, *this is Gods camp*, (or host.) Gen. 32. 1. 2. Likewise about Elithah, the mountayn was full of horses and charrets of fyre. 2. King. 6. 17. See also Psal. 91. 11. 12.

V. 9. Taste and see] that is, make trial, and you shall find that God is good, sweet and delectable; and you will the more desire him. Thus the Apostle applieth these words, saying, *as new borne babes desire ye the sincere milk of the word that ye may grow thereby; if so be ye have tasted that the Lord is good.* 1. Pet. 2. 2. 3. in him] The Chaldee expoundeth it, in his word.

V. 10. Fear Jehovah] vnder this word Fear, is comprehended Gods whole worship, as is shewed on Psal. 19. 10. and the working in his wayes, as it is expounded in 2. Chron. 6. 31. compared with 1. King. 8. 40. and Psal. 128. 2.

V. 11. Lions] *Lurking-lions* (whereof see Psal. 7. 3.) which are lusty, strong-toothed, fierce, roving, ravenous; as appeareth by Psal. 58. 7. & 104. 21. Mic. 5. 8. Ezek. 19. 3. 5. 6. 7. Job. 39. 1. 2. And hereby may be ment the rich and mighty of the world, whom God often bringeth to miserie; and so the Greek for Lions, putteth here the rich. Tyrants and strong men are sometime called Lions, Jer. 2. 15. 1. Chron. 11. 22. Nahum. 1. 13. See Luk. 1. 53. are impoverished] or suffer penurie. See Job. 4. 10. 11. Prov. 10. 3.

that seek Jehovah] Chaldee that seek the doctrine of the Lord.

V. 13. that willeth] that is, sayn would have, and delighteth. *dayes to see good*] that is, to enjoy good, many dayes; which the Apostle (following the Lxx.) expresseth thus, to see good dayes. 1. Pet. 3. 10. that is, dayes of prosperitie, pleasure, comfort.

V. 14. Keep thy tongue] to weat, by restraining and making it cease from evil: as the Apostle teacheth. 1. Pet. 3. 10.

V. 15. their outcries] or, their deprecation, their prayer-for-need; as the Greek which the Apostle followeth, expresseth it.

V. 17. The face] that is, open anger. Lev.

17. 10. So the Chaldee expoundeth it, *The face of the Lord is angry against evil doers.* See Psal. 21. 10.

V. 18. They cryed] that is, as the Greek sayth, *The just cryed:* and the Chaldee, *the just prayed.*

V. 19. the broken of hart] them that have their harts broken, and their spirits constrict (or bumble;) for their synns. See the like speeches, Psal. 51. 19. & 147. 3. Isa. 57. 15. & 61. 1. Ier. 23. 9. Luk. 4. 18.

V. 10. the evils] that is, griefs and afflictions; as Dent. 31. 17. Psal. 17. 5. & 38. 4. Mat. 6. 34. the word also may import synns and vices; as Psal. 28. 3. & 24. 23. So after in verse 22.

V. 22. slay the wicked] or doe him dye, kill him: because he shal not be delivered there-from, as the just man is, vers. 20. The Greek and Chaldee expound it, *The death of synners (of the wicked) is evil.* condemned-as-guilty] and consequently perish. See Psal. 5. 11.

V. 23. all that hope] that is, any one of them. So all, is used for any; Psal. 147. 20.

### PSALME 35:

David prayeth for his owne safety, and his enemies confusion. 21. He complaineth of their wrongfull dealing, and sheweth his contrary carriage. 22. Therby he inciteth God against them.

A Psalm of David;

**P**lead thou Iehovah, with them that plead with mee: warr thou, against them: that warr against mee. Lay hold on the shield and buckler: and stand up, for my help. And draw out the spear & sword, to meet with my persecutors: say to my soul, I am thy salvation. Let them be ashamed and ashamed, that seek my soul: let them be turned backward & con-

founded; that think, mine evil. Let them be, as chaff before the wind: & the Angel of Iehovah, driving them. Let their way be, darkness & slipperiness: & the Angel of Iehovah, pursuing them. For without cause they have hidd for mee, the corruption of their net: without cause, they have digged for my soul. Let tumultuous-ruine come on him, he not aware: & let his net which he hath hidden, catch him: with tumultuous-ruine let him fall thereinto. And my soul, shalbe glad in Iehovah: shall joy, in his salvation. All my bones shall say, Iehovah, who is like thee; that riddest free the poor-afflicted, from the stronger then himself: and the poor-afflicted and needy, from the spoiler of him? Witnesses of cruel-wrong, did rise up: things that I knew not, they did ask of mee. They repayed mee evil, for good: the bereaving of my soule. And I; when they were sick, my clothing was sackcloth; I afflicted my soule with fasting: and my prayer, returned upo my bosome. I walked, as if he had been a fellow-friend, as if he had been a brother to mee: I bowed down sad, as he that bewayleth his mother. But in my halting, they rejoyced, & were gathered together: the smiters, were gathered together against mee, and I knew it not: they rent, and were not silent. With hypocrites, scoffers for a cake of bread: gnashing their teeth against mee. Lord, how long wilt thou see? return my soule, from their tumultuous-ruines: my lonely-soule, from the Lions. I will confesse thee, in the great church: I will praise thee, among a mighty

19 mighty people. Let not *them that are*  
 my enemies with falsity, rejoyce at  
 mee: *them that are* my haters without  
 20 cause, wink with the eye. For they  
 speak not peace: & against the quiet-  
 ones of the earth, they imagine words  
 21 of deceits. And they have enlarged  
 their mouth against mee: they have  
 22 sayd, aha aha; our eye hath seen. Je-  
 hovah thou hast seen, cease-not-as-  
 23 deaf: o Lord, be not farr off from me.  
 Styrr-up and awake, to my judgmēt:  
 my God, and my Lord to my plea.  
 24 Iudge mee according to thy justice,  
 Jehovah my God; and let them not  
 25 rejoyce at mee. Let them not say in  
 their hart, aha our soule: let them  
 not say, wee have swallowed him up.  
 26 Let them be abashed, & confounded,  
 together, that rejoyce at mine evil: let  
 them be clothed with bashfulnes and  
 27 shame, that magnify against mee. Let  
 them shewe joyfully & rejoyce, that  
 delyre my justice: and let them say  
 continually, magnified be Jehovah;  
 that delyreth the peace of his servant.  
 28 And my tongue, shall meditate thy  
 justice: all the day, thy praise.

## Annotations.

1 **P**Lead] This properly is to contend or  
 debate a matter with many words, as the  
 next word, warr or fight, is with deeds.  
 But Gods pleading oft-times is in action;  
 as he pleaded Davids cause against Nabal,  
 when he slew him: 1 Sam. 25. 39. And as  
 here David prayeth, so God elswhere  
 promiserh, to plead with those that plead  
 with his people. Isa. 49. 24. *warr*  
 which in the original tongue hath the  
 name of cutting, biting, or devouring; for  
 warrs devour and consume many. So the  
 sword is sayd, to have a mouth, that is an

edge, Job. 1. 15. Heb. 11. 34. and to eat, that  
 is to kill and consume, 2 Sam. 11. 17.

V. 3. *draw-out*] or, as the Hebrue  
 phrase is, *emptie*; that is *unbowed*: the like is  
 of the sword; Exod. 19. 9. Levit. 26. 33.

*sword*] or *close-weapon*, as the name sig-  
 nifieth. This interpretation seemeth  
 best, because of the Hebrue pause, which  
 joyneth this word with the former *spear*:  
 thus also these two weapons of offence,  
 are answerable to the former two of de-  
 fence, the *shield* and *buckler*; and of this  
 Hebrue name *Segor*, the Greek *Sagaris*,  
 (and perhaps the Latin *Securis*;) seemeth  
 to be borrowed, for a sword or axe. And in  
 Job. 28. 15. this word is used for a close trea-  
 sure, or stored-gold; as here for a close wea-  
 pon. Otherwise we may read according  
 to the Greek, and other versions, *close*  
*then, or stop; to weete, the way or passage.*

V. 4. *that seek my soule*] that is, my life,  
 to take it away: for so this phrase common-  
 ly meaneth; as Psal. 38. 13. & 54. 5. & 70.  
 3. Exod. 4. 29. Mat. 2. 20. and sometime  
 is so explaind, as Psal. 63. 10. 1 King. 19.  
 10. they seek my soule to take it away. Yet  
 sometime this phrase intendeth, seeking the  
 soule for ones good; as Psalm. 142. 5.

*turned backward*] a token of fear, shame,  
 and discomfiture; as Psal. 129. 5. & 40. 15.  
 & 70. 3. & 9. 4. Isa. 42. 17. Jer. 46. 4.

V. 6. *Darknes &c.*] that is most dark  
 and slippery: meaning, fearful, dangerous, trou-  
 blefome &c. Nahum. 1. 8. 1 sal. 38. 7. & 307.  
 9. Prov. 4. 19. So elswhere it is sayd, their  
 way shalbe unto them as slipperiness in the  
 darknes; they shalbe driven and fall therein. Jer.  
 23. 12.

V. 7. *the corruption &c.*] that is, their  
 corrupting pernicious net, or their insnaring cor-  
 ruption; or understanding the word in, we  
 may read, they hid their net for me in a pit,  
 (or, in a corrupting-ditch;) as Psal. 7. 16.

*have digged*] to weete, a pit to fall in: so  
 Job. 6. 17. Or, have diligently-searched, and  
 layd wait. So digging is used for seeking;  
 Job. 3. 11. & 39. 32.

V. 8. *transitory-time*] calamitic wasting  
 or desolation that is with noise and sound, as of  
 waters,

waters, *Iſa.* 17. 12. 13. So *Pſal.* 63. 10. *Prov.* 1. 27.

V. 10. *my bones*] that is, *my strong and solid members* (as the Chaldee translateth it *members*;) delivered out of danger: meaning that with all his strength he would prayse God. So the bones are sayd to rejoyce, *Pſal.* 51. 10. the loynes to blesse, *Iob.* 31. 20. the spoiler] or robber; that by open violence taketh away. Compare *Iob.* 5. 15.

V. 11. *of cruel-wrong*] that is, *cruel, violent, or* (as the Greek sayth,) *unjust wronges*. So *Exod.* 23. 1. *Deut.* 19. 16.

V. 12. *the bereaving of*] that is, *to deprive, bereave or rob me, of my soule or life; or, to bereave my soule of comfort*. The word properly signifieth, the bereaving or loss of children.

V. 13. *sackcloth*] used to be worn in signe of sorow, *Pſal.* 69. 12. *Gen.* 37. 34. *Mat.* 11. 21. *Rev.* 11. 3. Here we are to understand the word *was*, or *gave*, as is expressed, *Pſal.* 69. 12. even as the word *afflicted*, here expressed, is there understood, *Pſal.* 69. 11. *with fasting*] an other sign and cause of sorow: wherefore mourning & fasting are used for the same. *Math.* 9. 15. *with Mark.* 2. 19. *returned upon my bosom*] or, *into my bosom*. The meaning may be, *I prayed often for them, secretly, and with hearty loving affection*. For, the returning of the prayer seemeth to mean the often-minding and repeating of it; the bosom signifieth secrecie, *Prov.* 21. 14. & 17. 23. *Pſalm.* 89. 51. and inward affection, *Num.* 11. 12. *Iob.* 1. 28. Or we may read it thus, *Let my prayer returne into my bosom*: that is, *I wished no worse to them than to my self; let me receive of God, such good as I prayed for them*. See *Pſal.* 79. 12.

V. 14. *sad*] or, *black*, to weete in black & mournfull attire, and with sad and heavy countenance, as the Greek here translateth it *Scythropaxon*, which word the new testament also useth, *Math.* 6. 16. *Luk.* 24. 17. So after: in *Pſal.* 38. 7. & 42. 10. & 43. 2. *bewayleth his mother*] mourneth at her funeral. In this case the affections are most

strong. Therefore the Priests were permitted to mourn for such. *Levit.* 21. 1. 2. 3.

V. 15. *my halting*] that is, *my calamity and infirmity*; whereby I seemed ready to fall. So in *Pſal.* 38. 18. *Ier.* 20. 10. the smuers] that smote me with the tongue, as *Ier.* 18. 18. & as here followeth, they rent &c. The Lxx. in Greek turn it *Scourges*, alluding (as I think) to the scourge of the tongue, as *Iob.* 5. 21. and an other Greek version, hath *plethai smuers*. It may also be read the smitten, that is, *abjects, vile persons*, *Iob.* 30. 8. (as the Chaldee expresseth it, the wicked); or understand smitten on their feet, as 2 *Sam.* 4. 4. that is *lame*, so feigning themselves: or smitten in spirit, 25 *Eſa.* 66. 2. that is, grieved in outward shew. they rent] to weete, mee with reproches; as *Math.* 7. 6. or rent their garments, counterfeiting sorow for mee, *Iob.* 2. 12.

V. 16. *hypocrites*] or, *close-dissemblers*, which outwardly cover and cloke their wickednes, wherewith inwardly they are defiled, *Math.* 23. 27, 28. or, which have their hearts covered, *Iob.* 35. 13. The Greek also (from whence our English word *hypocrisie* is borrowed,) signifieth an under-judgement, that is, *dissimulation*. *scoffers*] or, of scoffers; that is, *men that make scoffs*: as in *Pſal.* 36. 12. *pride*, is for proud persons. for a cake of bread] that is, for good cheer, for their bellies: or, at their belly cheare, at banquets. So Solomon speaketh of some that wil transgress for a piece of bread, *Prov.* 28. 21. The original word *Maghnug*, is a cake, 1 *King.* 17. 12. and as bread is used for all food, *Pſal.* 136. 25. so a cake seemeth to be used for all pincates, or dainty meats; as in *Hos.* 7. Ephraim is likened to a cake; and their enemies, to banquetters, that greedily eat them up: verse 8. 9. so here David matcheth his adversaries, with hypocritical and scoffing parasites; whose God was their belly; as *Phil.* 3. 19. Or, we may figuratively take this word, for a mock, jest, or merriment; and so read it, *with hypocritical jesting scoffers*: and this the Greek favour-eth, saying, *they mocked me with mockery*. *gashung*] or, *they-gashed*: *Heb.* 12 *gash-* but

but a word thus indefinite, following an other with person, is it self of the same, by propriety of the Hebrue tongue. So Psal. 49. 15. *their teeth* ] the teeth of them and him, that is, of every of them. See Psal. 1. 3.

V. 17. *return* ] or, reduce, restore, stay my soule, or life: so Job 33. 20. *aloudly* ] or solitarie, desolate soul: See Psal. 22. 21-23.

V. 18. *a mighty people* ] or, a strong, to weete in number: that is, a great multitude. The word *Ghuasum* as it is mighty in strength, Psal. 135. 10. Prov. 30. 26. so is it many in number: Psal. 40. 5. 13. & 105. 24. & 137. 17.

V. 19. *enemies with falsitie* ] that is, for a false cause; or (as the Greek explaineth it,) *unjustly*. *wink* ] make secret signes by the winking of the eye, which argueth both *prive* and scornful gesture; therefore this alwayes is a signe of evil, Prov. 10. 10 & 6. 13. *not peace* ] that is, not peaceably, or friendly, which yet some hypocrites doe, Psal. 28. 3. or, not speak to come to any solid composition, or peaceable end, which one may trust unto. But God speaketh peace to his people. Psal. 85. 9. *words of deceipts* ] deceiptfull words, or things.

V. 21. *hath seen* ] or, seeth; to weete, the evil of David; or, that which wee desired. In speeches of evil cases, often the Hebrue useth silence. So after, in Psal. 14. 5. and 59. 11. & 118. 7.

V. 23. *to my judgement* ] that is, to judge and avenge me of mine enemies: so after, to my plea, is, to plead my cause, as verse 1.

V. 25. *aba our soule* ] that is, aba wee have our desire. Soule, is sometime put for desire. Psal. 41. 3.

V. 26. *clothed with basfulness* ] meaning their confusion on every side, when nothing but their shame appeareth, and so continueth. So Psal. 109. 29. and 132. 18. Job 8. 22. *that magnify* ] to weete, their mouths, as is expressed Hobad. 1. 12. Ezek. 35. 13. that is, speak great things and boastfully, as the Greek explaineth. So after, in Psal. 35. 27. and 55. 13. *desire my justice* ] whom my justice and innocencie pleas-

seth, or deliveth; and the defence thereof.

## PSALME 36.

The grievous estate of the wicked. 6. The excellencie of Gods mercies to such as trust in him. 11. A prayer for the righteous, 13. and prophesie of the wickeds fall.

To the mayster of the musick; a psalm of David, the servant of Iehovah.

THE trespasses of the wicked, assuredly sayth, in the inmost of my hart: no dread of God, is before his eyes. For he flattereth him-self in his own eyes: to find, his iniquitie which he ought to hate. The words of his mouth, or iniquitie and deceit: he hath left-off, to be prudent to doe good. He thinketh iniquitie, upon his bed: he setteth-himself, on a way not good: he refuseth not evil. Iehovah, thy mercy is in the heavens: thy faithfulness, unto the skyes. Thy justice, as the mountaynes of God; thy judgments, a great depth: Iehovah thou savest man and beast. How precious is thy mercie, O God: & the sonns of Adam, hope-for-lasertie, in the shadow of thy wings. They shall be plentifully moistned, with the fatnes of thy house: and the stream of thy pleasures, thou wilt give them to drink. Because with thee, is the well of life: in thy light, wee see light. Extend thy mercy, to them that know thee: and thy justice, to the right of hart. Let not the foot of pride, come on me: and the hand of the wicked, let it not make-me-flee. There have they fallen, that work painful-iniquitie;



tie: they have been thrust down, and have not been able to rise.

### Annotations.

2 **T**He trespass of the wicked] or Trespass saith to the wicked; that is perswader, inboldeneth, hardeneth him. assuredly-sayth] or, it is an assured saying; a faithful affirmation. This word is peculiar to the oracles of God, which are sure, and faithful, (as the Apostle sometime mentioneth faithful sayings, 1 Tim. 1. 15. & 3. 1. & 4. 9.) In the new Testament it is interpreted, sayd, Mat. 22. 44. from Psal. 110. 1. And David by the spirit here testifieth that the wicked mans trespass is (such, as assuredly-sayth (or avoucheth) even in his heart and conscience, that he dreads not God.

in the inmost of my hart] in the midst, or within my hart: meaning that he certainly knew it; and was much affected with it.

3 **V. 3. to find]** that is, to performe, or accomplish; as to find the wil, is to perform or doe the same, Isa. 53. 13. So in Rom. 7. 18 Or, to find, that is to obey and get; as Gen. 6. 8. Mat. 11. 29. Rom. 4. 1. Or, to find, that is to invent or devise new mischief; as the Apostle speaking of inventors (or finders-out) of evil things. Rom. 1. 30. which he ought to hate] or, which is to be hated, is odious. So, to keep, Psal. 119. 4. that is, to be kept; to stop; Psal. 32. 9. for, to be stopped; to doe, Eph. 6. 6. for, it to be done. So Psal. 49. 15. Job. 2. 5. See also the verb active, expounded passively, by the Apostles authority, Psal. 11. 5. But the Chaldee expoundeth it, he hateth doctrine.

5 **V. 5. he setteth himself]** namely, to stand or walk continually in a way not good; as Isa. 65. 2. Or, he standeth still; as Exod. 24. 13.

6 **V. 6. in the heavens]** elsewhere it is sayd, unto the heavens. Psal. 57. 11. so here in, may be used for unto; sometime it is, above the heavens, as Psal. 108. 5.

7 **V. 7. mountayns of God]** that is, high, mighty or excellent mountayns. The Hebrew useth to note excellent things, by adding the name of God; as Cedars of God, Psal. 80. 11.

Mount of God, Psal. 68. 16. river of God, Psal. 65. 10. wrasslings of God, Gen. 30. 5. bayes of God, Rev. 15. 2. and sundry the like. So the Chaldee here sayth, high as the strang mountayns.

8 **V. 8. How precious]** that is, honourable and much to be esteemed; sometime the word signifyeth bright and glorious, Job. 31. 26. Zach. 14. 6. which also agreeth wel here. and the sunns] or, whera, or therefore the sunns. shadow of thy wings] that is, thy protection, so Psal. 63. 8. & 91. 4. called sometime, the secret of Gods wings. Psal. 61. 5.

10 **V. 10. well of life]** or, as the Chaldee translateth, well of living waters: that is, an ever springing fountain; from whence life and all graces spring and flow. So God is called the well of living waters, Jer. 2. 13. & 17. 13. Song. 4. 15.

11 **wee see light]** or enjoy light; that is knowledge, comfort, joy, &c. See Job. 29. 3. Isa. 9. 2. Lam. 1. 17. Psal. 27. 1.

12 **V. 11. Extend thy mercy]** or draw it; meaning, exercise and shew it; as Psal. 109. 12. also prolong or continue it; as Psal. 85. 6. Eccles. 2. 30.

13 **V. 12. foot of pride]** or of haughtyness, that is, (as the Chaldee translateth,) of the proud man, as Jer. 50. 31. 32. the thing being put for the person in whom it is. As deceit, for a deceitfull man: Prov. 12. 27. Poverty, for poor people, 2 King. 24. 14. habitation, for inhabitants; 2 Sam. 9. 12. Circumcision, for the circumcised; Ro. 2. 26. Helpings, governings; for, helpers, governours, 1 Cor. 12. 28. dreams, for dreamers, Jer. 27. 9. syn for synner, Prov. 13. 6. and many the like. See also Psal. 55. and 129. and 55. 21. and 109. 4. and 78. 31.

**V. 13. There]** to weete, in the very enterprize, while they laboured to remove me.

### PSALME 37.

David perswaderh to patience and confidence in God, by the different estate of the goodly and wicked.



## 1. A Psalm of David;

**F**ret not thy self for the evil-doers: envie not, for them that doe injurious-evil. 2. For they shall soon be cut-down, as grass: and shall fade, as the greenes of the budding-herb.

3. Trust thou in Iehovah, & doe good: dwell in the land, and feed on faith. 4. And delite thy self in Iehovah: and he will give thee, the petitions of thy hart.

5. Turn-confidently thy way upon Iehovah: and trust upon him, and he wil doe. 6. And will bring-forth thy justice as the light: & thy judgement as the noon-brightnes.

7. Be silent, for Iehovah; & wayt still-patiētly for him: fret not thy self, for him that prospereth in his way; for the man, that effecteth devises.

8. Surcease from anger, and leave-off wrath: fret not thy self, also to doe evil. 9. For evil-doers, shalbe cut-down: and they that earnestly-wayt on Iehovah, they shal inherite the land.

10. And yet a litle while, and the wicked shal not be: & thou shalt consider his place, and he shal not be. 11. And the meek shall inherite the land: and shall delite-themselves, in the multitude of peace.

12. The wicked deviseth, against the just: & gnasheth, his teeth against him. 13. The Lord laugheth at him: for he seeth, that his day doth come.

14. The wicked have drawn the sword, and bent their bow: to sell-down the poor-afflicted and needy-ones, to slay, them that be right of way.

15. Their sword, shal enter into their own hart: & their bows, shalbe broken.

16. Better is the litle of a just-man: than the plenteous-mammon, of many wicked-men. 17. For the arms of wicked-men, shalbe broken: but Iehovah upholdeth the just.

18. Iehovah knoweth, the dayes of perfect-men: & their inheritance, shalbe for ever. 19. They shall not be abashed in time of evil: and in the dayes of famine, they shall have ynough.

20. But, the wicked shall perish; and the enemies of Iehovah, as the precious-fur of ramms: they are consumed, with the smoke they are consumed.

21. The wicked boroweth, and repayeth not: and the just, sheweth-grace and giveth. 22. For his blessed-ones shall inherite the land: and his accursed-ones, shalbe cut-off.

23. By Iehovah, the stepps of the man are established; and his way he delyteth. 24. When he shall fall, he shall not be cast-off: for Iehovah, upholdeth his hand.

25. I have been yong, also I am waxd-old: and I have not seen, the just-man forsaken; and his seed, seeking bread. 26. All the day, he sheweth grace and lendeth: and his seed, are in the blessing.

27. Eschew evil, and doe good: and dwell for ever. 28. For Iehovah, loveth judgement; & will not forsake his gracious saints, they are kept for ever: and the seed, of the wicked, is cut-off.

29. Just-men shall inherite the land: and shall dwell thereon, to perpetual-ay.

30. The mouth of the just, wil ut-

yet wisdom: and his tongue, speak judgement. 31. The law of his God is in his heart: it shall not stagger in his steps.

32. The wicked spyeth, for the just: and seeketh to work his death.

33. Jehovah, will not leave him in his hand: nor condemn him for wicked, when he is judged.

34. Wait thou earnestly for Jehovah, and keep his way; and he will exalt thee, for to inherit the land: when the wicked are cut-off, thou shalt see it.

35. I have seen, the wicked daunting-terrible: and spreading himself bare, as a green self-growing-lawrel.

36. And he passed away, and loe he was not: and I sought him, and he was not found.

37. Observe the perfect-man, and see the righteous: for the after-end of the man shall be peace. 38. And trespassers, shall be destroyed together: the after-end of the wicked, shall be cut-off.

39. And the salvation of just-men, is of Jehovah: their strength, in time of distress. 40. And Jehovah will help the & deliver them: he will deliver the from the wicked, & save them: because they hope-for-safety in him.

### Annotations.

**T**his is the third Psalm penned Alphabet-wisely; there being two verses allowed to every letter, except four, in verse 7. 10. 29. 34. See Psal. 25. 1. Verse 1. *Fret not* } or *Inflame not*, burn not thy self with anger, or grief. So after, verse 7. & 5. Prov. 24. 19. *evil doers* } to be like unto them, as the Chaldee addeth; which accordeth with v. 8. *invie not* }

or, have not envious zeale or emulation. This word is general for all hot and fervent zeale whether good or evil; emulation, jealousy, envie and the like. Psal. 105. 16. & 69. 10.

V. 3. *Dwell in the land*] This may be taken either for a commandement. *to dwell in the land of Canaan* which God had given them to possess; Num. 33. 53. though troubles and wants should arise therein; as did the Patriarchs by faith: Gen. 37. 1. and 26. 3. 11. Heb. 11. 9. Or, for a promise, dwell, that is, thou shalt dwell, that is abide long, as after, in verse 27. So, see, for thou shalt see, Psal. 128. 5-6. *Seek me, and live*, Amos 5. 4. that is, ye shall live.

*feed on faith*] to weete, which shall grow out of the land, Psal. 85. 12. that is, of the fruits which the land truly and faithfully bringeth forth. Or, as a promise, thou shalt feed on faith, that is, on the faithful constant increase; and thus the Greek explaineth it, thou shalt be fed with the riches thereof, mean: or, of the land. Or *feed on faith*, that is, nourish thy self and live by it, for, the just man liveth, by his faith, Habak. 2. 4. and walketh by it, not by sight, 2 Cor. 5. 7. The Chaldee expoundeth it, *Study* (or *exercise thy self*) in the faith. Or, *feed in faith*; that is, thou shalt be fed faithfully and assuredly. Contrary herunto, is to feed on the wind; Hos. 12. 1. and on ashes, Isa. 44. 20.

V. 4. *Delite thy self*] or, thou shalt delight, or solace thee: so verse 11. and Job. 22. 26.

V. 5. *Turn consistently*] *Commit of sin*: in Hebrue Roll; in Chaldee *Revele before the Lord*: see Psal. 22. 9. So Prov. 15. 3. *Rele* (or *Commit*) thy works unto Jehovah.

*wil-doe*] that which thou desirest: or, will execute, to weete, thy judgement; as the next verse sheweth; and as elsewhere is expressed, Mic. 7. 9.

V. 6. *as the lip is*] to weete, of the mourning, or sun (for so, light sometime significth, Nehem. 8. 2. Job. 31. 26.) that is, clearly, manifestly. So Hos. 6. 5. Compare also, Job. 11. 17.

V. 7. *Be silent*] or be still, stay and say silently. See Psal. 4. 5. The Greek sayth, be subject.

*wait-still-patiently*] or, payn-  
thy

thy self, that is, set thy self with earnestnes and  
pauence to wayt for.

V. 8. Surcease] or, Stake, Let goe. A  
word contrary to holding fast. applied  
here to the saking or abating of anger; so  
Iudg 3. 3. also to doe) or which is  
but to doe, or, at lest to doe evil.

V. 9. inherit] or possess. So Isa. 57. 13.  
He that trusteth in me (saith the Lord) shall  
inherit the land, and possess my holy mountayn.

V. 11. And the meek] or B: the meek.  
From hence our Lord sayth, Blessed are the  
meek, for they shall inherit the land. Mat. 5. 9.

V. 11. his day] that is, his dismal day;  
the time appointed for his affliction and destruc-  
tion. 1 Sam. 26. 10. Ezek. 11. 25. 29. So the  
Chaldee explyaineth it, the day of his  
calamitie. Day is often used for the time of  
punishment, as, The posterity shall be afflicted at  
his day; Job. 18. 20. Woe unto them, for their  
day is come; Ier. 50. 27. So, the day of Ma-  
dian. Isa. 9. 4. the day of Jerceel, Hof. 1. 11.  
the day of Jerusalem. Psal. 137. 7.

V. 14. drawn] Hebr: w. opened, or loo-  
sed, meaning out of the sheath. A like phrase  
is, the emptying of the sword, Psal. 35. 3.

V. 16. the lile of a just man] or, a lile  
(a small portion) to the just. See Prov. 15. 16.  
and 15. 8. plenteous mammon] The  
Hebrue hamon signifieth multitude, plenty or  
store, of riches, or any other thing. Here the  
Greek translateth it riches. From this  
Hebrue word, riches are called mammon.  
Luk. 16. 9. 11. 13. many wicked] or  
great, (mighty) wicked.

V. 17. arms] that is, power, help &c.  
See Psal. 10. 15.

V. 18. knoweth] that is, acknowledgeth  
and regardeth, as Psal. 1. 6. the dayes]  
that is the events, good or evil, estates, ca-  
lamities that at any time befall them as verse 13.  
Psal. 116. 9. and 124. 8. See also Psal. 31.  
16. shall be for ever] meaning, that they  
and their seed after them should inherit the land,  
as Exod. 32. 12. Is. 14. 9. 1 Chron. 18. 8.  
Prov. 12. 21. Isa. 60. 21. and then come to  
their immortal inheritance. 1 Pet. 1. 4.

V. 20. the precious fat] that which is pre-  
cious in the ruminants, the best, and that was the

fat, all which was the Lords, and might not  
therefore be eaten by any man, but was  
burned vpon the altar, and so consumed  
away in smoke. Levit. 3. 15. 16. 17. So, the  
precious fruit of the earth, Sam. 5. 7. The He-  
brue Carim, elsewhere used for seeds or pas-  
tures, Psal. 65. 14. 15 here: fat pastured ruminants  
or muttons: so Dent. 32. 14. Isa. 34. 6. Amos.  
6. 4. with the smoke] which vanisheth  
in the aier: therfore the Greek sayth, as the  
smoke: so Psal. 102. 4. The Chaldee para-  
phrasteth, they shall be consumed in the smoke of  
Gehenna; (or of Hell.)

V. 21. repayeth not] shall not, or wil not  
pay again. It may intend both his inhabi-  
lity that he can not, and his vnconsciona-  
blenes that he wil not pay. Borrowing in the  
law is noted for a curse, as lending, for a  
blessing, Dent. 28. 21. 44. for the borrower is  
servant to the lender, Prov. 22. 7.

between grace] or, doeth graciously, that is,  
is liberall and bountifull. So the Apostle cal-  
leth liberallitie, grace. 1 Cor. 16. 3. 2 Cor. 8.  
4. 19.

V. 22. his blessed-ones] or they-that are  
blessed of him; that is, of God. The Chaldee  
addeth, they that are blessed by his Word: and  
addeth, they that are cursed by his oath.

V. 23. steps of the man] the gate, or wayes  
of such a man as is before spoken of, or as after  
followeth, whose way God deliveth: called  
here Geder, a valiant-man. A like phrase is  
in Esai. 60. 12. the nations, that is, the na-  
tions; such as are there before mentioned.

stablished] or firmly directed and perfected.  
The word noteth the ordering, perfecting &c  
fast stablishing of any thing. and his  
way] or thus, to wett, whose way he deliveth  
(or afflicteth.) So Gedron and his house, Iudg.  
8. 27. For, Gedron, to wett, (or, that is to say)  
his house.

V. 24. shall fall] to wett, into syn, by oc-  
casion or infirmity; Gal. 6. 1. or into affliction  
and trouble: Mic. 7. 9. Thus the Chaldee  
expoundeth it, if he fall into sickness he shall  
not dye. For, the just man falleth seven times,  
and riseth again. Prov. 24. 16. upholdeth  
him up. A like phrase is of strengthening the  
hand.

hand. Isa. 8. 11. 1 Sam. 23. 16.

26 V. 26. his seed] that is, his children of posterity are in the blessing; or, are appointed to the blessing, as the heyres thereof, Gen. 28. 4. 1 Pet. 3. 9. and have still abundance, though they give to others: For, the blessing of the Lord, maketh rich, Prov. 10. 22. And, there is that scattereth, and is more increased: Prov. 11. 24.

27 V. 27. dwell for ever] that is thou shalt dwell, as verse 3. The like promise is in Jer. 7. 1. - 7.

28 V. 28. is cutt off] a like judgement is in Job. 18. 19. He shall have neither son nor nephew among his people, nor any posterity in his dwellings. See also Psal. 21. 11. and 109. 13. and the contrary, Psal. 102. 29.

30 V. 30. wil meditate] usually meditateth, that is resoundeth, uttereth: as Psal. 35. 28.

31 V. 31. in his hart] so God commanded, Deut. 6. 6. and there hath he promised to write his law, Heb. 8. 10. See also Psal. 40. 9. Isa. 51. 7. it shall not stagger] understand, his foot shall not stagger, or, faulter, Job. 12. 5. Or any one of his steps (or feet) shall not stagger, or slide.

33 V. 33. condemn-him-for-wicked] make (or pronounce) him wicked, that is, condemn him: Opposed to justifying: so Psal. 74. 21. Job. 9. 20.

35 V. 35. daunting-terrible] sorely dismaying others with his terror: in Greek, lifted-very-high. See Psal. 10. 18. spreading-bare] making-bare, that is, thrusting forth or shewing himself.

green] that is, fresh, and flourishing, as Dan. 4. 1. It is not meant for colour only, but for juice and vigour. So Psal. 52. 10. self-growing-lawrel] a tree that groweth in his natural place, which commonly sprout and thrive better then such as are removed to another soil: therefore the Greek explaineth it, as the Cedars of Lebanon.

37 V. 37. the after-end] or, the last, or the posterity. This word is sometimes used for the end, as Deut. 11. 12. and 32. 10. 29. Jer. 29. 11. sometime for posterity of children left behind, as Psal. 109. 13, Dan. 12. 4. And thus it may be understood here, specially

in the verse following. The Greek translaterh, there is a remnant to the peaceable man.

V. 40. in him] Chaldee in his word.

## PSALME 38.

David in sore afflictions, intreateth God not to be angry with him; complaineth of his syns, and chastisements, 11. of his own weakness, 12. of his friends forsaking him, 13. and his enemies malice; 16. yet his faith is in God, whose help he desireth.

A Psalm of David, for to record.

1 **I**ehovah, rebuke me not in thy fer-  
2 vent-anger: neyther chastise me in  
3 thy wrathful-heat. For thy arrowes;  
4 are stuck in me: & thou leitest down,  
5 thy hand upon me. No soundnes is  
6 in my flesh, because of thy angry-  
7 threat: no peace is in my bones, be-  
8 cause of my syn. For my iniquities,  
9 are gone-over my head: as a heavic  
10 burden, they are too heavic for mee.  
11 My stripes doe stinck, are putrified:  
12 because of my foolishnes. I am  
13 crooked I am bowed-down very ve-  
hemently: all the day, I walk sad. For  
my flanks are full of partching: and  
there is no soundnes, in my flesh. I  
am weakned and crushed very sore: I  
rore-out for the groning of my hart.  
Lord, before thee is all my desyre: &  
my sighing, is not hidd from thee.  
My hart panteth, my able-strength  
forsaketh mee: and the light of myne  
eyes, even they, are not with me. My  
lovers, and my neerest friends, stand  
from before my stroke: & my neigh-  
bours, stand a farr off. And they  
that seek my soul, set snares; and they  
that

that seek my evil, speak woeful-evils:  
and all the day, they meditate de-  
ceits. And I as a deaf-man, hear not:  
and as a mute-man, openeth not his  
mouth. And I am, as a man which  
heareth not: and in whole mouth, are  
no reproofs. Because for thee Iehov-  
vah I doe hopefully-waite: thou wilt  
answer, O Lord my God. For I sayd,  
lest they rejoyce at mee: and when my  
foot is moved, doe magnify against  
mee. For I am ready to halting: and  
my payn, is before mee continually.  
For I doe declare my iniquitie: I am  
careful, for my syn. And my enemies,  
are alive are mightie: and multiplied  
are they that hate mee falsely. And  
they that repay evil, for good: are my  
adversaries, for that I folow good.  
For sake me not Iehovah: my God, be  
not farr-off from mee. Hasten to my  
help, Lord, my salvation,

## Annotations.

**F**Or to record ] or to cause remembrance, for  
commemoration; to weete, of Davids trou-  
bles, as Psal. 132. 1. and of Gods mercies, de-  
liverances, and praises for the same; as Ilsa. 63. 7.  
The like title is of the 70. Psalm. David  
appointed before the Ark, fingers of the  
Levites for to record, and to confess, and to  
praise Iehovah the God of Israel; 1 Chron. 16. 4.  
The Greek addeth to the title, A Psalm of  
David for remembrance concerning the Sabbath.

**V. 2. neyther ]** Hebr. and: where the  
word not is again to be repeated, as is no-  
ted, Psal. 9. 19. and as is expressed, Psalm.  
6. 2. where the like prayer is made.

**V. 3. thy arrows ]** so Ioh sayth, the ar-  
rows of the Almighty are in mee, the venom  
wherof, drinketh up my spirit, Job. 6. 4. Ar-  
rows are sicknesses, or plagues of body or  
mind. Psal. 18. 15. & 93. 5. thy hand ]  
in Chaldee, the stroke of thy bond.

**V. 4. no soundnes ]** or, there is nothing  
found, or whole: So Esai. 1. 6. angry threat  
or, detestation, indignation. See Psal. 7. 12.

**V. 6. my stripes ]** or scars: properly,  
such sore marks, wounds or stripes, as wherein  
the blood and humours are gathered & doe ap-  
peare after beating; named in English, wayles.  
foolishnes ] The Hebrue Iyveleth, meaneth  
rash and unadvised folly, through want of pru-  
dencie. Therefore though commonly in  
Greek it is turned imprudencie, yet some-  
time it is called unadvised-rashnes, Prov. 14.  
17. and Evil the Fool, is named rash or  
heady: Prov. 10. 14. And by foolishnes is  
meant usually viciousnes or syn, and is so  
expressed by the Greeks, Prov. 13. 16. &  
15. 2. and 26. 11. and our Liviour numbred  
foolishnes, among other evils that defile a man.  
Mark. 7. 12.

**V. 7. sad ]** mournfully. See Psal. 35. 14.

**V. 8. my banks ]** or loynes. parch-  
ing ] or, burning, roasting: so elsewhere he  
complayneth of the burning of his bones,  
Psal. 102. 4. and so the Chaldee Paraphrast  
here taketh this word; which may also be  
translated vile-matter: meaning a vile or  
loathsome disease, full of burning payn. The  
Greek turneth it, mockings.

**V. 9. the growning ]** or rumbling, roaring  
noise.

**V. 11. paweth ]** throbbeeth, beateeth about,  
through trouble and distemperature.

**able (strength )** force and ability that is in  
the hart and bowels; as elsewhere he sayth,  
my hart forsaketh me, Psal. 40. 13. are  
not with me ] that is, I have no use of them; I  
cannot see. Psal. 40. 13. Through faintnes  
oft times the eye-sight fayleth, 1 Sam. 14.  
18. 29. Psal. 13. 4.

**V. 12. my plague ]** or, stroke, touch, hurt.  
The Hebrue useth touching, for striking or  
hurting any manner of way. Psal. 105. 15.

**V. 13. seek my soule ]** to kyl me. See  
Psal. 35. 4. woeful-evils ] in Greek,  
vanities, in Chaldee, falsehood.

**V. 14. no reprehensions ]** no arguments,  
or convictions.

**V. 16. thou wilt answer ]** or, that thou make-  
answer; that is, hear and deliver me. Psal. 3. 5.

V. 17.

- 17 V. 17. *I sayd, lest* or, *I say, (I think)* it is to be feared, lest, &c. An imperfect speech, through passion. *my foot is moved* that is, *slip*. This is alwayes in the evil part, when ones state is changed to worke, Deut. 32. 35. Psal. 66. 9. and 94. 18. and 121. 3. A like phrase is of moving of the hand, Levit. 25. 35. *magnify* *vant* themselves: in Greek, *speake great things*, see Psal. 35. 26.
- 18 V. 18. *to halting* to shew my infirmities in my trials or afflictions; as Iakob halted after his wrestling with God. Gen. 32. 31. See Psal. 35. 15. In the Greek, *I am ready for scourges*, that is to suffer correction and punishments for my synns: so the Chaldee sayth, for calamitie.
- 19 V. 19. *am careful* or, *will shew care*, taking thought as for fear of some evil or danger to come. So the original word importeth, Iosh. 22. 24. 1 Sam. 9. 5. or 10. 2. Isa. 57. 11.
- 20 V. 20. *are alive* or living, that is, lively, lusty, chearful, hayl, and sound. Or rich, as the word seemeth to mean in Eccles. 6. 8. *are mighty* or strengthened, compassed, by power, riches, number, &c. See Psal. 35. 18. *saile* or in falsity, that is, for a false untrue and unjust cause: Psal. 35. 19. so the Greek translateth it, *unjustly*.
- 21 V. 21. *my adversaries* or, *are adverse to me*, opposite, to let and hinder me. The Hebrew *Satan* is hereupon applied to the Devil, who is an adversarie to hinder all goodnes. Zach. 3. 1. Mark. 1. 13. Rev. 12. 9. So after, Psal. 71. 13. or 103. 4. 6. 20. 29.

## PSALME 39.

Dauids care of his wordes: 5. his consideration of the brevity and vanitie of life; 8. his hope in God, 10. patience and prayer in affliction. 12. He confesseth mans weakness, and in respect of his short pilgrimage desireth refreshing.

To the mayster of the musick to Ieduchun, a psalm of David.

I Sayd; I will take heed to my wayes, from synning with my tongue: I will keep a bridle on my mouth; while the wicked is before me. I was dumb with stillnes, I was silent from good: and my payn was troubled. Mine hart was hot, within me; in my meditation the fyre burned: I spake, with my tongue. Iehovah, make me to know mine end; and the measure of my dayes what it is: let me know, how soon ceasing I am. Loe, thou hast given my dayes, of hand bredths; and my worldly-time is as nothing before thee: surely all vanitie is every man, though I called Seiah. Surely in an image, walketh ech-man; surely in vanity doe they make a sturr: he heapech-up, and knoweth not who shall gather them. And now what expect I Lord? my hopeful-expectation, it is for thee. Deliver me, from all my trespasses: put me not, the reproch of the fool. I am dumb, I will not open my mouth: because, thou hast doen it. Turn-away thy plague from me; by the striking of thine hand, I am consumed. With reproofs for iniquitie, thou chastisest a man; and makest that which is to be desired of his, to melt-away as a moth: surely vanitie, is every man Seiah. Hear my prayer, Iehovah; and mine out-cry, give ear unto my tears; cease not as deaf: for a stranger I am with thee; a sojourner, as all my fathers. Stay from me, and let me refresh my self: before, I goe and I be not.

Annotations.

To Ieduchun]

1 **T**O [eduthun] or, for him: and it may be meant not onely for his person, but for his posteritie, as Aaron is put for the Aaronites. 1 Chron. 12. 27. This eduthun and his sons, were singers in Israel with the harp: he prophesied, for the confessing and giving praye to Iehovah. 1 Chron. 25. 3. So Psal. 77. 1. The Chaldee addeth to the title thus: To praise, for the keeping of the house of the Sanctuary, by the mouth of eduthun.

2 **V. 2. take heed]** or, beware, observ. The like speech is used, 1 King. 2. 4.

from [sunning] that is, as the Greek translatheth, that I syn not, or myß not. If any man syn not in word, he is a perfect man, and able to bridle all the body. Lam. 3. 2. a bridle] or mouseth: the Greek turneth it a word: by this the untamednes of the tongue is noted, which must by force and watchfulnes be reitreynd. See Lam. 3. 3.—8.

3 **V. 3. with silences]** or silences, tamed-subjection: as the word often signifyeth, Psal. 4. 1. Wherefore the Greek here turneth it, I was humbled. from good] in Greek, from good things, which the Chaldee explaineth, the words of the Law. my payn was troubled] my fore was exacerate; renewed (as the Greek sayth,) and increased.

4 **V. 4. fyre burned]** with this speech of David, we may compare that of Jeremy; And I sayd I wil not mention him, nor speak any more in his name: but it was in my hart as a burning fyre, shutt up in my bones, and I was weary with forbearing, & could no longer. Ier. 20. 9.

5 **V. 5. how soon-ceassing]** how temporary, frail, brittle, and shortlived; as the Chaldee expoundeth it, when I shall cease out of the world: or how defective I am; so the Greek sayth, what I lack, to weet, of the end of my dayes. What is the term and period of my life.

6 **V. 6. of hand-bredth]** that is, thou hast exactly measured them out, and they are, but short. A hand-bredth is a short measure, the bredth of 4. fingers. my worldly-time] my life-time; my temporary age. The Greek translatheth it, my substance, the Chal-

dee, my bodie. The Hebrue Cheled, is the world, Psal. 17. 14. used here for mans life-time in this world. So Psal. 89. 48. Iob. 11. 17.

surely] or, but, empty. all vanitie] or, a mere vapour; all manner vanity & nothing els. Whatsoever vanity is in the world, may all be seen in man. The Hebrue Hebel is a soon-vanishng vapour, as the breath of ones mouth. To this the Apostle hath reference saying, what is your life? it is even a vapour that appeareth for a litle time, and afterward vanisheth away. Iam. 4. 14. every man] or, all-mankind: Hebr. all Adam. Adam called his second son Hebel, that is vanitie: Gen. 4. 2. and here David sayth, that all Adam, (every man,) is Hebel, vanitie. Solomon in Ecclesiastes declareth this at large. See also Psal. 61. 10. though settled] or standing, stedfast; and in good estate: in Greek, living. The Chaldee sayth, but all just ones live for ever.

7 **V. 7. walketh in an image]** or in a shadow; that is, obscurely, changeth dayly, lea-deth an imaginary life, rather than a life it self, and so soon passeth hence; He sleeth as a shadow, and abideth not. Iob. 14. 2. So Paul sayth, the fashion (or hiew) of this world, goeth away. 1 Cor. 7. 31. The Chaldee explaineth it otherwise, walketh in the image of the Lord. make a sturr] or a tumult, disquieting themselves and one another. be heaped] that is, any one heapeth up, to weet, goods; and knowes not who shall enjoy them. See Eccles. 2. 18. 19.

9 **V. 9. put me not]** or, expose, make me not to be the reproch of the fool; of Nabal; Whereof see Psal. 14. 1.

10 **V. 10. I am dumb]** or tongue-tied. This is a profession of his patients sufferance of the things layd upon him by God: And so did David cary himself, 2 Sam. 16. 10. and Aaron, Levit. 10. 3.

11 **V. 11. the striking]** or buffeting, this noteth the greatness and oft reiteration of his trouble.

12 **V. 12. melt]** that is, consume away. as a moth] to weet, as a moth-worm consumeth, or perissheth, which is suddainly, as Iob. 4. 19. they are destroyed before the moth.



Or, as the moth consumeth garments, so thou with thy rebukes consumest me: 23. *Hos. 1. 12. Job. 13. 28. Isa. 50. 9. and 51. 8.* that which is to be desired of his ] or his desirable; meaning, his bounteous grace, best strength, dignity, and every whit of him, that is amiable, to be desired, or liked: which the Greek expoundeth to be his soule; the Chaldee, his bodie.

V. 13. unto my tears ] which cry unto God, (as blood is sayd to crie, Gen. 4. 10) or, which are joyed with earnest prayers, as Heb. 5. 7. a stranger with thee ] This is taken from the law, Levit. 25. 23. The land is mine, ye are but strangers and sojourners with me. The like acknowledgment is also in 1 Chro. 29. 15. Hence sayth the Apostle, They confessed that they were strangers and pilgrims on the earth; & they that say such things, declare plainly that they seek a country; to weete, as heavenly. Heb. 11. 13. 14. 16.

V. 14. Stay ] or Leave off, to weete, thyne anger, or affliction: or, Look away, shut the eye; as this word sometime signifieth, Isa. 6. 10. and let me refresh ] or, that I may recover strength. This speech is taken from Job. 10. 10. 11. I goe ] to weete, unto death; see Gen. 15. 2. and 25. 31. and 1. 24.

### PSALME 40.

David prophesieth of Christs afflictions and deliverance; 7. the abolishing of legal sacrifices, and the oblation of himself. 10. Whereupon the righteousness of God, is preached unto the church. 13. His many troubles, against which he prayeth. 15. The confusion of his enemies, and joy of these that love his salvation.

To the master of the musick;

Dauids Psalm.

W Ayting I wayted for Iehovah: and he bended unto me, and heard my crye. And he brought me up out of the pit of soun-

ding-calamitie, out of the myre of mudd: and set-up, my feet upon a rock; he ordered stedily my steps. And he hath given into my mouth, a new song; a prayse to our God: many shall see and fear; and shall trust, in Iehovah. O blessed is the man, that putteth Iehovah, his secure-trust: & respecteth not unto the prowd, and the that turn aside vnto a lye. Thou Iehovah my God, hast made many, thy marveilous-work; & thy thoughts, towards us: none can count them in order unto thee; would I declare and speak of them; they are mightily-encreast, more then can be told. Sacrifice & oblation, thou wouldest not; mine ears, hast thou digged open: burnt-offring and syn-offring, thou askedst not. Then sayd I, loe I come: in the roll of the book, it is written of me. My God I delyte, to doe thy acceptable-will: and thy law, is within my bowels. I have preached the glad tidings of justice, in the great church, loe I close not up my lips: Iehovah, thou knowest. Thy justice I have not covered within my hart, thy faith and thy salvation have I sayd: I have not concealed thy mercy and thy truth, to the great church. Thou Iehovah, close not up thy tender-mercies from me: let thy bounteous-mercie and thy truth, continually preserve me. For innumerable evils, have assayed me round-about: my iniquities have taken hold on me, and I am not able to see: they are mightily-increased more than the haire of my head; and my hart forsaketh me. Vouchsafe Iehovah, to deliver me: Iehovah, make hast to my help. Let them be abashed,

16 abashed, and ashamed together, that  
 seek my soule, to make-an-end of it:  
 let them be turned backward, and  
 blush; that delyte, mine evil. Let  
 17 them be made-defolate, for a reward  
 of their shame: that say to me, aha  
 aha. Let all that seek thee, be joyful  
 and rejoyce in thee: let them say con-  
 18 tinually, magnified be Iehovah; they  
 that love, thy salvation. And I,  
 poor-afflicted and neede, the Lord  
 thinketh on me: thou ~~art~~ my help &  
 my deliverer; my God, delay not.

## Annotations.

1 **D** Auids Psalm ] or, a Psalm of David,  
 but Davids name is here set first,  
 which elsewhere commonly is last:  
 or, a Psalm concerning David; that is, Christ,  
 who is called David in the Prophets; *Hos.*  
*3. 5. Jer. 30. 9. Ezek. 34. 23. & 37. 24.* Of him  
 this Psalm intreateth, as the Apostle  
 teacheth, *Heb. 10. 5. 6. &c.*

2 *Verf. 2. Waying ]* or, expecting; the  
 doubling of this word, noteth earnestnes,  
 constancie, patience. *bowed ]* to weete,  
*his ear,* as is expressed, *Psalm. 17. 6.*

3 *V. 3. pit of sounding calanitie ]* or, dun-  
 geon of tumultuous-desolation, which echoed  
 and resounded with dreadful noyses:  
 denoting hereby the greatnes of Christs  
 afflictions. *myre of mudd ]* that  
 is *myrde* (or *dirty*) myre, or clay; signi-  
 fying, fast cleaving afflictions. So *Psalm. 69. 3.*  
*set up ]* or *stablished*, set fast my feet on a  
 rock, that is, on firm ground, opposed to the  
 former mudd.

5 *V. 5. respecleth not ]* or turneth not the  
 face; which implieth liking, or inclination of  
 the mind and affections. *Iob. 36. 21.* the  
 proud ] or *flowt*, that in confidence of their  
 strength carry themselves insolently.

*turn aside to a lye ]* *swarv* (or *revolt*) to de-  
 ceivable falsehood: meaning hereticks, and Ido-  
 laters.

6 *V. 6. thy thoughts ]* thy good-meanings,

or purposes. *none can count in order ]* or,  
 they cannot be orderly-counted, or propounded.  
 The Chaldee paraphraseth, it is not possible  
 for to order unto thee, thy praise. Here  
 the word is used for ordering of speech, as in  
*Iob. 32. 14.* Sometime it is used for match-  
 ing, or comparing: so the Greek turneth it  
 here, in thy thoughts there is not any that can  
 be likened to thee. *would ]* or, if  
 would declare. *mightily increast ]* or,  
 strong, to weete in number; many: so alter in  
*verse 13.* see *Psalm. 35. 18.* above-telling ]  
 that is, more than ] or any can tel: or, more than  
 can be told.

*V. 7. thou wouldest not ]* or delytest not;  
 Christ was to cause the sacrifice and oblation to  
 cease; *Dan. 9. 27.* because it was impossible  
 that they should purge synns, *Heb. 10. 4.*  
 therefore speaketh he thus to God his fa-  
 ther, *Heb. 10. 5.* mine ears ] or, ears  
 to me: see *Psalm. 3. 1.* digged-open ] or  
 perished: that is, thou hast made me obedient to  
 thy voyces; (contrary to which is the stopping  
 of the ear, *Psalm. 58. 5.*) so the Chaldee ex-  
 plaineth it, thou hast digged-open mine ears,  
 to hearken unto thy commandments. Or myne  
 ears thou hast bored, as thy servant for ever,  
 according to the law, *Exod. 21. 6.* The  
 Greek interpreters, to make the sense  
 playner, say, but a body hast thou fitted to me;  
 meaning that his body was ordeyned &  
 fitted to be a sacrifice for the synns of  
 the world, when the other legal sacrific-  
 es were refused as unprofitable. And  
 thus the Apostle allegeth the words, fol-  
 lowing the Greek, *Heb. 10. 5. 10.*

*Burnt-offring ]* sacrifice that goeth all up in  
 fyre. see *Psalm. 10. 4.* syn-offring ] or,  
 expiation, oblation for syn, as the Apostle  
 calleth it. *Heb. 10.* The word Syn, is often  
 in the law, put for the syn offring, *Levit. 4.*  
*24. &c. Exod. 29. 14.* So th'Apostle sayth,  
 Him that knew no syn, he made syn (that is, a  
 syn-offring) for us, *2 Cor. 5. 21.*

*V. 8. Loc t come ]* or, am come, to weete,  
 into the world, *Heb. 10. 5.* and particularly,  
 to Ierusalem to give my self a sacrifice for syn.  
 See *Mark. 10. 32. 33. 34.* The Chaldee,  
 not understanding this mysterie, para-

phraseth, *For I enter into life eternal, when I have studied (or exercised my self) in the roll of the book of the law, which is written for me: al- luding as it seemeth to Deut. 17. v. 18. 19.*

20. *the roll] or volume of the book; that is, a book or scroll of paper or parch- ment rolled up. The like phrase is used, Jer. 36. 2. Ec. Ezek. 2. 9. &c. The Hebrew Sepher, book, is used generally for any writ- ings, evidences, bills, court-rolls &c. Deut. 24. 1. 2 King. 5. 1. 6. Jer. 32. 11. and the books in Israel were written in long scrolls, & folden or wrapped up. Hence is that phrase, the heavens shall be folden up like a book. Isa. 34. 4. Rev. 6. 14. it is writ- ten] So Christ sayth, The son of man goeth as it is written of him, Mat. 26. 24. and Moses wrote of me, Job. 33. 46. See also Luk. 24. 44. 46. Act. 13. 29.*

9 V. 9. *thy acceptable-will] by the which wil, we are sanctified, even by the offering of the body of Jesus Christ once. Heb. 10. 10. See also Job. 6. 38. Luk. 22. 42.*

10 V. 10. *I have preached the glad-tidings of] or, I have evangelized justice; of this word, the Evangelic or Gospel hath the name, the Greek signifying Good-tidings and the English also to like effect; made of the Saxon god spel; that is a good speech. And the justice here meant is thus set forth by the Apostle, Now is the justice of God made manifest without the law, having witness of the law and of the Prophets; namely the justice of God, by the faith of Jesus Christ, unto all and upon all that beleev, &c. Rom. 3. 21. 22. the great church] or, assembly, congregati- on. So Psal. 22. 23. close not up] re- streyn not, as in a prison, that words should not be uttered. Jer. 32. 2. 3.*

11 V. 11. *I sayd] that is, mentioned, and spoke of; as 2 Sam. 6. 22. to the great church] the word so, is referred to Gods mercy and truth extended to the church. The Greek referreth it to conceied, and tran- stateth, from the great church. And the He- brew elsewhere usually speaketh. Psal. 69. 6. & 78. 4. & 139. 15.*

13 V. 13. *iniquities] this word, as the former evils, is sometime used for syn, some*

time for the punishment of syn. See Psal. 31. 11.

V. 14. *Vouchsafe] or, Let it please thee. V. 15. to make an end of it] to consume or destroy it. Compare this conclusion, with the 70. Psalm.*

V. 16. *made desolate] or, wondrously- wasted, unto amazement and astonishment. So after in Psal. 46. 9. & 69. 26. & 73. 19. & 79. 7.*

*for a reward] or, an end of their shame, that they would bring upon me. End is used for reward, as Psal. 19. 12. or, For because of their shame. The Hebrew word sometime signifieth because. Isa. 5. 23. Gen. 21. 18. Deut. 7. 12.*

*aba] the Chal- dee openeth it with this paraphrase, we are glad in (his) destruction.*

V. 18. *thinketh on me] in Greek, hath care of me; in Chaldee, thinketh good for me.*

*delay not] prolong not the time til the last, and consequently, say not. The word, is so to tary or linger, as to disappoint one of his expectation; as Habak. 2. 3. Though it tary, wayt thou; for it shall surely come, and shall not delay; that is, not say. And thus may we understand other like scriptures, as Deut. 7. 10. God wil not delay, (that is, not say) to reward him that hateth him. Deut. 23. 21. when thou vowest a vow to the Lord, thou shalt not delay (that is, not say) to pay it. So Exod. 22. 29. and sundry the like.*

## PSALME 41.

David prophesieth of Christs patientie and afflictions. 5. his prayer, and complaint of his e- nemies, 10. Judas his treacherie. 11. Christs re- surrection, and glorie, for which he blesteth God.

To the mayster of the musick;  
a Psalm of David.

Blessed, is he that prudently- attendeth unto the poor-weak- ling: in the day of evil, Jehovah will deliver him. Jehovah will keep him

& preserv him alive, he shalbe made-  
 blessed in the earth: and give thou  
 him not, to the soule of his enemies.  
 4 Iehovah, wil uphold him, on the bed-  
 5 fsted of languishing-forow: all his bed,  
 thou hast turned in his sickness. I did  
 say, Iehovah be gracious to me: heal  
 my soule, for I have synned against  
 6 thee. My enemies, sayd evil of me:  
 when shall he dye, and his name peri-  
 7 rish? And if he come to see, he speak-  
 eth false-vanitie, in his hart, he heap-  
 eth up painful-iniquitie to him self:  
 he goeth forth, abroad he speaketh it.  
 8 Together, against me whisper doe all  
 that hate me: against me, they think  
 9 evil to me. A mischevons thing, is  
 fastned in him: and he that lyeth  
 10 down, shall no more rise up. Also the  
 man of my peace, he whom I trusted  
 in, that eateth my bread: he hath  
 greatly-listed-up the heel against me.  
 11 And thou Iehovah, be gracious to  
 me and raise me up: and I shall repay  
 12 them. By this I know, that thou de-  
 lytest in me: because my enemy, shall  
 13 not shout-triumphantly over me. And  
 me, thou hast susteyned me in mine  
 integritie: and hast seled me, before  
 14 thy face for ever. Blessed is Iehovah,  
 the God of Israel, from eternitie, and  
 unto eternitie; Amen, and Amen.

## Annotations.

2 **T**hat prudently attendeth] or, skillfully  
 cavieth himself; it implieth both a skil-  
 ful mindz or judging, and a carriage  
 according, in word and deed: therefore  
 the Chaldee paraphraseth attendeth to the  
 affairs of the poore to have pittie on him.

the poor-wreckling] The Hebrue Dal hath  
 the signification of drawing out, or emptying;

and is applied to the weak, lean, sickly,  
 whose flesh and health is spent, Gen. 41.  
 19. 2 Sam. 13. 4. and to the poore, whose  
 wealth is wasted, Psal. 72. 13. & 113. 7  
 opposed to the rich, Exod. 30. 15. And as  
 the poor ar thus called weak, thin or lean; so  
 rich and great men, are called thick or fat.  
 Psal. 78. 31. The poor-wreckling treated of  
 here, was David, and his son Christ; as ap-  
 peareth by the 10. verse, compared with  
 Iob. 13. 18.

V. 3. preserv him alive] conserv his life &  
 health, as Dent. 10. 16. or restore him to health  
 from sickness, as Hezekiah is layd to live, when  
 he recovered his breath; Ilsa. 38. 9. 21.

give thou him not] he turneth his speech  
 to the Lord: & so agayn in the next vers.  
 to the soule] that is, to the lust or wil, as  
 Luk. 13. 25. see Psal. 17. 12. The Greek  
 sayth, into the hands: the Chaldee, to the  
 will.

V. 4. languishing-forow] or, of sickness,  
 feeblenes. The Chaldee expoundeth it thus,  
 The Word of the Lord wil help him in his life,  
 and wil appear unto him on the bed of his sick-  
 nes. thou hast turned] or, hast changed.  
 It may be understood eyther of making his  
 bed easy, that is comfortable, in his sickness: or,  
 of changing his estate from lying sick, to sitting  
 up in health.

V. 5. heal my soule] that is, heal me, who  
 now am sick: or, heal my soule, of synns, infir-  
 mities &c: so God healed the people, when  
 he pardoned their vncleannes, 2 Chron.  
 30. 20. and healeth the broken hearted, Psalm.  
 147. 3. And that which the Prophet  
 seeketh of healing of the people; The Evan-  
 gelist expoundeth, of forgiving them their  
 synns, Ilsa. 6. 10, Mark. 4. 12. Mat. 13. 15.

V. 7. abroad] or, in the street.

V. 9. A mischevons thing] or, Some di-  
 viliish matter; Hebr. a word of Belial. See  
 word for thing, in Psal. 7. 1. and Belial,  
 (which the Chaldee here translateth per-  
 verse and wicked,) in Psal. 18. 5. And both  
 joyned as here, in Psal. 101. 3. Dent. 15. 9.  
 It may be understood, of some odious syn  
 and wicked vice; or, of some grievous punish-  
 ment for the same. is fastned] or, is

powred into him. The original word signifieth both, and may denote the greatness and fast cleaving of his syn: and likewise of his punishment: for plagues are layd to be powred out, Rev. 16. 1. &c. [shall no more rise] or, shall not add to rise.

V. 10. the man of my peace] that is, my familiar friend, which was at peace with me; as Iudas, Christs own disciple. The Chaldee expoundeth it, the man that should have sought my peace. [greatly-lifted up] or, magnified the heel, or the footsole: that is, hath insolently and contumeliously abused me, seeking my overthrow. And this Christ applied to himself, Ioh. 13. 18. He that eateth bread with me, hath lift up the heel against me.

V. 12. [showe triumphantly] this word noteth any loud sound, with voice, or trompet; as Iosb. 6. 5. 20 Num. 10. 7. sometime a sorrowful-crying-out, as Ier. 20. 16. but commonly joyfull showing, as here, and after, Psal. 81. 2. &c. 47. 2. &c. 66. 1.

V. 13. And ?] or, As for me.

V. 14. Amen] or as the Greek translate, So be it. But the Hebrue word Amen is vsed in the Greek, English and all other languages, to betoken unitie of faith and spirit: and it implieth both a wishing of the thing so to be, and a persuasion in faith, that so it shalbe; when it is added in the end of blessings, prayers, or imprecations, Num. 5. 22. Deut. 27. 15. &c. Mat. 6. 13. 1 Cor. 14. 16. It is vsed also in the beginning of speeches, & then it is an earnest asseveration, as Iob. 6. 16. Amen Amen, that is, Verily Verily. For so elsewhere, when one Evangelist sayth Amen; Mat. 24. 47. another, (speaking of the same thing) sayth Verily, or, truly, Luk. 12. 44. Sometime it is the title of God himself, Isa. 65. 16. and of Christ, Rev. 3. 14. because of his faithfulness and truth in performing all promiser. The Chaldee paraphraseth upon this verse thus, Blessed be the name of the LORD the God of Israel, from this world, and unto the world to come;

and let the just say, Amen  
and Amen.

## The second book.

### PSALME 42.

The prophet sheweth his desire to appear before God; 4. his tears for his absence; 6. he checketh himself for his weaknes, 8. complaineth of his troubles; 12. and encourageth his soule to trust in God.

To the mayster of the musick; an instructing-psalm, to the sons of Korach.

AS the hind, desirously-brayeth for the streams of waters: so my soule desirously-brayeth, unto thee O God. My soule thirsteth for God, for the living God: when shall I come, and appear, before the face of God? My tears have been to me bread, day and night: while they say unto me all the day, where is thy God? These things I remember, & powr-out upon me my soule; because I had passed with the throng, had resorted with them, unto the house of God: with voice of showing & confession, a multitude keeping-festivitie. Why bowest-thou-down thy self, my soule; and makest-thou-a tumultuous-styrr within me? wayt-hopefully for God, for yet I shall confesse him: the salvations of his face. My God; within me, my soule boweth-down it self: for that, I remember thee from the land of Iordan, and Hermonim, from the little mountayn. Deep unto deep calleth, at the voice of thy water-spouts: all thy billowes and thy wares, doe passe over me.

By

9 By day, Iehovah will command his  
mercy; and in the night, his song with  
me: a pray'r, to the God of my life.  
10 I will say to God my Rock, why halt  
thou forgotten me: why goest I sad,  
for the oppression of the enemy?  
11 With a murdering ~~weapon~~ in my  
bones, my distressers doe reproch  
me: when they say unto me all the  
12 day, where is thy God? Why bow-  
est thou down thy self, my soule; and  
why makest thou a tumultuous stirr  
within me? wayt-hopefully for God,  
for yet I shall confesse him: the salva-  
tions of my face, and my God.

### Annotations.

**T**He second book] to wheet, of Psalms.  
For though they be al compiled in  
one volume, (as were also the small  
Prophets) which therupon is called *The  
book of the Psalms*, *Am. 1. 20.* (35, *The book  
of the Prophets*; *Am. 7. 42.*) yet in the He-  
brue ther are 5. books; the first reacheth  
to the end of the 41. Psalm foregoi-  
ng; which is concluded with *Amen & Amen*.  
The second, to the 72. Psalm, concluded  
also with *Amen Amen*, and the end of *Da-  
vid's prayers*. The third reacheth to the 89.  
Psalm, concluded likewise with *Amen  
and Amen*. The fourth unto the 106.  
Psalm, whose conclusion is *Amen, Hale-  
lujah*. The fifth, unto the 150. Psalm, en-  
ded with *Hallelujah*.

Verf. 1. *Korach*] This was the Levite  
that rose up and rebelled against Moses  
and Aaron; for which God destroyed him  
and his familie, &c all that took part with  
him, *N. m. 16.* Howbeit, there were of his  
sons, that dyed not, *Numb. 26. 11.* departing  
(as it seemeth) from their fathers tents,  
as all were counselled, *Numb. 16. 24. 26.*  
Of his race came *Sammuel* the Prophet, and  
*Heman* his nephew was a singer, *1 Chron.*  
*6. 33.* To these sons of *Korach*, this & sun-

dry other Psalms are commended; which  
for the most part, are songs of comfort, a-  
gainst afflictions and sorowes. The Chal-  
dee expoundeth the title thus, *To laud  
with good understanding, by the hands of the  
sons of Korah.*

V. 1. *As the Hind,*] or the Hart, a beast  
thirsty by nature, and whose thirst is in-  
creased when she is hunted. The *Hind*,  
the female is here meant, as the word an-  
nexed, *she brayeth*, and the Greek article  
*he elaphos*, manifest. And in females the  
passions are stronger than in males.

*desirously-brayeth*] in Greek, *desireth*;  
This word is vsed but here, and in *Isa. 1.*  
*20.* O Lord, the beasts of the field bray also un-  
to thee.

V. 3. *thirsteth*] that is, earnestly desireth,  
So *Psalm. 63. 2.* Of thirst for Gods grace &  
spirit, see *Isa. 55. 1.* *Isa. 7. 37.* *Rev. 22. 17.*

*the living God*] so called here, because  
he is the well of living. (that is, of continuall  
springing) waters, *Isa. 17. 13.* abundantly re-  
freshing those that come to him. Or, living, is  
opposed to the dead, that is false Gods, *Psalm.*  
*106. 28.* *1 Thes. 1. 9.* ye turned from idols to  
serve the living and true God. Or living, that  
is lively, powerful, effectual; as *Psalm. 38. 20.*  
*Heb. 10. 31.* the Chaldee sayth, *living and  
permanent.*

*before the face of God*] that is, before his Ark, or Tabernacle  
wherein he dwelt among men. So, that  
which in *1 Chron. 13. 10.* is *before God*; in  
*2 Sam. 6. 7.* is, with the ark of God. And there  
all men were bound to appear (or be seen)  
before God three times a yere. *Exod. 23.*  
*17. & 34. 23. 24.* And here the word *be-  
fore* or *unto*, is to be understood; as often  
in the Hebrue; which sometime is suppli-  
ed; as may be seen by comparing *2 Sam.*  
*10. 2.* with *1 Chron. 19. 2.* & *1 King. 22. 29.*  
with *1 Chron. 18. 28.* The Chaldee expoun-  
deth it, *when shall I go in to see the bright-  
nes of the Majestie (or Divine-presence) of the  
LORD.*

V. 4. *to me bread*] that is, my bread, my  
food. So, bread of tears, *Psalm. 80. 6.*

*they say*] my foes, as verse 11. or while it is  
sayd. all the day] or, every day, as the  
Greek

Greek turneth it.

V. 5. *These things*] namely my absence from Gods face, verse 3. and my adversaries reproch, verse 4. The Chaldee addeth, *These signes I remember.*

*power out upon me*] or *shed within me*, or *by my self*. This noteth exceeding sorrow, or fainting, like that in Job. 30. 16. *And now my soule powreth out it self upon me, and the dayes of affliction have took hold on me.* So 1 Sam. 1. 15. Lam. 2. 12.

*throng*] a multitude preasing to goe before God: the Chaldee expoundeth it a shadow, saying, *When shall I goe under the shadow, that I together be strengthened in the tents of the just; in the house of the Sanctuary of the Lord &c.*

*keeping festivitie*] or, with a multitude dancing; or *keeping a feast*. For at their solemn assemblies, they kept feasts, Exod. 23. 14. with dancing, eating, drinking and joy. Exod. 32. 1. 6. 19. Iudg. 21. 19. 21. Deut. 16. 14. 15.

V. 6. *Why bowest thou down*] to weete, with sorrow; and therefore the, Greek turneth it, *why art thou sorrowful*? For Sorrow or Care in a mans hart, boweth it down: but a good word, rejoiceth it. Prov. 12. 25.

*the salvations*] understand, and, or for the salvations, that is the full salvation, or perfect deliverance: so the Chaldee sayth, *for the redemption which is from his face.*

*of his face*] that is, which his face, favour and gracious presence giveth unto me. The Greek readeth thus; *the salvation of my face and my God: transplacing the Hebrue letters, as in the last verse. Compare Psal. 59. 10. 13.*

V. 7. *for that, I remember*] and cannot come before thee: as, vers. 3. or, therefore I wil mind thee, seeing I have no way els to comfort me in my absence from thee. The Chaldee referreth it to others, therefore they remember thee which dwell on the other side of Jordan.

*the land of Jordan*] which lay east ward fro Jerusalem where Gods sanctuary was. *and Hermonim*] that is, the inhabitants, (or the mountayns) of Hermon, which was a hye mount in the North parts of the land called also mount Shiron: see Psal. 59. 6.

*the litle mount*] so is the Greek: others make it a proper name, Mount Musar. He may mean the southern

mountains, that were small in respect of Hermon. Mount being put for mountayns character, for character: Psal. 20. 8. But the Chaldee much differeth, saying, *and the people which received the Law at mount Sinai (which is) low and litle.* But that seemeth not to be meant here.

V. 8. *Deep unto deep calleth*] that is, one Affliction (or tentation) foloweth and occasioneth another, without intermission of trouble. A deep, a bisme, or Gulf, is a place of many waters, signifying great afflictions. Ezek. 26. 19. Ion. 2. 5. The Chaldee translateth, *the highe: deep calleth the lower deep.*

*billowes*] such are most dangerous to drown: they have their name of breaking as the next word waves, of wallowing or tumbling: both, signify afflictions. So Psal. 88. 8. Ion. 2. 3.

V. 9. *command his mercie*] that is, appoint or send it with speed power & authority: a phrase taken from the law, and often used for more vehemencie: or because God by his Angels procureth good to his people. Deut. 28. 3. Levit. 25. 21. 2 Sam. 17. 14. So after, in Psal. 44. 5. & 133. 3. and 71. 3. & 58. 24. & 7. 7. & 91. 11. *his song*] that is, cause and matter for me to sing him praise. So God is sayd, to give songs in the night, Job. 31. 10. See also Isa. 30. 29.

*a prayer*] to weete, I shall make a prayer. And some psalms are intituled prayers, as Psal. 17. 1. & 90. 1. & 102. 1. & 142. 1. Habak. 3. 1.

V. 10. *sad*] mournfully. See Psal. 35. 14.

V. 11. *with a murdering-weapon*] Ret-sach, murder, seemeth here to be a sword or weapon of murdering: (as pride is a proud person, Psal. 36. 12.) meaning that his adversaries words did sorely affect and griev him, as if a dagger had been thrust into his boons. For, reprochful words, are *peirsing like sword*: Psal. 57. 5. & 59. 8.

V. 12. *salvations of my face*] that is, he which giveth me full manifest and apparent salvation, or present deliverance. See before, verse 6. according to which the Chaldee translateth it here, *for the redemption which is from his face.*

Psalms 43.



## PSALME 43.

*He prayeth to be delivered from the wicked, and restored to Gods Sanctuary. 1. He encountereth his soule, to trust in God.*

**I** Vdge me O God, & plead my plea; from the nation unmerciful: from the man of deceit, and injurious-evil, doe thou deliver mee. For thou art the God of my strength, why thrustest thou me away: why goe I still sad, for the oppression of the enemy? Send thy light & thy truth, let them lead mee: let them bring mee unto the mountayn of thy holynes, and unto thy dwelling-places. And I wil come unto the altar of God; unto God, the joy of my gladnes: and confesse thee with harp, O God my God. Why bowest thou down thy self, my soule, and why makest thou a tumultuous-tyrr within mee? wayt-hopefully for God, for yet I shall confesse him; the salvations of my face, and my God.

## Annotations.

**I** Vdge me] This meaneth an examination of the cause, giving sentence, and executing of it, by delivering the oppressed: so Judging is used for delivering. 1 Sam. 24. 15. 2 Sam. 18. 19. 31. Judg. 3. 10. Pleading also ones plea is of like meaning: see Psal. 35. 1. The Chaldee paraphraseth, Judge me O God with judgement of truth, for it is thy part to plead my plea.

V. 2. my strength] or my strong-fort, as Psal. 28. 8. for which in Psal. 42. 10. he useth the word Rock.

V. 3. dwelling-places] meaning the holy tabernacle or sanctuary which had several rooms holy and most holy, parted by veiles; as also the Apostle observeth, Heb. 9. 2. 3.

6. 7. or, the hye place at Gibeon where the tabernacle was, & in Ierusalem where the Ark was: 2 Chron. 1. 3. 4. for in both those places God dwelt, & was worshipped. But the first seemeth most proper, because of Psal. 132. 5. see also Psal. 46. 1. & 24. 2. The Chaldee explaineth the former to be the mount of the house of thy Sanctuary; and these latter, the Schooles of the house of thy divine-majesty. By Schooles meaning such places about the Sanctuary, as the Doctors sate in, Luk. 3. 46.

V. 4. And I wil come] or, That I may come; for so the Hebrue phrase may often be resolved; and the new Testament useth both indifferently in the Greek; as Luk. 6. 37. and ye shall not be judged; for which in Mat. 7. 1. it is, that ye be not judged.

to the altar] Chaldee, to offer an offering upon the altar. the joy of my gladnes] that is, author of my gladness; meaning inward joy, outwardly shewing it self in gladsome gesture.

V. 5. why bowest thou] This verse is the same with Psal. 42. 11. of my face] the Chaldee explaineth it, for the redemption on which is from his face, for he is my God.

## PSALME 44.

The Church in memorie of former favours when they inherited the Land, 10. complaineth of her present evils, being subject to persecutors. 18. Professing her integrity, in greatest afflictions. 24. she fervently praiseth for succour.

To the mayster of the musick; to the sonns of Korach, an instructing-psalm.

**O** God, with our eares wee have heard, our fathers have told to us: the work thou wroughtest in their dayes, in dayes of old. Thou with thy hand, didst dispossesse the heathens, & didst plant them: thou didst evil to the peoples, and didst propagate

4 gate them. For, not by their own sword inherited they the land, and their arm saved them not, but thy right hand and thy arm, & the light of thy face, because thou didst favour them.  
 5 Thou art hee my King o God: command the salvations of Iakob. In thee, we shall push with the horn our distressers: in thy name, we shall tread down them that rise up against us.  
 7 For I will not trust in my bow: & my sword shall not save mee. For thou hast saved us, from our distressers: & our haters, thou didst make ashamed.  
 9 In God, wee prayed all the day: and thy name, for ever, wee will confesse Selah.

10 But now thou thrustest away, and makest us ashamed: & goest not forth with our armies. Thou makest us turn backward, from the distressers: and they that hate us, doe spoyle for themselves. Thou givest us as sheep for meat: and fannest us, in the nations. Thou sellest thy people for no wealth: and increasest not, by the prizes of them. Thou exposest us a reproch to our neybour: a scoff and a scorn, to them that be round about us. Thou puttest us for a parable, among the heathens: a nodding of the head among the nations. All the day, my ignominie is before me: and the abashing of my face covereth me. For the voice, of the reprocher and raunter: for the face, of the enemy, and self-avenger.

18 All this is come on us, & we have not forgotten thee: not dealt-falsly, against thy covenant. Our hart hath not turned backward: nor our stepping swarved, from thy path. Though

thou hast crushed us, in the place of Dragons: and hast covered over us, with the shadow of death. If we have forgotten, the name of our God: and spread out our hands, to a strange God. Shall not God search-out this? for he knoweth, the hid-things of the hart. But for thee, we are kyled all the day: are counted, as sheep of slaughter. Styrr up, why sleepest thou, Lord? awake, thrust not away for ever. Wherefore hidest thou thy face: forgettest thou, our affliction and our oppression? For our soule is bowed down to the dust: our belly, cleaveth unto the earth. Rise-up, for an helpfulnes to us: and redeem us, for thy mercy sake.

### Annotations.

**D** [possess] or disinherit the nations, meaning the Canaanites, as the Chaldee explaineth it, Thou by thy strong hand, didst cast out the peoples of Canaan, and plantedst the house of Israel. See examples herof in the Amorites, Num. 21. 32. & the other Kings of Canaan, Jos. 12. seven nations greater & mightier than Israel. Deut. 7. 1. plantedst them] to weete, our fathers, the Israelites, as Exod. 15. 17. a figure taken from the planting of vines: whereof see Psal. 80. 9. &c. the peoples] that dwelt before in Canaan. So Psal. 105. 34. didst propagate] or send forth, make spread, as the vine sendeth out or dispredeeth the branches, Psal. 80. 12. Ezek. 17. 6.

V. 4. light of thy face] thy favourable countenance in Christ: See the note on Psal. 4. 7. & 89. 15.

V. 5. thou art he] that is, Thou art the same my King, (as the Greek expresseth it:) this noteth Gods unchangeableness. See Psal. 102. 28. command] procure by thy commandment. see Psal. 42. 9. salvations of Iakob] that is, the full salvation, (the absolute

absolute deliverance) of thy weak people the posteritie of Jakob. See Psalm. 14. 7.

V. 6. *push with the horn*] a speech taken from Moses, Deut. 33. 17. and meaneth a vanquishing or subduing. 1 King. 22. 11. Dan. 8. 4.

*tread-down*] or *tread-under-foot*, which signifyeth both a subduing or destroying. 2 Chron. 22. 7. and a contempt or setting of them at naught, Prov. 17. 7. and so the Greek here translateth it, we shall set at naught. So after in Psalm. 60. 14. & 108. 14.

V. 9. *In God, we prayed*] to weete, his actions, salvations &c. See a like phrase in Psalm. 55. 9. 11. and Psalm. 71. 6. Or vnderstand, we prayed our selves, that is, gloried, triumphed. And thus the Greek, *In God wee shal be prayed*: the Chaldee sayth, *In the word of our God*.

V. 12. *Sheep for meat*] or, of meat, that is, to be eaten. So after, vers. 23. *sheep of slaughter*, that is to be slayn. *fannest*] or *dispersest*, *scowest-abroad*; as the fan that winnoweth. Jer. 4. 11. & 51. 2. So after in Psalm. 106. 27.

V. 13. *for no wealth*] that is, for a vile price, without gaine. God is sayd to sel his people, when he delivereth them into their enemies hands, as out of his own possession. So Deut. 32. 30. Likewise in Esai. 52. 3. the Lord sayth, *ye have been sold for naught*; and *ye shalbe redeemed without money*.

*increase not*] or *gaynest not* by the prices of them; takest no other people in their stead; or *increasest*, that is *brightenest not their price*.

V. 15. *a parable*] a by word, or proverb. This is often used for grave wise and princely sentences; as Psalm. 49. 5. here in the yll part for a by word, reproch and fable: so Psalm. 69. 12. Job. 17. 6. And thus is fulfilled that which was threatned, Deut. 28. 37. 1 King. 9. 7. Jer. 24. 9. *nadding of the head*] that is a mockage. Psalm. 22. 8.

V. 17. *taunter*] or *blasphemer*. Num. 15. 30.

V. 20. *of Dragons*] or, of whale-fishes. For the Hebrew word is common both for land and water-dragons or whales. So Psalm. 148. 7. And hereby is meant the place

of desolation and affliction as the Greek here translateth it, See Mal. 1. 3. *Isa. 34. 13. Jer. 9. 11. & 10. 22. Job. 30. 29.*

*the shade*] or, in the shade: See Psalm. 23. 4.

V. 21. *spread out our hands*] or *our palms* that is, have prayed unto: for in prayer they spread out the Palms of their hands, as to receive a blessing from God. 1 King. 8. 22. Exod. 9. 29. Psalm. 143. 6. So the Chaldee explaineth it, *spread out our hands in prayer, to the idols of other peoples*.

V. 23. *But for thee*] or *For, for thy sake*, that is, so far wee be from following strange Gods, as that for thy sake we are kylled dayly. And this also is a comfort in affliction, see Rom. 8. 36.

V. 24. *Styre up*] to weete thy self. These things are spoken of God, after the manner of men, for properly, he that keepeth Israel, *slumbereth not nor sleepeeth*, Psalm. 121. 4.

V. 26. *to the dust*] this noteth a base and object state, Psalm. 113. 7. like this, is the soule cleaving to the dust, Psalm. 119. 25. and putting the mouth in the dust. Lam. 3. 29.

V. 27. *an helpfuller*] that is, a full help. The Hebrew hath a letter more than ordinary, to encrease the signification. So Psalm. 63. 8. & 94. 17. See the notes on Psalm. 3. 3.

## PSALME 45.

The majestie and grace of Christ and his kingdom. 11. The dutie of the church and the benefits thereof. 14. The glorie of Christians.

To the mayster of the musick vpon Shoshannim, to the sonns of Korach: an instructing psalm; a song of the welbeloved virgins.

**M**ine hart, hath boiled a good word; I doe say, my works to the King: my tongue the pen of a speedie writer. Thou art much-

O 3 fayrer

4 fayrer than the sonns of Adam; grace  
 is poured-out in thy lips: therefore  
 God hath blessed thee, for ever: Gird  
 thy sword, upon the thigh, o migh-  
 5 ty-one: thy glorious majestie, & thy  
 comely-honour. And in thy come-  
 ly-honour, prosper ride on word of  
 truth, and of meeknes and of justice:  
 6 and thy right hand, shall teach thee  
 fearful-things. Thy arrows, are sharp:  
 peoples, shall fall under thee: in the  
 7 hart, of the Kings enemies. Thy  
 throne o God, is ever and perpetual:  
 the scepter of thy kingdom, is a scap-  
 8 ter of righteousness. Thou lovest jus-  
 tice, and hatest wickednes: therefore,  
 God thy God hath anoynted thee,  
 9 with oile of joyfulness, above thy fel-  
 lowes. Myrrh and Aloes Cassia, all  
 thy garments: out of the yvorie pal-  
 laces, more-than they that make thee  
 10 joyfull. Kings daughters, are among  
 thy precions-ones: set is the Queen,  
 at thy right hand, in fine-gold of O-  
 11 phir. Hear o daughter and see, and  
 bend thine ear: and forget thy peo-  
 12 ple, and thy fathers house. And the  
 King will cover thy bewtie: for he is  
 thy Lord, and bow-down thy self to  
 13 him. And the daughter of Tyrus, with  
 oblation, shall earnestly-beseek thy  
 14 face, even the rich of the people. The  
 kings daughter is all glorious within:  
 her clothing is of purled-works of  
 15 gold. In embroideries, shee shalbe led  
 along, to the King: virgins after her,  
 her fellow-friendes; brought in to  
 16 thee. They shalbe led along, with  
 joyes and gladnes: they shal enter  
 17 into the Kings palace. In stead of  
 thy fathers, shalbe thy sonns: thou  
 shalt put them for princes, in all the

18 earth. I will make memorie of thy  
 name, in every generation and gene-  
 ration: therefore peoples shall confesse  
 thee, for ever and aye.

### Annotations.

S *Hosbannim*] that is, Six-stringed instru-  
 ments: for so by comparison with o-  
 ther titles it seemeth here to be meant  
 of musical instruments as *Shalishim*, be  
 three stringed instruments. 1. Sam. 18. 6. El-  
 where it signifieth Six-leaved-flowers; that  
 is Lilies; as Song. 2. 6. which may also be  
 mynded here. The Hebrew word is deri-  
 ved of *Shesh*; that is, Six. Like title is in  
 Ps. 69. 1. & 80. 1. The Chaldee expoundeth  
 it for them that sit in the Synedrion (or Council)  
 of Moses; which was spoken in prophesie by the  
 sonns of Korah: of the welbeloved vir-  
 gins] Kings daughters, and other honou-  
 rable damosels attending upon and com-  
 ming with the Queen; the friends of the  
 bridegroom and bride: verse 10 & 11. who  
 should sing this marriage song in praise of  
 them. Therefore this Hymne setteth forth  
 Christ in his glorie, and his spouse the  
 Church in her bewtie. For Christ is the  
 Bridegroom, & Jerusalem the Bride, Ioh.  
 3. 29. Rev. 21. 9. 10. all true Christians are  
 Virgins, for their spiritual chastitie, Rev.  
 14. 1. 4. following and loving the Lamb,  
 for the sweet odour of his Name or Gos-  
 pel, Song. 1. 2. and are beloved of him, &  
 have this new song of prayse, put into  
 their mouthes. Of him is this Psalm as  
 the Apostle expoundeth it, Heb. 1. 8.

V. 2. hath boyled] or fryeth, boileth as  
 in a frying pan; that is, hath studied & pre-  
 pared by fervent meditation. A simili-  
 tude taken from the *Mincab* or meat offering  
 in the law, which was dressed in the fry-  
 ing pan; Levit. 7. 9. and there boyled in  
 oil, being made of fine flour unleavened,  
 mingled with oil, Levit. 2. 5. and after was  
 presented to the Lord by the Priest, verse  
 3: &c. Here the matter of this Psalm is  
 as the *Mincab* or oblation; which with the  
 oil, the grace of the spirit, was boyled &

prepared

prepared in the Prophets hart; and now presented. So the Psalm 141. is likewise compared to the *Adincab* or oblation presented at evening. *Psal. 141. 2.* This word is not elsewhere read in the scripture.

a good word] an excellent, sweet and pleasant matter. A word is used often for a thing or matter; *Psal. 41. 9.* here it is for the whole argument of this Psalm: *I say*] or, *I am saying*, that which fervently boyleth in me: For of th'abundance of the hart the mouth speaketh.

my works to the King] or my poems of the King; that is of Christ; concerning him, and dedicated to him is this Psalm, or Dittie.

my tongue, the pen] understand, it is as the pen: or prayer-wise, be it as the pen. The Chaldee addeth, my tongue shall speak swiftly, as the pen &c.

of a speedie writer] or, of a swift, (a ready) Scribe. So Ezra was called not onely for writing, but also for interpreting the law, *Exr. 7. 6.* Scribes were both Strivers or Notaries, *2. King. 12. 10.* & *22. 3.* and expositors of the Law, or Counsellors. *Mat. 23. 2.* *1 Chron. 27. 32.*

V. 3. *Thou art much-sayer*] the Hebrew word is of double forme, to note our double that is very excellent bewtie. This *sayer* is not of body onely, but of mind, in wisdom, holynes, &c. as in *Ezek. 28. 7.* there is mentioned bewty of wisdom. Here the Psalmist beginneth his speech to Christ & of his prayles: which the Chaldee paraphrast explaineth thus, *thy saynes & King Christ, exceeded the sonns of men.* See the description of Christs spiritual bewtie in *Song. 5. 10. -- 16.* *grace is poured out in thy lips*] that is, thou speakest gracious words abundantly. Christs lips, were like lilies dropping-down pure myrrh, *Song. 5. 13.* all that heard him speak, wondered at the words of grace that proceeded out of his mouth: *Luk. 4. 22.* The Chaldee expoundeth it, *The Spirit of prophesie, is given into thy lips.* therefore] to the end that thou shouldest pour out thy gracious words to men: or because God hath blessed thee.

V. 4. *And thy sword*] that is, make rea-

dy to the fight. *Exod. 32. 17.* *1 Sam. 25. 13.* *Song. 3. 8.* The spiritual sword, is the word of God, *Eph. 6. 17.* Therefore Christs sword properly commeth out of his mouth, *Rev. 1. 16.* and with the breath of his lips, shall he slay the wicked. *Isa. 11. 4.* upon the thigh]

understand, thy thigh: The Hebrew often omitteth words of this sort; easily to be understood: so the Greek in the new testament; as mending the nets, *Mark. 1. 19.* for, mending their nets, *Mat. 4. 21.* to put away, *Mark. 10. 4.* for, to put her away, *Mat. 19. 7.* and many the like.

a mighty one] or Champion: Heb. *Gibbor*, one of the titles of Christ, *Isa. 9. 6.* The Chaldee paraphrasteth; *a mighty-one, to kill kings and rulers.*

thy glorious-Majestie] this sheweth of what manner sword he speaketh; called glory and comelines or magnificence, because of the powerful effects. Of these words see *Psal. 8. 2. 6.*

V. 5. *prosper ride*] that is ride prosperously: see the like phrase, *Psal. 51. 4.* The Chaldee openeth it thus, *Thine honour is great, therefore thou shalt prosper, to ride upon the throne of the king dome.*

on word of truth] which is the Gospel of our salvation, *Eph. 1. 13.* the white Horse wheron Christ rideth. *Rev. 19. 11.* or, because of truth; for the truths sake. The Hebrew *al debar* is often used for because. *Psal. 79. 9.* *Gen. 43. 18.* *Deut. 22. 24.* and so the Greek version hath it here.

of meeknes] so Christ came riding meek, *Mat. 21. 5.* and his word, is both to be taught, and to be received with meeknes. *2 Tim. 2. 25.* *Lam. 1. 21.*

and of justice] or, meeknes of justice that is, justice meekly administred: but the Greek supplieth the word and; shall teach thee] or, let it teach thee fearful things. In the Greek it is, *thy right hand will guide thee marvelously.*

V. 6. *Thy arrowes*] that is, thy words wherby thou convincest & beatest down syn and synners. So the rider on the white Horse, hath a bow; when he goeth to conquer, *Rev. 6. 2.* *Arrowes, ar words,* *Psal. 64. 4.* or judgments, *Deut. 32. 23.* and the Chaldee here addeth, *Thine arrowes are drawn*

drawn out to kill multitudes: in the hart,] understand, they pierce the hart of the kings enemies. And this noteth the efficacy of these words, or judgments, as elsewhere he sayth, I will send all my plagues upon thy hart, Exod. 9. 14. also their inward operation which is mighty, dividing asunder the soule and the spirit, discerning the intents of the hart, casting down imaginations, and bringing into captivity every thought. Heb. 4. 12. 2 Cor. 10. 4. 5.

V. 7. Thy throne & God ] The Chaldee addeth, in heaven. Here Christ our King is magnified as God, above the Angels, as the Apostle sheweth, Heb. 1. 8. But unto the son he sayth, thy throne & God is for ever &c. Hereby also is meant the perpetuity of Christs kingdom. So 1 Chr. 22. 10. 2 Sam. 7. 16.

a scepter of righteousness] or, a rod (a mace) of equitie; playn and righteous in administration. hath anoynted thee] of this Hebrue *Maschach*, hath anoynted, our Lord is called *Maschiach* or *Messiah*, and in Greek *Christ*, that is, Anoynted: see Psal. 2. 2. oil of joy] the holy Ghost, which joyeth the hart. Luk. 4. 18. 1 Thes. 1. 6.

above thy fellows] that is, above all Christians who are thy fellows, comforts, & partners in the anoynting, 1 Iob. 2. 10. 27. who are also made Kings & priests, Rev. 5. 10. and with whom thou hast taken part of flesh and blood; Heb. 2. 14. Or by fellows may be meant all kings and potentates, whom he excelleth: Psal. 89. 28.

V. 9. Myrrb ] named of the Hebrue word *Mor*, and is the gumm or liquor of a tree, in tast bitter, in smell odoriferous: therefore it was used in the precious ointment of the high priest, and tabernacle, Exod. 30. 23. and in other sweet perfumes. Est. 2. 12. Prov. 7. 17. See Song. 4. 14. & 5. 1. 13.

Aloes] of the Hebrue name *Ahaloth*, a sweet wood wherewith perfumes were also made. Num. 21. 7. Song. 4. 14. The Arabians call it, *Isandal*. *Cassia*] or *Cassies*, also of the Hebrue *Kassia*: elsewhere it is not found in scripture. It seemeth to be the barks or skynns of that sweet shrub *Cassia*, mentioned in Plinie,

1. 13. c. 10. all thy garments] that is, they be of them; or smell of them, or are anoynted with them: or, as the Chaldee paraphraseth, are perfected with them. out of the yvorie pallaces] or pallaces of Elephants tooth; as the Chaldee here addeth the name of the *Elephant*, meaning that eyther the King cometh out of them, or, the garments were taken out of such pallaces or coffers. Kings pallaces were sometime made of yvorie or tooth: 2 King. 22. 39. more than they that make thee joyfull] or, than theirs that make thee glad: that is, thy garments are more odoriferous, then the garments of thy fellows, forementioned verse 8. For though the spouse or church, hath the savour of her odors, better than all spices, and the smell of her garments, as the odour of Lebanon, shee being perfumed with myrrh and incense, & all spices of the merchant, Song. 4. 10, 11. & 3. 6. yet Christ himself is more odoriferous, even wholly delectable, for God hath not given him the spirit by measure, Song. 1. 2. & 5. 16. Iob. 3. 34. And the Saints are sayd to make Christ joyfull, for all his delectation is in them, Psal. 16. 3. Song. 7. 6.

V. 10. Kings daughters] These the Chaldee interpreteth Countreies of Kingdames.

among thy precious ones] that is, with thy honourable women: or, in thy preciousnesses, that is, are in thy precious honourable ornaments, or pallaces. set is the Queen] or, married Queen, (the wife) is placed at thy right hand, that is, in the most honourable place, 1 King. 2. 19. The Chaldee refereth this, to the Book of the Law, at the right hand of the King. The word *Shegal* is used here, and Nehem. 2. 6. Dan. 5. 23. for the Kings wife: the Queen. in fine gold] that is, as the Greek explaineth it, cloth of fine (or glistening) gold, called *Cethron*; a special name for the most pure & splendid gold. Iob. 28. 16. 19. & 31. 24. Song. 5. 11. Daniel. 10. 6. Hereof is *Mislan*, Psal. 16. 1. of Ophir] that is, out of the land of Ophir; who was the son of *Jekran*, the son of *Sheth*, the son of *Noach*, Gen. 10. 29. who dwelt in a part of *India*, and of him the countrey



was called Ophir: from thence was much Cinnamon or fine gold brought to Iudaea and other coasts, as appeareth 1 King 9.28. & 10.11. & 22.48. 1 Chron. 22.4. The gold itself was called by his name. Ophir: Job. 22.24.

V. 11. *Hear o daughter* ] He speaketh to the Queen fore-mentioned, figuring the church, or heavenly Jerusalem, the Lamb's wife. Rev. 21.9.10. &c. And to the Chaldee paraphraseth, *Hear o congregation of Israel, the law of his mouth, and see his marvelous works: and how shine eare to the words of the Law, and forget the evil works of the wicked of thy people, & the house of Idols wher thou servedst in thy fathers house. and thy fathers house* ] as man and wife must leave their parents, to cleave each to other, Gen. 2.24. & 31.14. so must wee leave all, to cleave unto Christ. Math. 10.37. Luke 14.26.

V. 12. *will cover thy bewtie* ] will delight himself in thy sayings, (thy sanctitie ;) set forth in Song 1.14. & 2.14. & 4.1. &c. So; the King is tied in the fastners. Song. 7.5. and bow down ] or, therefore worship thou him.

V. 13. *the daughter of Tyrus* ] that is, the people, or Common wealth of Tyre; as daughter of Sion, Psal. 9.15. So the Chaldee expoundeth it, *They that dwell in the fort of Tyrus. Tyre or Tyrus* (in Hebrue Tser; which signifieth a Rock or Fortref;) was a strong city apperteyning to the tribe of Aser, 1. Sam. 29. but possessed still by the heathens; whose King Ithraim became friend to David, 2 Sam. 5. 11. and to Solomon his son; 1 King. 5.1. &c. yet afterwards Tyrus remembered not the brotherly covenant, Amos 1. 9. but rejoyced at the desolation of Ierusalem, Ezek. 26.2. banded it self, with other enemies, against Israel, Psal. 83.3. and was wasted of Nebuchadnezar King of Babel, by Gods judgement, 70. yeres, Esai. 23.15. Ezek. 26.7. It continued under idols til the Macchabees times, and then had still Hercules for their chief God; 2 Maccab. 4.18.19. This one city Tyre, is here named in stead of other

nations, because it was the chief cite of traffique, in the world; being an yle in the sea, whose merchandize and magnificence the Prophet largely describeth, Esai. 23.1. *her merchants were Princes; her chapmen the nobles of the world, Esai. 23.3. She heaped up silver as dust, and gold as the mire of the streets; Zach. 9.3.* Of the subjection here prophesied, which they should yield unto the Church; wee may see it fulfilled in the new Testament, where many that dwelt about Tyre and Sidon flocked after Christ, Mark. 3.8. and he resorted into their borders, Mark. 7.24. and by their readynesse, he upbraided the backwardnes of the Jewes, Mar. 11.20.21. and afterwards in the Apostles dayes there was a Church of zealous Christians in that city; Act. 21.3.4.5. &c. See also Psal. 89.4.

*earnestly beseeke thy face* ] shall instantly pray (or sue) unto thee o Queen. The original word naturally signifieth to make sick or sore; and being joyned with the word face (which oft is used for anger,) it meaneth, to abate the anger by importunate prayer and by humble suit to prevail. So after Psal. 119.58. *rich of the people* ] the wealthy among them; meaning of the Tyrians, which were a wealthy nation; and generally, other peoples. See Esai. 60. 1, 3, 5, 11. & 49.23. Rev. 21.24.26. where the riches and honour of the Gentiles, are brought to the Church.

V. 14. *glorious within* ] or, honourable inward; in the hart adorned with faith, hope, love &c. or in the inner man: as Ephes. 3.16. Here the Chaldee maketh this paraphrase: *Every thing that is praise-worthy, saye and to be desired, the wealth of countries and treasures of Kings, which are layd up within; shall they offer for oblations before the King; and gifts unto the Priests, whose garments are woven with fine gold. purled-works* ] or grounds, disposes of gold, such as precious stones are set in. Ezod. 28.11.14. Compare also herewith, Ezek. 16.13.

V. 15. *is embroidered* ] with broyced (or needle-wrought) garments. Hereby is meant the variety of graces, and imbroderie



derie of the spirit. So *Ezek.* 16. 10.

V. 17. *In* [sted of thy fathers] Here the Hebrue is of the masculine gender: So these words are spoken to the King. Though sometime the masculine is used in speech of women, as *Num.* 17. 7. So *Lehem* 1 *King.* 22. 17. *Isaiah* 2 *Chron.* 18. 16.

[shalbe thy sonns] thy children shall succeed; meaning eyther all Christians, that by the immortal seed of the word are begotten to Christ and his Church, he being the father, this the mother of us all, *Isa.* 9. 6. *Gal.* 4. 26. or in special, the Apostles may be intended. See *Heb.* 2. 13. [shalt put them] shalt place, constitute, or appoint them for Princes: As all Christians, are called Kings, *Rev.* 1. 6. & 5. 10. Or in special, by the Fathers may be meant the 12. Patriarchs, by the sonns, the 12. Apostles succeeding them: as the heavenly Jerusalem hath at the 12. gates, the names of the 12. tribes; and in the foundations of the wall, the names of the Lambs 12. Apostles, *Rev.* 21. 12. 14. which Apostles were sent into all the nations of the world, *Mat.* 28. 19. to goe & bring forth fruit, and their fruit to remain: *Iob.* 15. 16. Like this is the promise made for Sarah, that Kings of peoples should come of her. *Gen.* 17. 16.

V. 18. [I will make memorie] will mention and make to be remembered. The inditer of this Psalm, speaketh this to Christ, and of his eternal kingdom and glory. [shall confesse thee] shall celebrate, or praise thee. The Hebrue is *Yehodu*, of it *Yehudah* had his name, *Gen.* 29. 35. from which name his blessing was derived, thou art *Yudah*, thy brethren [*Yadw*] shall confesse thee. *Gen.* 49. 8. This here is sely applied to Christ the Lion of the tribe of *Yudah*. *Rev.* 5. 5. and 49] or, and to perpetuity.

### PSALME 46.

The confidence which the Church hath in God. 5. The River that maketh glad the citie

of God. 6. His presence and help for enemies. 9. An exhortation to behold his works.

To the mayster of the musick, to the sonns of Korach: upon Alamoth a song.

GOD will be to us, an hopeful shelter and a strength: a help in distresses, we shall find very great. Therefore we wil not fear, though the earth change: and though the mountains be moved, into the hart of the seas. Though the waters thereof make a noyse, be muddy: though the mountayns quake, for the haughtyness thereof Selah. A river, the streams thereof, shall make glad the citie of God: the holy, the dwelling-places of the most-high. God in the mids of it, it shal not be moved: God will help it, at the looking-forth of the morning. The nations made a noyse, the kingdoms were moved: he gave his voice, the earth melted. Iehovah of hosts is with us: the God of Iakob, a hye-refuge for us Selah.

Come on behold the works of Iehovah: who putteth wondrous desolations in the earth. He maketh wars to cease, unto the utmost-end of the earth: he breaketh the bow, and cutteth the spear; the charretts, he burneth in fyre. Surcease & know, that I am God: I will be exalted in the nations, I will be exalted in the earth. Iehovah of hosts is with us: the God of Iakob, a hye-refuge for us Selah.

### Annotations.

ON Alamoth] This seemeth to be some musical instrument, or tune, 1 *Chro.* 15. 20. We may call it *Virginals*, or *Virgin-tunes*

Virgin-tunes, having high and shrill voices or notes: for *Alamoth* signifieth also *Virgins*, Song. 1. 2. The original word *Alam* signifieth *Mid*: whereupon the Greek translateth it here, *kyphion*, *hidden-ones*, or *hid-things*. And the Chaldee after mention of the sons of Korah, addeth, by their hand was it spoken in prophesie, at what time their father was hidde from them: but they were delivered, and sayd this song. If it be not reserved to the musick, it seemeth rather to intend the hid counsels of God, apperteyning to his Church in Christ.

V. 2. we shall find] to weete, an help; or in distress that we shall find; as in Psal. 118. 3. distress and sorow I did find, that is did feel, or fall into. And thus the Greek sayth here, in tribulations that have found us vehemently. Or wee may translate it, he is found, that is, God is present, at hand; as in Gen. 19. 15. thy daughters which are found; that is, which are present. very-great] or, very-mighty, vehement.

V. 3. though the earth] or, when the earth change, to weete, her place. By the changing of the earth, and removing of the mounts, are often meant the alteration of states and polities. Hag. 2. 22. 23. Revel. 6. 14. Jer. 31. 25. hart of the seas] that is, the middest, or deepest bottoms of them. as the Chaldee expoundeth it, the gulf of the great sea. The like phrase is in Exod. 15. 2. Ion. 2. 3. Prov. 23. 34.

V. 4. be muddy] or cast up mud, that is rage, or be troubled, as the Greek translateth it, *Waters*, or peoples, Rev. 17. 15. Jer. 47. 5. and their restless stirr, is likened to the seas that cast up myre and dyrt, and some out their own shame. Isa. 57. 20. Iud. 7. 13. for the haughtynes] the proud swelling rage, and surges.

V. 5. A river, the streams thereof.] or, There is a flood, whose rivereys, (or streames.) In the earthly Jerusalem this may be meant of the river *Kedron*, 2 Sam. 15. 23. Job. 18. 1. and the streames or lesser rivers of *Gihon* and *Shiloah*, 2 Chron. 32. 4. 30. Isa. 8. 6. In the heavenly Jerusalem, there is a pure river of the water of life, proceeding out

of the throne of God and of the Lamb. Rev. 22. 1. Ezek. 47. 1. &c. See also Joel. 3. 18. Gen. 2. 10. Psal. 65. 10. But as waters sometime signifyeth peoples, so here the Chaldee paraphraseth, peoples as floods and the streames of them shall come and make glad the city of God, and shall pray in the house of the sanctuary of the Lord, in the tabernacles of the most high. the cite of God] that is, Jerusalem; called also the cite of the great King, Psal. 48. 3. the city of Jehovah, Isa. 60. 14. the holy city. Esai. 52. 1. Mat. 4. 1. the holy] meaning the holy-place Sion, or the sanctuary there. dwelling places.] or habitacles; see Psalms. 43. 3. Esai. 4. 5.

V. 6. at the looking forth of the morning] that is, as the Greek explaineth it, very early, whe the morning peereth, or sheweth the face. The like phrase is in Exod. 14. 27. Judg. 19. 25. and so, of the looking forth of the evening, Gen. 24. 43. Deut. 23. 11.

V. 7. gave his voice] that is spake aloud, or thunderd; see Psal. 18. 14. or, gave with his voice: but the word with or in, seemeth to be superfluous in the Hebrew; as elsewhere. Jer. 12. 8. Psal. 62. 34. So to seek in Jehovah. 2 Chron. 34. 26. is to seek Jehovah. 2 King. 21. 12. The Chaldee referreth it to Gods voice on mount Sinai; when he gave the Law to his people, the nations were troubled, the kingdoms trembled; melted] that is, was dismayed with feare. So Psal. 75. 4. &c. 107. 26. Exod. 15. 18. Amos. 9. 5. 13. Jos. 2. 9.

V. 10. charres] or round-shields; as both the Greek, and Chaldee paraphrast here maketh it: but elsewhere it is not so found; but for wagons very often.

V. 11. Surcease] or, Leave-off: see Psal. 37. 8. The Chaldee expounds it of Surceasing from wars.

## PSALME 47.

The nations are exhorted cheerfully to enter-  
teyn the kingdom of Christ.

To the mayster of the musick, to the  
sonns of Korach a Psalm.

**A**ll peoples, clap ye hands:  
shout triumphantly to God, with  
voice of shrilling. For Iehovah is  
high, fearful: a great king, over all the  
earth. He hath subdued peoples un-  
der us: and nations, under our feet.  
He hath chosen for us our inheri-  
tance: the high-excellencie of Iakob,  
whom he loveth Selah. God is gone  
up, with triumph: Iehovah, with voice  
of trumpet. Sing-psalme to God  
sing-psalme: sing-psalme to our king  
sing-psalme. For God is king, of  
all the earth: sing an instructing-  
psalme. God reigneth over the he-  
thens: God, sitteth on the throne of  
his holynes. The bounteous-prin-  
ces of the peoples are gathered, the  
people of the God of Abraham: for  
the shields of the earth are Gods, ve-  
hemently is he exalted.

### Annotations.

**C**lap hands] or the palms, Hebrew the  
palms: a sign of joyfull approbation,  
used as at other times, so at the co-  
ronation of Kings. 2 King. 11. 12. So after  
Psal. 98. 8. voice of shrilling] that is,  
a shrill voice, and joyful. See the notes on  
Psal. 5. 12. & 41. 12.

**V. 4. He hath subdued]** or, wil subdue,  
So in the next verse, He wil chose: but the  
time to come is often used for the time  
past or continued. And here it seemeth  
to be spoken of the subduing of the Ca-  
naanites: and the future subduing of na-  
tions to Christ, by preaching of the gos-  
pel. Of subduing, see Psal. 18. 42. the Chal-  
dee here translateth it, kill.

**V. 5. our inheritance]** the land of Ca-  
naan; Psal. 78. 55. and that immortal undefiled  
heritage reserved in heaven for us. 1 Pet. 1. 4.

high-excellencie] or glorious-highness: mean-  
ing the kingdom, priesthood, temple  
&c. (as the Chaldee mentioneth the house  
of the sanctuary) whereby Iakobs posterity  
excelléd, Ezek. 24. 21. Amos. 6. 8. & 8. 7.  
Nabum. 2. 2. and all the heavenly promi-  
ses given to the Church in Christ.

**V. 6. God is gone up]** as when the Ark  
went up from Kirjath-jearim to Ierusalem,  
1 Sam. 6. 15. 1 Chron. 13. 8. & 15. 28. when  
the Ark was caried by Solomon into the  
Temple, 2 Chron. 5. when Christ ascended  
with triumph into heaven; Luk. 24. 51. 52.  
and with like glory shall he come agayn,  
1 Thes. 4. 16. Act. 1. 9. 11. The Chaldee re-  
ferreth this Going up, to the Exalting of  
Gods name.

**V. 7. an instructing-psalm]** Maschul, the  
title of Psal. 32. and many others here used  
in like sense for a Psalm to give instruction:  
or, as in Psal. 14. 2. for a prudent understand-  
ing person; in this sense, sing psalm every  
one that is prudent: or as the Greek explai-  
neth it, sing prudently; the Chaldee, with  
good understanding.

**V. 9. throne of his holynes]** Greek his ho-  
ly throne. See Psal. 9. 5. Rev. 4. 2. The Chal-  
dee calleth it, the throne of his glorie.

**V. 10. The bounteous-Princes]** or, The  
voluntaries; Nobles; A name given to the li-  
beral and free hearted, Isa. 32. 5. 8. Exod. 35. 25.  
29. and to Princes or Nobles; Num. 31. 18.  
Psal. 113. 8. & 118. 8. Job. 12. 21. So here  
the Greek hath Princes. are Gods]  
or, to God (belong) the shields of the earth:  
He is the great conquerour & protector  
of all; Gen. 15. 1. Shields also are Magistrates,  
and governours, that protect the common  
weals, Hos. 4. 18. Psal. 89. 19. So the Greek  
here hath, the strong-men of the earth.

### PSALME 48.

God is magnified for the ornaments privi-  
ledges and protection of the Church.

A song a psalm, to the sonns  
of Korach.

Great

**G**reat is Jehovah, and prayed vehemently: in the citie of our God, the mountayn of his holynes. Payr in situation, the joy of all the earth; is mount Sion, in the sides of the North: it is the City of the great King. God in the lofty-pallaces therof: known he is for an hye-refuge. For loe the kings were assembled: they went together. Themselves saw, so they wondred: they were suddenly-troubled they were frightened-away. Trembling took-hold on them there: payn, as of her that travelth-with-child. With an east wind; thou wilt break-asunder the ships of Tarshish. Even as we have heard, so have we seen; in the citie of Jehovah of hosts, in the citie of our God: God wil establish it, for ever Selah. We have quietly-minded thy mercy O God: in midst of thy Pallace. As thy name O God, so thy prayse is, unto the ends of the earth: thy right hand, is ful of justice. Let mount Sion rejoyce, let the daughters of Iudah be glad: because, of thy judgments. Compass ye Sion, and goe-round-about it: tell the towers therof. Set your hart, on the fort therof; distinctly-view the lofty-pallaces therof: that ye may tel, to the generation after. That this God, is our God, ever and aye: he, wil guide us until death.

*Annotations.*

**S**ons of Korath] See the notes on Psal. 42. 1. Here the Greek addeth, for the second day of the Week: that this psalme was then to be song in the Temple; as is before noted on Psal. 24. 1.

V. 1. the mountaine] in the Greek, his holy mountain; in Chaldee, the mount of the

house of his Sanctuarie. This was mount Sion, vers. 3. a figure of the church of Christ, Heb. 12. 22. Rev. 14. 1.

V. 3. Payr in situation.] or, Beautifull of coast, or climate: situate in a payr climate or region. The Chaldee expounds it, Payr as a Bridegroom, the joy of all that dwell on the earth. the sides of the north] the place wher the Temple was builded. So Isa. 14. 13.

of the great King] that is of God; who dwelt in this city, vers. 9. Zach. 8. 3. Hereupon Christ sayd, sweare not by Jerusalem, for it is the city of the great King. Mat. 5. 35.

V. 4. lofty-pallaces] or, high bowres, or styles. So vers. 14. & Psal. 132. 7.

V. 5. the Kings] we may referr this eyther to the Kings of Moab & Ammon, in the dayes of Iosaphat, 2 Chron. 10. or to Sennacherib & his captaines in the dayes of Ezekiah, 2 King. 18. 19. or to the Philistian Princes: 2 Sam. 5. were assembled] or came together, to meet by agreement, at an appointed time and place: so the original word importeth.

V. 7. that travelth with child] or, that bringeth forth. And this paynt is great, and suddayn, and inevitable. See Mic. 4. 9. 1 Thes. 1. 3.

V. 8. an east wind] which is strong & boystrous; also drye and parching: Isa. 27. 8. Jer. 18. 17. Exod. 14. 21. & 10. 13. Gen. 41. 7. Ezek. 19. 12. Ion. 4. 8. Hereupon the Greek translateth it, violent wind: and the Chaldee, a strong East winde, as a fyre from before the Lord. of Tarshish] or, of the Ocean sea. Tarshish was the name of the son of Iavan, the son of Iapheth, the son of Noah, Gen. 10. 4. of whom Tarsus (mentioned in Act. 21. 34.) the cheif city of Cilicia in Syria, had the name. From thence they went by shipping into farr countries, Africa, India, Ophir, &c. 1. King. 22. 48. & 10. 22. Hereupon that Sea was called Tarshish; & generally the name is applied to every Ocean, or main sea.

V. 10. we have quietly-minded] or in silence-thought-upon; and consequently, wayted for.

12 Vest. 12. daughters of Judah] the lesser cities of that tribe, which were as daughters to the mother city Jerusalem: as the lesser cities of the Ammonites, were daughters to Rabbah; *Ier. 49. 3.* So Ekron with her daughters, *Ios. 15. 45.* and many the like. So *Psal. 97. 8.*

13 V. 13. tel the towers] number, count them; These things seem to intend not onely a taking notice, but also a care & fortification of Jerusalem, against all enemies. See *Esa. 33. 18.*

14 V. 14. Set your hart] mind earnestly, let your affections on: as *Psal. 62. 17.*

the fort] or strong frontier, skonce, rampart, made for strength & safeguard of the city. *1 King. 21. 23. 2 Sam. 10. 15.* So *Psal. 122. 7.* The Chaldee understand it of the strength of people, the multitude.

distinctly-view] or, lift up, meaning the eyes to behold: or rear up the banks or buildings. The Hebrew *Pisgab*, is here onely used: of it is *Pisgab*, the name of an hill or mount, *Num. 21. 20. & 23. 14. Deut. 3. 17. & 34. 1.* The Greek translateth here, distinguish or distribute: following the Chaldee *Bassag* which is to distribute or divide.

15 V. 15. ever and eye] ever and yet, to eternitie and perpetuities.

will guide us] or lead us, to weet as a flock of sheep, *Psal. 78. 52. 72.* therefore the Greek turneth it, *poimanei*, he will feed; or rule as a shepherd. A like phrase is also used in speech of defence fro enemies, *2 Chron. 32. 22.* until-death] in Greek, for ever. The Chaldee paraphraseth thus, For this God is our God, his divine-majesty is within it, & his dwelling is in the heavens for ever and ever; he will lead us in the dayes of our youth.

#### PSALME 49.

All are exhorted to hear Christs wisdom & parables. 7. To build the faith of Resurrection from the dead, not on worldly power, but on God. 17. Worldly prosperitie is not to be admired, for man without understanding, perisheth like the beast.

To the mayster of the musick; or the sonns of Korach a Psalm.

Hear ye this all peoples: hearken  
Hye, all inhabitants of the transitory-world. Both sonns of baseman, and sonns of noble man: together rich and poor. My mouth, shall speak wisdoms: and the meditation of my hart, prudencies. I will incline myne ear to a parable: I will open with harp, mine hidden-matter. Why should I fear, in the dayes of evil: when the iniquitie of my footsteps shall compass me? They that trust in their wealthy-power: & glorie, in the multitude of their riches. A man shall not redeeming redeme, his brother: shall not give, to God his ransom. So precious shall be, the redemption of their soul: and it shall cease for ever. That he may live yet so continual-aye: may not see the pit-of-corruption. For he seeth, the wise doe dye; together the unconscionable and brutish doe perish; and leave to others their wealthy-power. Their inward-thought is that their houses, shall be for ever; their dwelling-places, to generation & generation: they proclaim their names, on lands. But man in honour, doeth not lodge a-night: he is likened to beasts that are silenced. This their way is unconstant-folly to them: and their posteritie, like-well of their mouth Selah. As sheep they are put in hell, death shall feed them; and righteous men shall have rule over them at the morning: and their form wear-away in hell, from his dwelling-place. But God, will redeem my soule, from the hand of hell: for, he will receive me Selah.

17 Selah. Fear thou not, when a man  
18 shall grow rich: when the glorie of  
his house, shall be multiplied. For he  
shall not when he dy, take any thing:  
his glory shall not descend after him.  
19 Though in his life, he blesteth his  
soul: & they will confesse thee, when  
20 thou doest good to thy self. It shall  
come, unto the generation of his fa-  
thers: unto continual aye, they shall  
21 not see the sight. Man in honour, &  
understandeth not: he is likened, to  
beasts: *his* are silenced.

*Annotations.*

2 **T**He transitory world ] see Psal. 17. 14.

3 V. 3. *bas-man*] in Hebrue *Adam*  
who was so called of *Adamah* the  
earth, whereupon this title is given to the  
baser sort of people. The Greek translateth  
it here earth-borne. So the Apostle sayth,  
the first man of the earth, earthly; 1 Cor. 15. 47.

noble-man ] in Hebrue *ish*, which is the  
name of man in respect of *beas*, *valour*, *no-  
bleness* and *dignitie*, whereby man is, and ex-  
celleth, and in opposition to the former  
word *Adam*, it meaneth the great or nobler  
sort of people. The Chaldee paraphraseth  
thus, Both sons of Adam the first, and sons  
of *Jakob*: together righteous and *hyer*.

4 V. 4. *wisdoms*] that is, excellent and ma-  
nifold wisdom; so after, *prudencies*, for very  
excellent prudence, and of sundry sorts. So So-  
lomon calleth the chief and most excel-  
lent wisdom, *wisdoms*, Prov. 1. 20. & 9. 1.

5 V. 5. *a parable*] or a proverb in Hebrue  
*Mashal*, which denoteth rule, superiority or  
excellencie; because such speeches prevayle  
much, in the mindes of men, and are in  
esteem. The new Testament in Greek  
translateth it, *a parable*, Math. 13. 35. *fiō*  
Psal. 78. 2. of the Latine, wee name it a  
Proverb, in old English or Saxon, it was  
called a *big-spet*. Sometime it is used in  
the evil part, for a by-word. Psal. 44. 15. &  
69. 12. *mine hidden-matter*] my dark-  
question, or grave-doctrine, my riddle. The

Hebrue *Chiddah*, riddle; hath the name of  
*sharpnes*, as proceeding from a sharp wit,  
and needing the like to expound it. See  
Judg. 14. 12. 18. Numb. 12. 8. 1 King. 20. 1.  
Prov. 1. 6. The holy Ghost expresseth it  
in Greek by hidden things. Mat. 13. 35. *fiō*  
Psal. 78. 2.

V. 6. *Why should I feare*] This is the  
hidden doctrine or riddle which the Prophet  
propoundeth, as in his own name, and  
therefore also called it a *parable*. By *feare*,  
he meaneth *dismay* or *discouragement*. See  
verse 17. the *iniquity* that is, *punishment*,  
or *death*; which is the wages of syn; see  
Psal. 32. 11. and by *foot-steps* or *foot-soles*,  
he meaneth his *ways* or *works*. Or, he  
may call *death* the punishment of his *heels* or  
*feet*, because the serpent bruileth Christ  
and his people, but in the heel, Gen. 3. 15.  
the sting of death being doon away, & it  
made a passage into life and glorie. 1 Cor.  
15. 55. 57.

V. 7. *their wealthy-power*] *their riches*,  
which are thus called, because they are  
gotten by *power* given of God, Deutero. 8. 18.  
with labour and industry: & to the rich,  
their goods are *their strong-city*. Prov. 10. 15.  
therefore here they are sayd to *trust* in  
them; contrary to 1 Tim. 6. 17. Job. 31. 24.  
Mark. 10. 24. *glorie*] or *praise* them-  
selves, *vaunt*, contrary to Jer. 9. 23.

V. 8. *not redeeming redeem*] that is, *shall*  
*be no wise*, or *not at all redeem*. The Chal-  
dee expoundeth it, a wicked man cannot  
redeeming redeem his captived brother.

V. 9. *So precious shall be*] or, *And dear*  
*(costly)* it is: and consequently rare and hard  
to obteyne: as Dana. 11. 1 Sam. 3. 1.

of their soule ] that is, of their life. So Ex-  
od. 21. 30. *coffe for eyes*] that is, it  
shall never be accomplished. So *ceasing* is used  
for the not doing of a thing. Deut. 23. 21.  
Zach. 11. 12.

V. 10. *That he may live*] this is refer-  
red to the end of the 8. verse, *not give his*  
*ransom*; and so *live*. And is here for *That*.  
see Psal. 43. 4. The Chaldee expoundeth  
*live*, to be the life eternal, and the *pit*, to be  
the judgment of Gehenna (or hell.)



**II** V. 11. *Christe*] The Chaldee sayth, For he shall see wicked wife men that dye the second death, and are adjoined to Gehennam.

*unconstant fool and brutish*] these two names are often joynd together, as Psal. 52. 7. & 54. 8. the one noting fecklenes & mutability, called *Cesil* which is both the name of a fool, and of a star that causeth change of wether and tempests: (whereupon Solomon speaketh of the restlesnes of this kind of folly, Eccles. 7. 27. and of the tumultuousnes, and light behaviour of such fools, as having their eyes wandering unto the ends of the earth, Prov. 9. 13. & 17. 24.) the other, noting want of discretion, as brut-beasts led with sensuality, & caried with ardent furious affections. 1 Pet. 2. 12. Jude 10. See Psal. 73. 22.

**12** V. 12. *Their inward-thought*] or, their meaning, purpose. This word signifyeth the secret and most secret thought or purpose: the hart. See Psal. 5. 10. & 55. 5. & 64. 7.

*their houses for ever*] to weete, shall continue: by houses, meaning their children or posterity, as Psal. 115. 12. which they that want, are sayd to be barren of house. Psal. 113. 9.

*they proclaym their names, on lands*] or, they call lands, (their lands as the Greek explyneth it) by their own names. As, the land of Canaan, of Misraim, (that is Egypt,) of Asshur &c. So Absalom called his pillar by his own name, 1 Sam. 18. 18. Cain, his city by his sons name, Gen. 4. 17. thus thinking to make their memorie everlasting. Or, they proclaym their names (seeking to be famous) throughout the lands, or countries. The Chaldee expoundeth it, they were proud, and got themselves an evil name on earth.

**13** V. 13. *But man*] or *And Adam*: & this may be minded both for the first man Adam, who continued not in his dignity, and so for all his children: as the Chaldee sayth, *And the son of man a synner, abideth not in honour.* in honour] being in honour, dignity or estimation. not lodge-  
a night] or, not continue. The word though it properly signifyeth a nights lodging, or abiding, Gen. 28. 11. Exod. 33. 18. yet is used

also for longer continuance, Psal. 16. 13. & 55. 8. Zach. 5. 4. The Greek translateth, *understandeth not*, as the Hebrew also is in vers. 21. are silenced] that is, are cut off, dye, or perishe: the Greek translateth, *are like unto them*. The Hebrew word signifyeth silence or stiles, not onely in speech, but in motion: as the Sun was still, or silent, when it moved not, Jos. 10. 12. 13. and people destroyed, are sayd to be silenced, Isa. 15. 1. and the grave or death is called silence, Psal. 115. 17. and things without life, are in the Hebrew phrase, *dum*, or silent. Habak. 2. 19. Exod. 15. 16.

V. 14. *unconstant-folly to them*] that is, as their folly: or a constant hope to them, that is, in their confidence. The original word hath contrary significations: *unconstant-folly*; Eccles. 7. 27. and *constant hope*, Psal. 78. 7. Job. 31. 24. both wayes it may here be taken: confident hope, in their own conceyt; but in deed folly. The Greek turneth it a scandal (or stumbling block) to them.

*and their posteritie*] or, yet those after them, their successors. *their mouth*] that is, their words, doctrine, counsel, precepts. The mouth is figuratively used for whatsoever cometh out of the same; as word, or commandment. 1 Sam. 12. 15, Job 39. 30. Num. 9. 20. Deut. 1. 26. Mat. 18. 16, Luk. 19. 12. The Chaldee here differeth much, saying, *This their way occasioneth folly to them; and in their end, with their mouth they shall manifest their synns, to the world that is to come.*

V. 17. *they are put*] or layd: or, they put, that is, men put them. An Hebrew phrase, as Luk. 12. 20. *they shall fetch away thy soule*, that is, it shall be fetched away. The like is often used, Psal. 105. 28. & 141. 6. The Hebrew text it self, sometime explyneth this; as, *they had annoynd David*, 1 Sam. 5. 17. that is, David was annoynd. 1 Chron. 14. 8. Howbeit the Chaldee taketh it actively, saying, *Like sheep they put the just to death and kill them; & crush the Saints &c.* in hell] into a ditch: to the lowest grave or state of death, called Sheol. See the notes on Psal. 16. 10. death shall feed them] as a shepherd shall feed and rule them,



as Psal. 78. 72. or death shall feed on them, to devour them, as Jer. 50. 19.

at the morning ] the last day of judgement, for then all that sleep in the dust of the earth shall awake and arise, and the new day of eternal life shall begin.

their form ] their figure, shape, or image; with all their beauty and proportion: or their rock, that is, their strength, or (as the Greek sayth) their help, that wherein they trust: in Ch. liii. their body. The Hebrue Tsur is usually a rock, here it seemeth to be all one with Tsurah, a form or figure: and this is confirmed by the writing, for though by the vowels & reading it is Tsur; yet by the letters it is Tsur; which is, an image; Isa. 40. 16. And Tsuraw, is for Tsuratham; as tebanam, is for tebanatham, in Hos. 13. 2.

wear away in hel ] or wax old in the grave: understanding the word in, which is expressed in the Greek: or without it, thus, Hel (the grave) shall wear away (shall consume) their form. The Hebrue teballoib being indefinite, to wear-out with age: is here of like signification as that which went before, shall have rule. The like Hebraisme is in Jer. 14. 5. Zach. 12. 10. & 3. 4. See also Psal. 65. 11. & 56. 14. and by this, their affliction in hell is meant, as that which one Prophet calleth wearing-out (or wasting) 1 Chron. 17. 9. another calleth off-ting, 2 Sam. 7. 10.

from his dwelling-place ] that is, every of them, coming from, (or being thrust out of) his dwelling, or home: as the Greek sayth, they are thrust from their glorie. It may also be Englished, for his dwelling-place: and so the Chaldee understood it, saying, Therefore their bodies shall wax old in Gehenna, because they stretched out their hand, and destroyed the dwelling place of the house of his divine majesty.

V. 16. from the hand of hel ] that is, from the power of the grave, death, and damnation. So of all the faithfull, he sayth, I will redeem them from the hand of hell. Hos. 13. 14. but so can no man redeem himself, Psal. 89. 49. Hand is put for power, as Psal. 22. 21. And this is meant of the resurrection, & redemption of body and soule from damnation by Christ.

[for he will receive me] or, when he shall receive, or take mee: meaning, up into heaven, where God himself is: 1 Thos. 4. 14. Job. 14. 3. This manner of speech is used in Gen. 1. 24. Menoch was no more, for God received him: The Chaldee explaineth this verse thus; But God will redeem my soule from Gehenna for he will teach mee his Law, and will lead me to his portion in the world to come.

V. 17. Fear thou not ] that is, be not dismayed, or overcome with fear. The Hebrue phrase usually when it counselleth or prayeth against a thing, meaneth the height and full measure of it. So, Fear not, Gen. 10. 19. and Grieve not, Gen. 45. 5. that is, be not overcome with grief. So, lead us not into temptation, Mat. 6. 13. that is, let us not be overcome with temptation, 1 Cor. 10. 13. Therefore that which one Evangelist writeth Fear not, Mat. 28. 5. another writeth, be not astonished, Mark. 16. 6. noting the excess of fear.

V. 18. take any thing ] Hebr. take of all; that is, ought of all that he hath. For we brought nothing into the world, and it is certain that we can carry nothing out. 1 Tim. 6. 7. Job. 1. 21.

V. 19. Though in his life ] that is, while he liveth. So Psalm 63. 5. & 104. 33. & 146. 2. he blesteth his soule ] that is, himself: as it is written, Soule, thou hast much goods layd up for many yeres, live at ease, eat, drink, and take thy pastime. Luk. 12. 19.

will confest thee ] wil commend, laud, and celebrate thee. doest good to thy self ] that is, makest much of, cherishest, pampereest thy self. So good is used for worldly pleasure and emolument. Psal. 4. 7.

V. 20. It shall come ] to weet, the soule fore-spoken of; or the person; or, Thou shalt come. to thy generation of his fathers ] that is, to his wicked predecessors that are dead and gone: as the godly also at their death are gathered to their fathers and people, Judg. 2. 10. Dent. 32. 50. Or, to the habitation of his fathers; their house, or lodge: for so Dor is used for an habitation; Esa 38. 12. The Chaldee applieth this first branch to the just, the latter to the wicked; The memorie of the just shall come to the generation

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of their fathers: but the wicked, for ever and ever shall not see the light. *to continually they shall not see* } or, which for ever shall not see the light: to weet, the light of the living here on earth, as Psal. 56. 14. Job. 33. 18. 30. nor the light of joy in the world to come; being cast out into the utter darkness. *Matth. 8. 12.*

21 V. 21. *understandeth not,* } or discerneth not, wanting prudence. A repetition of the 13. verse, with a little change of *salin*, lodgeth; into *jabin*, understandeth; which the Chaldee openeth thus; *A man a synner, when he is in honour and understandeth not; when his honour is taken away, he is like a beast, and brought to nothing.*

## PSALME 50.

*The Majestic of God in the church. 5. His order to gather Saints. 7. The pleasure of God is not in legal sacrifices; 14. but in sincerity of obedience. 16. The wicked are shut out from Gods Covenant. 21. They abuse Gods patience to their destruction. 23. but the godly shall see his salvation.*

1 A Psalm of Asaph: **T**HE God of Gods, Ichovah; speaketh, and calleth the earth: from the rising-up of the Sun, unto the going-down thereof.  
2 Out of Sion the whole-perfection of  
3 bewty, God shineth clearly. Our  
4 God come, and not keep-silence: a  
5 fyre shall eat before him; and round-  
6 about him, shall a storm-be-moved  
7 vehemently. He will call to the heavens from above: and to the earth, to judge his people. Gather ye to mee my gracious-saincts: that have stricken my covenant, with sacrifice. And the heavens shall openly-shew his justice: for God, he is judge Selah. Hear o my people, and I will speak; o Israel, and I will testify to

thee: I am God, thy God. I will not reprove thee; for thy sacrifices: for thy burnt-offerings, *are before me continually.* I will not take a bullock out of thine house: goat-bucks, out of thy folds. For every wild-beast of the wood is myne: the beasts, *that be on a thousand mountayns.* I know all the fowl of the mountayns: & the store-of-beasts of the field, is with mee. If I were hungry, I would not tell it thee: for mine is the world, and the plenty thereof. Will I eat, the flesh of mighty-bulls: and drink, the blood of goat-bucks? Sacrifice-thou to God a confession: and pay, thy vowes to the Most-hye. And call on mee, in day of distress: I will release thee, and thou shalt glorifie mee. But to the wicked sayth God; what hast thou to doe to tell my statutes: and *that thou shouldest take-up, my covenant on thy mouth.* And thou, hastest nurture: & castest my words behind thee. If thou seest a thief, then thou runnest with him: and thy part is with the adulterers. Thy mouth, thou sendest-out in evill: and thy tongue, joyneth together deceit. Thou sittest, thou speakest against thy brother: against thy mothers son, thou givest yll-report. These *things* thou hast doen, and I kept-silence, thou didst think, that I was surely like thee: I will reprove thee, and set-in-order to thine eyes. O now consider this, ye that forget God: lest I tear, and *there be no reskewer.* He that sacrificeth confession, honoureth mee: and he that disposeth *his way*; I will cause him to see, the salvation of God.

## Annotations.

1 **A** Psalm of Asaph] that is, made by him, as the Chaldee sayth, *An hymne by the hand of Asaph: or to Asaph, that is, committed unto him to sing.* For Asaph was a Seer or Prophet, which made Psalms as did David, 1 Chron. 25. 30. Also he and his sonnes, were singers in Israel. 1 Chron. 25. 2. The God of Gods] that is, God of all Angels, Iudges and Rulers of the world: or as the Chaldee sayth, *The mighty (God) the God Jehovah.* Three titles of God here used together, *El, Elolhim, Jehovah.* So in Iosb. 22. 22. *the going-down]* that is, *the West, where the Sun setteth, or (after the Hebrew phrase) goeth in,* as at the rising, it is sayd to goe-out, or come forth. Gen. 19. 23.

2 Vers. 2. Out of Sion] the state of the Church under the Gospel, Heb. 12. 18. 22. Psal. 2. 6. therefore in this Psalm, the legal sacrifices appointed at mount Sinai, are reprov'd, and the worship of God in spirit and truth, commended. *the whole perfection]* or, *the Universality of beauty:* that is, *which is wholly and perfectly beautiful.* See the like prayse of Sion, Psal. 48. 3. Lam. 2. 15. *shineth-clearly]* as the sun shineth in his strength: that is, *appeareth in glorious majesty.* This also is a sign of favour, Iob. 10. 3. Psal. 80. 2. So God shined from mount Paran. Deut. 33. 3.

3 V. 3. Our God come] a prayer to hasten his coming, as in Rev. 22. 20. or, as the former, our God wil come. So the Chaldee paraphraseth, *The just shall say, In the day of the great judgment, our God wil come, and not be silent, to execute the vengeance of his people.* *fyre shall eat]* that is, *consume, devour.* So God is called an eating fyre, Deut. 4. 24. that is as the Apostle expoundeth it, a consuming fyre, Heb. 12. 29. and the sight of his glory on mount Sinai, was like eating (consuming) fyre, Exod. 24. 17. and fyre out of his mouth eateth, Psal. 18. 9. *a storm he moved]* a tempest rayed: which maketh fyre, the more feiree and forceable. And these

things signify Christs judgements against hypocritical carnal worshippers, see Mat. 3. 1. 2. 3. Mat. 3. 12.

4 Vers. 4. call to the heavens &c.] that heaven and earth may bear record; as in Deut. 32. 18. & 32. 1. Isa. 1. 2. The Chaldee expoundeth it, *He wil call the high Angels from above, and the just of the earth from beneath.*

5 V. 4. have broken my covenant] or have cut, that is, made covenant with me with sacrifice. For at holy covenants, the sacrifices were cut asunder, & they went between the parts. Gen. 15. 10, 13, 18. Jer. 34. 18. See Psal. 25. 10. See also a covenant between God and his people with sacrifice, Exod. 24. 4. — 8. The Chaldee openeth it thus, *which have broken the covenant, and confirmed the Law, & been busied in prayer, which is like to sacrifices.*

6 V. 6. And the heavens] hereby may be meant the heavenly Angels; as in Iob. 15. 15. and so the Chaldee translateth, *high Angels: or the meteors in the aier, thunder, lightning &c.* Exod. 19. 16. 18. See also Psal. 97. 6. & 89. 5. *he is judge]* himself in his own person; and not by his servants onely, as afore time. Heb. 1. 1. 2. 2 Tim. 4. 1.

7 V. 7. resist to thee] that is, give thee contestations, admonitions, charges, &c. to cause the more obedience, as Nehem. 9. 29. 2 King. 17. 15. Exod. 19. 21. 23. or, resist against thee, (as this phrase sometime signifyeth, Deut. 4. 16. & 31. 26.) that is, convince thee of disobedience; Both these are doon in this Psalm, vers. 14. 15. 18. 19. &c.

8 V. 8. for thy sacrifices] so elsewhere he sayth, *I spake not to your fathers, &c. concerning sacrifices, Jer. 7. 22.* *are before me,]* so the Greek explaineth it; and so Israel used to weary God with outward offerings, Isa. 1. 11. 14. Mic. 6. 6. 7. & Amos. 4. 4. 5.

9 V. 9. goat-bucks] the hee goats; such, with bullocks, were principal in the sacrifices. Num. 7. 17. 23. &c. Psal. 66. 15.

11 V. 11. store of beasts] all sorts of beasts that range about. So Psal. 80. 14.

12 V. 11. If I were hungry] This the Chaldee expoundeth, *If the time come of the con-*

sinual-sacrifice. I will not tell thee. So it may be a prophesie of Christs abolishing the daily sacrifice, as in Dan. 9. 27.

V. 14. *a confession* ] *a thank-offring*. There was an oblation in the law, thus called, *Levit. 7. 12, 15.* mentioned also in *Psal. 116. 17.* & *107. 22.* which the Apostle openeth, exhorting to offer the sacrifice of praise continually to God, that is the fruit of the lips, *confessing to his name.* *Heb. 13. 15.* See also *Psal. 95. 1.* The Chaldee sayeth, *Subdue evil concupiscence, and it shall be counted before the Lord, as a sacrifice of confession.* *vowes to the most hye.* ] that is, to God, *Gen. 14. 18.* So he that in *Luk. 6. 35.* is the *Most hye*; in *Mat. 5. 45.* is, our Father which is in heaven. To him vowes were made with prayers, *Genes. 28. 20.* *Psal. 81. 6.* and paid with thanksgiving, *Psal. 65. 2.* & *66. 13, 14.* and by law their payment was required, *Deu. 23. 23.* *Eccles. 5. 5.* *Psal. 75. 12.* and there were sacrifices for vowes, *Levit. 7. 16.* But the Chaldee referreth this here, to the vow which they made at mount Sinai, to comply the commandments. (*Exod. 19.*)

V. 16. *what hast thou to doe* ] the Hebrew phrase is, *what to shew* the Greek, *wherefore doest thou*

V. 17. *nurture* ] or *restraint, chastisement*; which is the way of life. *Prov. 6. 23.* & *12. 1.* The Chaldee addeth, *nurture of wise men.*

*behind thee* ] or *after thee.* See a like speech *Nehem. 9. 26.*

V. 18. *then thou* ] Hebrew *and thou runnest*, or *readily consentest*, *take pleasure.* And may be omitted in our English; it serveth to increase the readyness & earnestnes of the affections. *He that partakeith with a thief, hateth his soule.* *Prov. 29. 24.*

V. 19. *thou sendest out* ] that is, *afest & applyest it.* *thy tongue, joyneeth* ] or, *with thy tongue, thou joyneest, framest, compactest.*

V. 20. *yll report* ] or *insane, offensive scandalous speech*; (as the Greek turneth it *scandall*;) a word not found but in this place.

V. 21. *I was surely* ] Hebrew *I bring bad been, or was.* *set in order* ] to weete, *thy faults*; as the Greek explaineth it, *I will set*

*thy syns before thy face.* The Chaldee giveth this paraphrase, *Thou thoughtest to be for ever; thou saydest in thy heart, I shall be like God: but I in powerfull wrath will take vengeance on thee, I will rebuke thee in this world, and order the judgement of Gehenna, in the world to come, before thee.*

V. 22. *no rescue* ] or *no delivery.* A similitude taken from Lions, which catch and eat their prey, from whose jaws none can rescue. See the like in *Hos. 5. 14.*

V. 23. *He that sacrificeth confession* ] that is, which giveth confession (or thanks,) as a sacrifice: the Greek translateth, *The sacrifice of praise shall glorify me, the Chaldee, He that stoyeth evil concupiscence, and subdueth it, it shall be counted to him, as a sacrifice of confession.* *disposeth his way* ] *composeth & ordereth it*, according to these directions; or, *be thou putter this way, before him.*

*so see, the salvation* ] that is, *to enjoy it*; or, *I will shew it him.* In Hebrew the word in redoundeth. See *Psal. 27. 4.* So *Psal. 91. 16.* & *91. 8.*

## PSALME 51.

David prayeth for remission of syns, wherof he maketh a deep confession. 2. He prayeth for sanctification. 18. God deliveth not in sacrifice, but in a broken spirit. 20. A prayer for the church.

To the mayster of the musick, a Psalm of David. When Nathan the Prophet, came unto him: after he had gone in, unto Bathsheba.

**B**E gracious to me o God according to thy kind-mercie: according to the multitude of thy tender mercies, wipe away my trespasses. Much wash mee from my iniquitie: and cleanse me from my syn. For I know, my trespasses: and my syn, is before me continually. Against thee against thee onely, have I synned; and have doen, that which is evil in thine eyes:

eyes: that thou mayst be just when thou speakest, mayst be pure when thou judgest. Loe in iniquitie was I painfully-brought-forth: and in syn, my mother conceived mee. Loe the truth thou delyste, in the inward-parts: & in the secret, thou hast made mee know wisdom. Thou wilt purge mee-from-syn with eizop, and I shall be clean: wilt-wash mee, and I shall be whiter than snow. Thou wilt make mee to hear, joy and gladnes: the bones *that* thou hast crushed, shall be gladfom. Hide thy face, from my synns: and wipe-away, all my iniquities. A clean hart, create-thou to mee o God: and a firm spirit, renew thou within mee. Cast me not from thy face: and take not from me thy spirit of holynes. Restore to mee, the joy of thy salvation: and firmly-susteyn mee, with a free spirit. I will teach trespassers thy wayes: and synners, shall convert unto thee. Deliver me from bloods, o God, the God of my salvation: my tongue shall shew thy justice. Lord, thou shalt open my lipps: & my mouth, shall shew-forth thy praise. For thou delitest not sacrifice, else would I give it: burnt offering, thou wilt not contentedly-accept. The sacrifices of God, are a broken spirit, a hart broken and contrite: o God, thou wilt not despise. Doe well in thy good pleasure, unto Sion: build thou, the walls of Ierusalem. Then shalt thou delictfully-accept the sacrifices of justice, the burnt offering and the whole-oblation: then shall they offer-up bullocks upon thine Altar.

## Annotations.

**H**E had gone in ] to weete, into the chamber, as Judg. 15.1. that is, had lye with; as the phrase importeth, Genes. 6.4. and is expressed, 2 Sam. 11.4. Bath-sheba ] the daughter of Eliab, 2 Sam. 11.3. called also Bathsheba daughter of Amiel, 1 Chron. 3.1. She was wife to Captaine Uriah the Hittite, and whiles her husband was at the leager of Rabbah, David lay with her: and shee being-with child, he first sought to cover his fault, by sending for Uriah home, that he might be esteemed the father; which not succeeding, he sent him hack with privie letters to Joab the Generall, for to procure his death. Which being doon, David married his wife Bathsheba, so thinking to cloke his syn. But God was displeased, and sent Nathan to reprove David; whereupon he repented, and made this Psalm, for an example unto, and comfort of synners. See the historie at large, 2 Sam. 11. & 12.

V. 4. *much wash mee*] or, *Multiply wash mee*, that is, *thoroughly wash mee*, again and again. He applyeth the washings used in the law, (Lev. 11.25.32. Exod. 19.10. Num. 19.19.) to the spiritual washing from syn, in the blood of Christ. Rev. 7.14. 1 Joh. 1.7. So also, in verse 9. & Jer. 4.14. The Hebrue *Herab* (or *Harab*) multiply, is used for *Much*, as 2 King. 10.18 where it is opposed to *little*. And that which in one place is written *harab*, multiply: in another is *lavab*, and *rabbah*, much: as 1 King. 10.10 with 1 Chron. 9.9. 2 Sam. 8.8. with 1 Chron. 18.8.

V. 5. *I know*] or *acknowledge*. So Isa. 59.12. Jer. 3.13.

V. 6. *Against thee*] or, *Unto thee onely*. This is eyther because he concealed his syn from men, but could not from God, 2 Sam. 12.11. or, that onely God could remitt the punishment of his syn. Isa. 43.25. So Psal. 41.5. *I have synned*] and *so am deprived of the glorie of God*: as Rom. 3.23. *that which is evil &c.*] *which displeaseth thee*. This hath reference to 2 Sam. 12.9.

Or 12. 27. that thou mayst be just] that is, thou hast suffered me to fall into syn, that thou mayst be just. (or justified,) in what soever thou hast spoken for the salvation of thy servant; or punishment of my syn. 2 Sam. 12. 10. For the unjustice of man, commendeth the justice of God: Rom. 3. 4. 1. or, it may have reference to the former words, I know (and acknowledge) my syn, that thou mayst be just, when thou speakest] or in thy speaking, that is, in thy words; as Rom. 3. 4. so after, in thy judging, mayst be pure] or clear, sincere, unreprouable: and consequently mayst win the victorie in judgment: wherupon the Apostle (according to the Greek version) sayth, mayst overcome, Rom. 3. 4. The Hebrue Zacob, also in the Syriack tongue, is used for overcoming.

V. 7. in iniquitie] the perversnes or viciousitie of nature, commonly called original, & by the Apostle inhabiting syn, Rom. 7. 17. wherby all men are carnal, sold under syn: Job. 3. 5. Rom. 7. 14. The Chaldee calleth it, the syn of evil concupiscence. This, David maketh the fountayn of all his actual synns, painfully-brought-forth] born-with-sorrow. The Hebrue signifieth the painful travel of child birth, Isa. 26. 17. 18. Or 11. 1. Psal. 22. 9. conceived] or was warm: in heat; as Gen. 30. 38. 39. 41.

V. 8. the inward-parts] or the covered-parts, the hart roots, where wisdom is seated of God: Job. 38. 35. named in Hebrue of covering, plastering, or pargetting. the secretes] or, the closed place: which being referred to the person, meaneth the hart, which God reneweth, Ezek. 36. 26. and wherein he writeth his lawes, Heb. 8. 10. And thus the Chaldee expoundeth it, the close-place of the hart; which the Apostle calleth the hid man of the hart, 1 Pet. 3. 4. or, if it be referred to the thing, it meaneth the secretes of wisdom, Job. 11. 6. the wisdom of God in a mysteric, the hid wisdom, manifested by the gospel, 1 Cor. 2. 7. And thus the Greek applieth it, saying, the unmanifest and hid things of wisdom, thou hast manifested to me:

hast made] or wilt make me know, thus he riseth by faith out of his syn, being

taught wisdom of God.

V. 9. Thou wilt purge me from syn] or prayer wise, Purge thou me from syn; or make me synless. Expiate or purify my syn. Prayers are often made in this manner, as with assurance that they shall be performed. See the note on Psal. 17. 8. erop] or hyssop, of the Hebrue Ezob and Greek hyssopos; an herb or tree growing out of the wale, 1 King. 4. 33. appointed in the law, for to sprinkle and cleanse with, Exod. 12. 22. Num. 19. 6. 18. Levit. 14. 4. 6. 49. Heb. 9. 9. and the sprinkling with it, was the last part of the purification of the Unclean: here used to signify the full cleansing from syn by the blood of Christ. Heb. 9. 13. 14. whether it were that herb which we now call erop, or no; is uncertayn. The Chaldee paraphraseth, Thou wilt sprinkle me like a Priest; which sprinkleth the unclean with the purifying waters, with hyssop, with the ashes of an heffer, and I shall be clean.

wash me] an other leazarite for purifying the unclean, Levit. 14. 8. Or 15. 5. 8. 13. 22. figuring our sanctification. Heb. 10. 12. Tit. 3. 5. Isa. 4. 4.

V. 10. to hear joy] the joyfull tidings of the forgiveness of my synns. bones that thou hast crushed] or brayed; noting hereby the greatnes of his grief & affliction. Job. 2. 2. 5. Or 30. 17. Or 33. 19. 21. Psal. 38. 4.

V. 11. Hide thy face] that is, regard not my synns to visit them on me. See the contrary, Psal. 20. 5. Or 109. 14. 25. Jer. 16. 17.

V. 12. firm spirit] a spirit ready prepared, steadfast, and certayn. The like is applied to the hart, Psal. 112. 7. Or 57. 8.

V. 13. from thy face] or from thy presence. This was an effect of Gods utmost anger against synners, 2 King. 24. 20. Jer. 7. 15. Or 12. 3; Gen. 4. 16. thy spirit of holynes] thy holy Ghost: which the Chaldee expoundeth, thy holy spirit of Prophecy.

V. 14. the joy of thy salvation] the joy which proceedeth from thy salvation & deliverance of me from syn. a free spirit] a voluntary, free willing spirit, or a princely, ruling spirit, as the Greek turneth it.

See



See this word, *Psal. 47. 10.* by a free or princely spirit, he meaneth a spirit not in bondage to syn; called elsewhere the spirit of adoption, *Rō. 8. 15. 16.* whereby a man is made willing to obey the Lord; as *Exo. 35. 21.*

V. 16. *from bloods*] that is, from the guilt of my murder in shedding the blood of Uriah; as the Chaldee sayth, *from the judgment of murder: or, from my native corruption.* See the note on *Psal. 5. 7.*

*shall shew*] or *shall*, sing joyfully and proclaim thy justice; such as Paul speaketh of, *Phil. 3. 9.*

V. 17. *shall open my lips*] shall give me occasion to speak freely and boldly: the Chaldee addeth, *in thy law.* This phrase is used *Iob. 11. 5. & 32. 20.*

V. 18. *else I would give it*] or, *for else I would give it*: as the Greek turneth it, *if thou wouldest sacrifice, I had given it.*

V. 19. *The sacrifices of God*] that is, which please God: or, as the Chaldee sayth, *holy to God.* So, the works of God, *Iob. 6. 28.*

*heart broken*] to weep, with sorrow for syn. So *Isa. 61. 1. Luk. 4. 18.* Compare with this *Rom. 12. 1.* also *Isa. 57. 15. & 66. 2.*

V. 20. *Doc-wil*] or *Doc-good*; deal bounteously: it comprehendeth all things needful for profit or pleasure.

*unto Zion*] the Church, and place of publik worship. See *Psal. 2. 6.* walls of Jerusalem] or, of *Jerusalem*; as the Hebrew writeth it in the dual form, as it were the double-Jerusalem, to weat the higher and the lower; from which the Apostle gathereth an allegorie, *Gal. 4. 25. 26.* This citie was first called *Salem*, that is *Peace*;

where Melchisedek was King, *Gen. 14. 18.* *Heb. 7. 2.* It was named also *Jebus*, *Judg. 19. 10.* of one *Jebus* son of Canaan, *Gen. 10. 16.* and was possessed by his seed the *Iebusites*, who held therein the fort of *Sion*,

til David wano it from them, *1 Chron. 11. 4. 5. 7.* Here also was the mount *Morijah*, wheron Solomon built the Temple, *1 Chron. 3. 1.* where Abraham offered his son *Isaac*: *Gen. 22. 2.* And because there Gods providence was seen, he named the place *Jehovah-jireh*, *Gen. 22. 14.* which *Jireh*, put

to the former name *Salem*, maketh it *Jerusalem*: where *Peace* is seen, and as the citie was enlarged by taking in mount *Jireh* or *Morijah*, so is the name: yet sometime (though very rare,) it is called by the first name *Salem*; as *Psal. 76. 3.* This citie, God chose to be the place of his publik worship, and there to dwell, *2 Chron. 7. 22. Psal. 132. 13. 14.* and honourable things are spoken of this citie, *Psal. 87. 3.* and of the walls therof, which in the Jerusalem from above, are of Jasper stone, with 12 foundations garnished with all manner precious stones, and having the names of the Lambs 12: Apostles, *Rev. 21. 10. 14. 18. 19.* &c. the walls are called *Salvation*, and the gates, *Prayse*; and they are ever in Gods sight; *Isa. 60. 18. & 49. 16.* For the building up of these, dooth David here pray.

V. 21. *Then shalt thou accept*] when the place is builded which thou hast chosen. For he forbad his people, to offer in every place, *Levit. 17. 5. 8. 9.* *Deut. 12. 11. 13.* and promised to accept their sacrifices on his holy mountayn, *Ezek. 40. 40.* Therefore *Israel* was in great affliction and reproch, whe the walls of Jerusalem were unbuilded, *Nehem. 1. 3.* and the peoples negligence in building Gods house was sharply blamed. *Hag. 1. 2. 4. 8. 9. & 2. 15. &c.*

*of justice*] that is, sacrifices offered in fayth, and according to the will of God. See *Psal. 4. 6.* the whole-oblation] the *Calil*: a kind of oblation that was wholly and every whie given vp in lyte unto God; and differed from the *Cholab* or *Burnt-offring* which was onely of beasts or birds, *Levit. 1.* whereas the *Calil* was also of flower, called the *Meat-offring*, but burned altogether, which the common Meats offering were not. *Levit. 6. 20. 22. 23.* It was also of beasts. *1 Sam. 7. 9.*

## PSALME 52.

David condemning the superstitions of Dore, prophesieth his destruction; & at which the just shall rejoice. 10. David upon consuetude of Gods mercy, giveth thanks.



To the mayster of the musick; an instructing Psalm of David. When Doeg the Adomite came, and shewed to Saul, & sayd to him: David came, unto the house of Achimelech.

**W**hy boastest thou in evill, O mighty-man? the mercy of God, endureth all the day. Thy tongue thinketh woeful-evils: as a sharp rasour, doing deceyt. Thou lovest evil more than good: falshood, more than to speak justice Selah. Thou lovest all words of swallowing; the tongue of deceyt. Also God, will destroy thee to perpetuities: he will pull thee away and pluck thee out of the tents, and will root thee up, out of the land of the living Selah. And the just shall see, and fear: and shall laugh at him. Behold the man, that put not God, for his strength: but trusted, in the multitude of his riches: he was strong, in his woeful-evill. But I, as a green olive, in the house of God: I trust in the mercy of God, ever and aye. I will confesse thee for ever, for thou hast doen this: and will patiently expect thy name for it is good, before thy gracious-saints.

### Annotations.

**D**oeg] a servant of King Saul, and mayster of his heirdmen. 1 Sam. 21. 7. the Adomite] that is, an Adomite, or Idumean, as the Greek here translateth: or a man of Adamah, a citie of the tribe of Naphtali, Josh. 19. 36. of Achimelech] David fleeing from Sauls tyrannie came for comfort to the house of God in Nob, where Achimelech the priest administrated. He gave unto David & his company, the shew bread to eat: armed him with the sword of Goliath the Philistin, & asked

counsel of the Lord for him. Doeg saw this, and told King Saul: and after (when no other man would,) himself at the Kings commandment, ran upō Achimelech and the Priests, and kylled 85. persons: and Nob the citie of the Priests he smote with the edge of the sword, both man, woman, child and beast: But Abjathar Achimelechs son escaped unto David, and told him: who therupon made this Psalm See 1. Sa. 21. & 22. Mat. 12. 3. 4.

V. 3. in evill] the Chaldee expounds it, in an evil tongue. O mighty-man] or, Potentate. Doeg is thus named, for his chief place over K: Sauls heirdmen, 1 Sam. 21. 7. and his kylling of so many Priests of the Lord, 1 Sam. 22. 18. 19. in which mischievous prowesse he vaunted himself.

V. 4. thinketh] or understand, Why thinketh thy tongue? that is, uttereth the evils thought of & premeditated. doing-deceyt] that is, as a rasour, which in stead of cutting the hayr, cutteth the throat. Or it may be referred to the man, O doer of deceyt: as the Greek sayth, thou hast done deceyt.

V. 5. justice] that is truth or faithfulness.

V. 6. words of swallowing] or of devouring, of perniciousnes; that is, pernicious words which cause destruction.

V. 7. destroy] or pull the down: a similitude taken frō buildings pulled down: Levit. 14. 45. applied here to mans overthrow. So Job. 19. 10. pul. thee away] or take thee hence, as a cole of fyre is taken with the tongs Esa. 30. 4. pluck thee] as the stakes are plucked up when the tent is remooved. This is applied to expulsion out of ones settled place; and is opposed to stablishing. Deuterion 28. 63. Prov. 2. 12. & 15. 17. root the up] as a tree plucked up by the roots: Jude, 12. So Job. 31. 12. land of the living] that is, this world. See Psal. 27. 13.

V. 8. shall see] the Chaldee paraphraseth, shall see thy punishment and fear before the Lord.

V. 9. the man] the mighty-man. It hath reference to verse 3. he was strong] or, would

would be strong, and prevail; as Psal. 9. 20. or, strengthened, and hardened himself. his woful-evil; or, in that he hath, that is, his substance: the Greek sayth in his vanity.

V. 10. green olive ] alwayes fresh and flourishing. See Psal. 37. 31. Jer. 11. 16.

eye ] continually: see Psal. 9. 6.

V. 11. hast doen ] the Chaldee addeth, hast doen the vengeance of my judgments.

## PSALME 53.

David describeth the corruption of a natural man, 5. and convinceth them by the light of their consciences. 7. He glorieth in the salvation of God.

To the mayster of the musick on Machalath; an instructing-psalm of David.

**T**He fool sayth, in his hart, there is no God: they have corrupted, & have made themselves abominable with injurious-evil; there is none that doeth good. God, frō the heavens, looked-down upon the sonns of Adam: to see, if ther were any that understandeth; that seeketh God. Every-one is gone-back, together they are become-unprofitable: there is none that doeth good; none, nor one. Doe they not know, that work painful-iniquitie: that eat my people as they eat bread; they call not upon God. There they dreaded a dread, when no dread was: for God hath scattered the bones of him that besiegeth thee: thou hast made them abashed, for God hath contemptuously-call them off. Who wil give out of Sion, the salvations of Israel? when God returneth, the captivite of his people: Iakob shall be glad, Israel shall rejoyce.

Annotations.

**M**achalath ] this seemeth to be a kind of instrument, much like Nechoth, Psal. 7. 1. It may also be interpreted Sicknes or Infirmitie. So in the title of Psal. 28. an instructing-psalm ] Maskil: see Psal. 31. 1. This psalm is the same in effect, and almost in words with the 14. Psalme, some few things changed. See the notes there.

V. 1. with injurious-evil ] so the Greek sayth, with iniquities they are made abominable. Or, we may read, they have doen abominable iniquitie.

V. 4. every one is gone-back ] Hebr. All he, that is, Each one, or whosoever he be: in particular. In Psal. 14. 3. he speaketh generally, all is departed.

V. 6. where no dread was, ] that is, no cause of dread. God giveth to the wicked, a trembling hart, Deut. 28. 65. and a sound of fear is in their eares, Job. 15. 21. yea the sound of a leaf, chafeth them, & they flee when none pursueth. Levit. 26. 36. Prov. 28. 1.

of him that besiegeth thee ] or, that pitcheth camp against thee: speaking to the godly man. The Greek turneth it, of men-pleasers.

hast made them abashed ] or, shalt make abashed, (for it is a promise, but set down as already performed, for the more assurance,) or, shalt put to confusion, to weete them, or their counsel; as they would have confounded thine. See Psal. 14. 6.

V. 7. who wil give ] a wish, O that there were given &c. See the notes on Psal. 14. 7. salvations ] that is, full salvation, health or deliverance.

## PSALME 54.

David complaining of the Ziphims, prayeth for salvation. 6. Upon his confidence in Gods help, he promisseth sacrifice.

To the mayster of the musick on Neginoth; an instructing-psalm of David. When the Ziphims came, and sayd unto Saul, doeth not David hide himself with us?

O God

3 **O** God, in thy name save mee: &  
 4 and in thy power judge mee. O  
 5 God, hear my prayer: hearken, to the  
 words of my mouth. For strangers,  
 are risen up against mee; and daunt-  
 6 ing-tyrants, seek my soul: they have  
 not set God, before them Selah. Loe  
 7 God is mine helper: the Lord, is with  
 them that uphold my soule. He will  
 8 turn the evill, to my enviers: in thy  
 trueth, suppress thou them. With  
 voluntaries I will sacrifice unto thee:  
 I will confesse thy name: Ichovah, be-  
 9 cause it is good. For he hath freely-  
 ridd mee, out of all distress: & mine  
 eye hath seen, on mine enemies.

### Annotations.

2 **Z**iphims] or Ziphcans, the inhabitants  
 of Ziph, a city in the tribe of Judah,  
 Ios. 15. 24. by which there was a wil-  
 derness and wood, wherein David hid him-  
 self when he fled from Keilah for fear of  
 K. Saul: and was bewrayed by these Zi-  
 phims unto the King, once and the second  
 time; whereupon he made this Psalme.  
 See the historie, 1 Sam. 23. 14. 15. 19. &c.  
 and 26. 1. 2.

5 **V. 5. strangers]** the Ziphims, estran-  
 ged from God, and alienated from his  
 people. Psal. 58. 4. Isa. 1. 4. So wicked men  
 are called *bothers*, Psal. 59. 6. In Psal. 86. 24.  
 this is repeated by David: but for *Zarim*,  
*strangers*, there he calleth them *Zedim*,  
*provoked*. *daunting-tyrants]* terrible-dis-  
 mayers, as Saul and his retinue, whose ter-  
 rour daunted many. See Psal. 10. 18.  
*seek my soule]* my life, to take it away:  
 see the note on Psal. 31. 4.

6 **V. 6. with them that uphold]** or, among  
 the upholders, the valiant soldiers that hel-  
 ped David in his battels: as 1. Corin. 12.  
 1. &c. a like manner of speech is, Judg.  
 11. 31. *thou art among them that trouble mee.*

7 **V. 7. return the evill]** to weete, which

they intend against mee. For the righteous  
 escapeth out of trouble, & the wicked shall come  
 in his stead. Prov. 11. 8. *suppress them]*  
 restrain them, or cut them off. Compare Psal.  
 143. 12.

**V. 8. With voluntaries]** or, *in freenes;*  
 that is, freely, liberally, of a willing minde.  
 Such sacrifices the law mentioneth, Levit.  
 7. 16.

**V. 9. eye hath seen]** to weete, the work,  
 or reward of God; in Chaldee, the ven-  
 geance, on mine enemies, mentioned before in  
 vers. 7. and as is expressed in Psal. 91. 8. but  
 often this word is conceled, as Psal. 35. 21.  
 & 92. 12. Or hath viewed them with deleyte;  
 see Psal. 22. 18.

### PSALME 55.

David in his prayer complaineth of his fear-  
 full case. 20. He prayeth against his enemies, of  
 whose wickednes and treacherie he complaineth.  
 17. He comforteth himself in Gods preservation  
 of him, and confusion of his enemies.

To the mayster of the musick on  
 Neginoth, an instructing-  
 psalm, of David.

**H**ear thou O God, my prayer: &  
 hide not thy self, from my sup-  
 plication-for-grace. Attend to me,  
 and answer me: I mourn, in my me-  
 ditation, & make-a-troubled-noyse.  
 For the voice of the enemy, because  
 of the vexation of the wicked: for  
 they bring upon me painful iniqui-  
 tie, and in anger they spytefully-hate  
 me. My hart, is pained within me:  
 and the terrours of death, are fallen  
 upon me. Fear and trembling, is  
 come into me: and horror, hath  
 covered me. So that I say, who will  
 give me a wing, as a dove: that I  
 might flie and dwell. Loe, I would  
 make far off my wandring-flight: I  
 would lodge, in the wilderness Selah.

I would

I would hasten my safe-escaping: fro  
 the wind of driving-forward, fro the  
 tempest. Swallow *them* Lord, divide  
 their tongue: for I see, violent-wrong,  
 & strife in the citie. Day and night,  
 they compals it upon the walls ther-  
 of: & painful-iniquitie and molesta-  
 tion are within it. Woeful-evils are  
 within it: and fraud and guile, de-  
 parteth not from the street thereof.  
 For, not an enemy reproched mee;  
 for I could beare it: nor my hater,  
 magnified against mee; for I could be  
 hidden from him. But *it was* thou o  
 man esteemed of as my self: my guide,  
 and my known-acquaintance. Wee  
 which together, made sweet-secreet-  
 counsel; went into Gods house, with  
 the societie. Let death seize, upon  
 them; let them goe downe quick to  
 hell: for evil, are in their dwelling-  
 place in their inmost-part. I will call  
 unto God: & Jehovah, will save mee.  
 Evening and morning and at noon,  
 will I meditate and make a noyse: &  
 hee heard my voice. He hath redee-  
 med, my soule in peace, from the  
 battel against mee: for with many,  
 were they with mee. God wil hear,  
 and afflict them, even he that sitteth  
 from antiquitie Selah: for that they  
 have no changes; neyther fear they  
 God. He sent-forth his hand, on his  
 peaceable friends: he profaned his co-  
 venant. *The words* of his mouth were  
 smother than butter, but battel, *was*  
 in his hart: his words, were softer tha  
 oil; but they were drawn-swords. Cast  
 thou, thy careful-burden upon Jeho-  
 vah, and hee will susteyn thee: he wil  
 not give the just-man, for ever to be  
 moved. But thou o God, wilt make

them goe-down, to the pit of corru-  
 ption: men of bloods and of deceyt,  
 shall not *lose* half their dayes: but I,  
 will trust in thee.

### Annotations.

V. 3. *I moun*] as one cast down with  
 sorrow, making a doleful noyse. *medita-*  
*tion* ] or, *discoursing-talk*, prayer, complaints.  
 The Hebrue *Siach*, signifyeth any large dis-  
 course or exercise of the mind or mouth; by busy  
 musing, talking, praying, comoning with ones  
 self or others.

V. 4. *they bring*] they make move or turn  
 upon me iniquitie; both by unjust imputatio  
 of evil, and inflicting of punishment. For  
 the word is used both for iniquity and the  
 punishment thereof; as is noted, Psalm. 1.8.  
 The Chaldee sayth they testify falsehood a-  
 gainst mee. *spitefully-hate mee* ] or, bear  
 mee a privy grudge, with a purpose to avenge;  
 as the word signifyeth, Ge. 27.41. & 50.15.

V. 5. *is payned* ] or, trembleth with paine.  
 The word usually meaneth such pains as a  
 woman feelth in her travail.

V. 6. *horror* ] or, amazed-quaking;  
 when the senses are smit with astonish-  
 ment. Therefore the Greek turns it, *dark-*  
*ner*.

V. 7. *who will give*] a wish, & that I had;  
 or & that some would give. See Psalm. 24.7.

*wing as a dove*] which being a fearful  
 bird, flyeth fast to deserts and rocks to  
 hide it self, Jer. 48.28. wing is put for  
 wings: as fowl for fowles: Psalm. 8.9. that  
 I might-fly ] or, I would-fly, and dwell,  
 to weet, somewhere, where I can find safetie:  
 but no place is named, to note the more  
 uncertainty.

V. 8. *in the wilderness*] the place whither  
 the women (the Church) also flyeth in her  
 persecution. Rev. 12.6.14.

V. 9. *hasten safe escaping &c.*] or, I would  
 speed my evasion: hasten my deliverance. So  
 David hastened his flight from Absalom, 2 Sa.  
 15.14. &c. from wind of driving-forward]  
 that is, from the driving (stormy) wind, that  
 beareth all things away before it meaning the  
 storm of persecution: which forced him

to lie. The Greek turneth it, from pusillanimitie, (or feeblenes of spirit) intimating his only fears driving him to this flight.

V. 10. Swallow] that is, destroy. It hath respect to Daibon and Abirans death; who with there company were swallowed alive into the earth, Num. 26. 32. as after in the 16. verse here is explained.

divide their tongue] for, their tongues, that is their language; counsels, plots &c. as at Babel tongues were confounded; Gen. 11. 7. So the tongues of Absaloms counsellors (that persecuted David) were divided, 2 Sam. 17. 1. — 14.

V. 11. they compass it] to weet, violent-wrong and strife before mentioned; which were as walls about the town: or they, that is, those wicked persons.

V. 13. For, not an enemy] or, Because, it was no enemy that reproched me: the Greek turneth it thus, For, if an enemy reproched me, I could suffer it, &c. for I could bear] Hebr. and I could bear it: and, being in stead of for, or otherwise; as in Psal. 60. 13. and 71. 18. magnified] that is, spake great and boastful words; see before Psalm. 35. 26.

V. 14. But thou] Hebr. And thou; and is often used for but; as Gen. 41. 10. Isa 10. 10. So in Greek, Rom. 1. 13. and often in the Psalmes. The Chaldee addeth, But thou Achitophel a man like to me &c.

esteemed of as my self] or, according to mine order, or estimation; that is, my very equall, my peer; of as much regard and worth as my self. The Greek turneth it, like-minded: a word which th'Apostle useth, Phil. 2. 20.

my guide] or, my Duke, my Chieftayn, or mayster. So the Hebrue Alluph is used generally for a Duke or Chiefgovernour, Gen. 36. 25. &c. and so the Greek turneth it here. It is also used in special for a Chieftain: Prov. 16. 28. & 17. 9. Mic. 7. 5. which sense is good in this place. Achitophel may be the man here aymed at, as the Chaldee nameth him: who was one of Davids princes, and freinds, even his chief counsellor, and became a traytour. 2 Sam. 15. 19. 31. & 16. 23. my know-

acquaintance] or, my familiar, whom I acquainted with my counsels, purposes &c. as Psalm. 32. 12.

V. 15. made sweet secret-counsel] that is sweetly communicated our secret affayres, ech to other: or the mysterie of godly nes: whereof see Psalm. 27. 14. These were fulfilled between David and Achitophel, Christ, & Judas the traytor.

with the societie] or in the concourse, company, that is, the multitude that run-together, frequenting the publick assemblies. And this was done with outward hast and hurtling together; and with concordant minds: wherefore the Greek here turneth it unanimite or concord. This word is after used for a company or concourse, Psalm. 64. 3. and hath the name of tumultuous-running together, Psalm. 2. 1.

V. 16. Let death seize] or Death shall seize; exact his due as a creditor on his debtor. The Chaldee expoundeth it, Let sentence of death make them guilty. upon them] and, on him; as the Hebrue forme noteth, that is, on every of them. to bell] to the place and state of death: Psalm. 16. 10. as the conspirators with Korah, went down quick into bell, Num. 16. 30. 33. in their dwelling place] or, in their sojourning place; for this life is a pilgrimage; wher men are but guests. in their inmost part] or, within them: in the midds of them: meaning their hart.

V. 18. and at noon] These three times in the day, they used to pray in Israel; as David here practised; and Daniel afterwards, Dan. 6. 10. And at the sixth howr, (which was their noon-side) Peter went to prayer, Act. 10. 9. Though the day was then divided into twelv houres, Job. 11. 9. yet of old, they had but these three times or houres. meditate] or pray: see the note on verse 3. and Psalm. 77. 4.

V. 19. from the battel against me] from the neer-fight (the conflict) with me: the Greek sayth, from them that draw neer to me, meaning his foes; as Psalm. 27. 2. with many] or in many, were they with me. This is doubtful whether it be meant of foes, or freinds. If of foes, it may be resolved thus, for with many,

many, (with a great multitude) they were fighters with me. If of friends; it may be understood of Gods Angels, that in a great-number were with him, pitching camp for his ayd, Psal. 34. 8. as Eliphaz sayd, many more are with us, than with them, 2 King. 6. 16. 17. The Chaldee explaineth it, for in many afflictions his word was for my help.

20 V. 20. even he that smiteth] that is, the eternal, that abideth one and the same, in counsel, power &c. *no changes*] or alterations from evil to good, and are not bettered. Thus the Chaldee paraphrast taketh it; of sinners which change not their evil way. It may also be meant, no alterations of their good estate; that is, no adversities, as Job. 10. 17.

21 V. 21. He sent forth his hand] that is, layd violent hands: as Nehem. 13. 21. *his peaceable-friends*] or, them that were at peace with him.

22 V. 22. drawn-swords] that is, wounding deadly. A like similitude Solomon useth, Prov. 12. 18. There is that speaketh words like the prickings of a sword. See also Psal. 57. 5.

23 V. 23. thy careful-burden] or thy gift, that is, whatsoever thou art careful to have given thee, in all thy wants & need: or, whatsoever he giveth thee, to exercise thy fayth & patience, by adversities. The Greek well turneth it thy care: which phrase th' Apostle useth, 1 Pet. 5. 7. Cast all your care upon him &c. The Chaldee sayth, Cast thy hope on the Lord. Compare also herewith, Mat. 6. 25. Luk. 12. 22. Psal. 37. 5. *susteyn thee*] or, foster and nourish thee; with food and all other necessities. The word though it be general, yet is often used for nourishing, Gen. 45. 11. and 47. 12. 2 King. 18. 4. So the Greek also turneth it here. *not give*] that is, not suffer, as Psal. 16. 10.

24 V. 24. pit of corruption] the Chaldee expoundeth it, the deep Gehenna. *men of bloods &c.*] that is, bloody men: as Psal. 5. 7. *not live-half*] Hebr. not halften their dayes; that is, not come to half the dayes of their life: but be cut off by untimely

death. So Job. 15. 32.

## PSALME 56.

David praying to God in confidence of his word, complaineth of his enemies. 10. He professeth his confidence in Gods word, and praiseth to praise him.

To the mayster of the musick, concerning the dumb dove in farr-places, Michtam of David: when the Philistines took him in Garth.

**B**E gracious to me o God, for sorrow-man would swallow me up: all the day, warring he oppresseth me. Mine enaviers would swallow me up, all the day: for many, doe warr with me o most-hye. In the day I shall fear: I, wil trust unto thee. In God, I wil prayse his word: in God doe I trust, I wil not fear, what flesh can doe vnto me. All the day, my words they grievously-wrest: against me, all their thoughts be for evil. They draw together, they keep close themselves, they doe observe my steps: because, they earnestly-expect my soule. For painful-iniquitie shall they escape-safe? in anger, cast-down the peoples o God. Thou hast counted my wadding; put thou my tears in thy bottles: are they not in thy register? Then shall mine enemies turn back, in the day that I call: this I know, that God wilbe for mee. In God, I will praise the word: in Ichovah, I will prayse the word. In God doe I trust, I will not fear: what earthly-man, can doe unto mee. Thy vows, are upon mee o God: I will pay, confessions unto thee. For thou hast delivered my soule, from death; hast thou not also my

feet, from sliding & for to walk-on,  
before God; in the light, of the living.

### Annotations.

I. **C** Concerning the dumb dove ] or, after the Hebrue phrase, the dove of dumbnes; thus David speaketh of himself, as of a dove subject to vexation among the ravenous kites the Philistims, which were sarr disdoynd from Gods people in faith; though neer in habitation: as the Greek translate it, the people sarr off frō the saints. Or. *Alem*, interpreted dumbnes, may also be turned, a Congregation, as in Ps. 118.2. & so the meaning is, the dove of the Congregation of them that be sarr off, that is, of the Philistims. And thus the Chaldee expoundeth it, To praise for the Congregation, which is like to a silent dove, in the time when they are driven sarr from their citier, &c. Michiam ] a

Isuel, or golden Psalm: see Psal. 116.1.

took him in Gath ] David fleeing from Saul to Achish King of Gath; and being there known: changed his behaviour; and sayned himself foolishly, and was so dismissed, 1 Sam. 21.10. &c. wherupon he made the 34. Psalm: After that he fled againe to Achish, and dwelt there with him, thre & his company. 1 Sam. 27.1,2,3. &c.

2. V. 2. would swallow mee up ] or, breathe after mee, to take and devour mee. The word *Shaaph* is used for swooping in of drink; Job. 1.5. also, of the wind or breath, Lev. 2.24. & 14.6. and so for breathing after any thing to come therto: Job. 7.2. Eccles. 1.5.

3. So after, in Psal. 57.4. & 119.131. O most high ] O bye God, as the Chaldee explaineth it, The Greek sayth, from the height; wee may also translate it, in height, that is, highly, (proudly) they warr against mee. But Marom, Height, is sometime Gods attribute, as Mich. 6.6. Psal. 92.9.

4. V. 4. In the day ] or, what day: that is, whensoever I shalbe afrayd.

5. V. 5. what flesh can doe ] or, question weise, what can flesh doe unto mee? by flesh, meaning corrupt and weak man, as is expressed, vers. 12. This like title is given to

men, in Psal. 78.39. Gen. 6.3. Esa. 40.6.

6. V. 6. they grievously-wrest ] they painful-ly form, and frame my words: (or my matters) perverting them, and giving them an other figure or fashion. So the Hebrue word is used for fashioning; Job. 10.8. It signifieth also, grieving, Psal. 63.9.

7. V. 7. They draw together ] or, gather, that is, convene and combine together: or, gather warrs, as is expressed, Psal. 140.3. So Psal. 59.4. my steps ] or my heels, or footseles; after the manner of that old serpent: Gen. 3.15.

8. V. 8. cast down ] or make descend, to weete, to the pit of corruption, as Psal. 51.24. or neiber parts of the earth, as Exek. 32.18.

9. V. 9. my wandring ] my sitting to and fro: as from Sauls presence to Gath, 1 Sam. 21.10. from thence to the cave of Adullam, 1 Sam. 22.1. from thence to Mispeh in Moab, vers. 3. then to the forest of Hareth in Judah, vers. 4. then to Keilah, 1 Sam. 23.5. thence to the wilderness of Ziph, vers. 14. thence to the wilderness of Maon, vers. 15. then to Engedi, 1 Sam. 24.1,2. and so fro place to place, as a partrich on the mountaynes: in all which David acknowledged Gods care and providence towards him.

in thy bottel ] that is, reserve them diligently. *Bottels* were used to put in milk and wine, Judg. 4.19. 1 Sam. 16.20. In the Hebrue there is an allusion to the former word wandring, called *Nod*: a bottel being also in that tongue called *Nod*: having difference in writing, but none in sound.

are they not in thy register? ] or, in thy book and reckning? meaning, doubtless they are. A questiō is oftē used for an earnest affirmation or denyall. As; when one Evangelist sayth, Doe ye not erre? Mat. 12.24. and other sayth, ye doe erre, Mat. 22.29.

10. V. 10. that God wil be for mee ] or, with mee, or, that God is mine: as the Greek sayth, thou art my God.

13. V. 13. Thy vower are upon mee ] that is, I have thank-offrings ready, wherewith to pay my vower which I made unto thee. A like phrase is in Prov. 7.14. Upon mee are peace-offrings. See also how vower were payd with



with peace or thank-offerings, Levit. 22.15.16. Psal. 66.13. Or, they are upon mee; that is, I am bound to pay them: or, doe now binde my self, and take them upon mee. The Chaldee sayth, On mee I have received o-God thy vows. *confessions* that is, as the Chaldee sayth, sacrifices of confession, or thank: which were distinguished from vows, Lev. 7.12.15.16.

14. V. 14. *hast thou not asse* meaning, surely thou hast; as before in ver. 9. Or Psal. 156.9. from sliding } or, for driving, for thrust; that is, from sliding by the thrust of my enemies. to walk on } or converse: it noteth a continual and pleasing carriage of ones self acceptable to God: therefore the Greek expresseth it by wel-pleasing; and the Apostle soloweth the same, in Heb. 11.9. from Gen. 3.24. So in Ps. 116.9. The meaning also of the phrase here is, that I may walk: as that which one Prophet sayth, *Jashabeth, so dwel.* 1. Chr. 17.4. an other sayth, *Jeshibi, that I may dwell.* 2. Sam. 7.11. *the light of the living* } or, light of life: meaning the vital or lively light which men here on earth do enjoy: & therefore in Job. 33.28.30. this is opposed to the pit or grave; and in Psal. 116.9. it is called, *the land of the living*: wherof see Psal. 27.13. This also respecteth the better light of life, mentioned by our Saviour, Joh. 8.12.

## PSALME 57.

David in prayer flying unto God, complaineth of his dangerous case. 8. He encourageth himself to praise God.

To the master of the musick, Corrupt not, Michtam of David: when hee fled from the face of Saul, into the cave.

BE gracious to me o-God, be gracious to mee; for in thee, my soul hopeth for-safety: and in the shadow of thy wings will I hope-for-safety;

3 till the woful evils passeth over. I will call unto God most-high: to the God, that perfectly accomplisheth towards mee. Hee will send from heavens, and save mee; he hath pur- 4 to-reproch, him that would swallow mee up Selah: God will send, his mercy & his truth. My soul is among Li- 5 ons; I lye among inflamers: the sonns of Adam; their teeth, are spears and arrowes; and their tongue, a sharp sword. Be exalted over the heavens 6 o-God: over all the earth, be thy glory. They prepared a net for my steps, he bowed down my soule: they dig- 7 ged a pit before mee; they are fallen, into the midds of it Selah. Firmly- 8 prepared is my hart o-God, firmly-prepared is my hart: I will sing, and praise-with-psalm. Raise up my glo- 9 rie, raise up psalterie and harp: I will raise up at the day-dawning. I will 10 confess thee, among the peoples, o Lord: I will praise-thee-with-psalm, among the nations. That thy mercy 11 is great unto the heavens: and thy truth unto the skyes. Be exalted over the heavens o-God: over all the 12 earth, be thy glory.

## Annotations.

1. **C**orrupt not } or, Bring not to corruption, or perdition. This word sometime importeth corruption of faith and manners, by syn; as is noted on Psal. 14.1. sometime, perdition, or utter destruction, the punishment of syn, Psal. 78.38.41. Gen. 6.13, or 2.1.15. it is a more vehement word than killing, Exod. 9.6.2. This word is also in the title of the 58.59. & 75. Psalms.

*Michtam* } a golden song. See Psal. 16.1. *from face* } or, for fear of Saul. See Psal. 3.1. *into the cave* } Saul sought David

vid in the wilderness of Engedi, upon the rocks, among the wild goats: and being there in a cave, David cutt off the lap of Sauls cote, and would not kyll him. Which when Saul after perceived, his hart relented for Davids kindnes, and he wept, acknowledging his fault. And taking an oth of David that he should not destroy his seed, he ceased his persecuting for a time. 1. Sam. 24. David in that distress, made this Psalm.

V. 2. *evils passeth*] that is, every evil; or, the whole heap of evils, passeth,

V. 3. *perfectly accompliseth*] or *performeth*, to weete, his grace, or his promise; or my affairs, bringing them to a full end and stay. So Psal. 138. 3. A like speech the Apostle useth, Phil. 1. 5.

V. 4. *He will send*] or *usually sendeth*; to weete, his hand, as Psal. 144. 7. or, his Angel, as Dan. 3. 27. and so the Chaldee explaineth it; or, his mercy and truth, as after here followeth. *swallow me*] or, *breatheth after mee*. See Psal. 56. 2.

V. 5. *Lions*] called here *Lebaim*, hairy, stout, courageous Lions; of Leb, that is, hart, courage. As there be sundry sorts of Lions, so have they sundry names; see Psal. 7. 3. Lions are mentioned in the scriptures, for the stoutnes of their hart, 2. Sam. 17. 10. boldnes, Prov. 28. 1. & grimmes of their countenance, 1. Chron. 12. 8. Saul and his courtiers are here Lions to David, as were the Kings of Asshur and Babel after unto Israel, Jer. 50. 17. the Roman Emperour to Paul, 2. Tim. 4. 17. and all wicked rulers, over the poor people, Prov. 28. 15. *inflamers*] *boute-feux*, meaning, fyrie herce and raging persons, that flamed with wrath and envie, and inflamed others. Of such, David did complaine to Saul; 1. Sam. 24. 10. *spears*] Hebr. the spear; as charret for chariots, Psal. 68. 18. So *Asur* speaketh of a generation whose teeth were swords, and their jaws, knives to set up the afflicted out of the earth, Prov. 30. 14. See also Psal. 55. 12. & 19. 3.

V. 6. *over the heavens*] the Chaldee expoundeth it; *over the Angels of heaven*: so in verse 12.

V. 9. *Raise up*] or *Styrre up*, to weete, thy self: or *Awake*. A word of exciting; Judg. 7. 18. Compare this with Psal. 108. 2. 3. &c. *my glorie*] my tongue, or soule. See Psal. 16. 9. & 30. 13. *at the day dawning*] I will rouse up my self with my instruments. Or, I will raise up the day dawning, that is, I will prevent the early morning, and be up before it; and so styre it up. A figurative speech.

V. 11. *That thy mercie*] or, *For, thy mercie is great* &c. Compare Psal. 36. 6.

### PSALME 58.

David reproveth wicked judges. 4. describeth the nature of the wicked; 7. devoteth them to Gods judgments, 12. Whereat the just shall rejoyce.

To the mayster of the musick Corrupt not; Michtam of David.

IN deed, O assemblie speak ye justice? judge ye righteousnesses, O sonns of Adam? Yea in hart, ye work injurious evils: in the land, ye weigh the violent wrong of your hands. The wicked are estranged from the womb: they err from the belly, speaking a lye. Hot-poyson they have, like as the hot-poyson of a serpent: as of the deaf asp, that stoppeth his ear. Which will not hear, the voice of charmers: of him that inchanteth, enchantments of him that is made-wise. O God, break their teeth in their mouth: burst out the Lions tothes, O Jehovah. Let them be refused as waters, that pass-away: bend he his arrows, be they as cut-off. As a snayl that misseth, let him goe-away: as the untimely-birth of a woman, as they that have not seen the Sun. Ere that they shall perceiv your thornes of the Brä-  
ble

11

ble: even alive even in wrath, he will tempestuously whirl it away. The just shall rejoyce, when he seeth the vengeance: he shall wash his feet, in the blood of the wicked. And earthly-man shall say, Surely *there is* fruit for the just: surely there is a God, that judge in the earth.

*Annotations.*

1

**C**orrupt not] Being not to perdition &c. See Psal. 17. 1. & 16. 1.

2

Verf. 2. *a assembly*] *a band, Company, or Congregation*. The Hebrue *Shem*, which hath the signification of *binding as in a sheaf or bundle*; seemeth here to be a company that are combined, and confederate. Or, it may be taken for the binding of the tongue, that is, dumbness, (as before in Psal. 56. 1.) and be read thus: Of a truth, doe ye speak dumb justice? or, muteness of justice? As blaming them for speaking and boasting of justice, when in deed justice was dumb, & opened not her mouth; but they gave most unjust sentence.

*righteousnesses*] or *equities*: that is, *righteous plays and equal things*. Judges are called Gods; Psal. 82. 6. and therefore should imitate God, who sayth, *I doe speak justice, and declare righteousnesses*. Isa. 45. 19.

3

V. 3. *ye weigh*] or, *ye balance* (of the Hebrue *Pals*), *ye peise*. A similitude taken from the weighing of things which should be in even peise and proportion; Prov. 16. 11. so justice should weigh all words and works in equity, & reward them accordingly: but these weighed out *wrogs* for right.

4

V. 4. *from the womb*] that is, even from their mothers womb, the wicked are estranged, (doe alienate themselves) from God, justice, and vertue. This noteth mans naturall corruption; So in Esa. 48. 2.

5

V. 5. *Hot pay for they have*] or, *Hot wrath is to them*. The Hebrue *Chamath* signifieth both *payson* and *rage* or *furie*, each of them being *hot*. The Greek here turneth

it *rage*: the similitude of a *serpent*, rather giveth it to be *payson*; as Psal. 140. 3. Rom. 3. 13. Deut. 32. 24. Though both are fitly applied to the wicked, who like serpents in furie spit out their venom, and malice. *like as*] or, *according to the likeness*. It maketh an exact comparison, as no whit inferior to the serpent, which was the instrument to payson mankind. Gen. 3.

*serpent*] or *snake*, called in Hebrue *Nachash*, of *experies*, for it was more subtiler than any beast of the field. Gen. 3. 1.

*deaf ass*] or, *cockatrice*; or the serpent *Python*; called in Hebrue *Peithen*, which name noteth (by the contrary) the *unperswadenednes* which this Psalm sheweth to be naturally in that beast. And to the wicked have the title of *Apeithen*, *Vaperswaded*, or *Disobedient*. Tit. 1. 16. Ephe. 2. 2.

*stoppereth*] Hebr. *will stop*, that is, *usually stoppereth his ear*, with his tye (as humane writers report) whiles the other he layeth on the ground; or, is naturally deaf of it.

V. 6. *the voice of charmers*] which with words use to charm serpents, that they can neither bite nor sting: as may be gathered both by this place, and by Eccles. 10. 11. & 1. 17. And these *Charmers* have their name in Hebrue of *whispering*, or *soft sweet and eloquent speaking*, Psal. 41. 8. Isa. 3. 3.

*of him that enchantereth*] or *that conjureth, conjyneth, associateth*. *Enchanters* have this title here, and in Deut. 18. 11. either because by sorcerie they associate serpents making them tame and familiar, that they hurt not: or because such persons use to bind and tye bands or things about the body, to heal or hurt by sorcerie: or because by their conjuring art, they have societie and fellowship with Devils. And that these evil arts are not here approved, the law sheweth Deut. 18. Onely similitudes are taken from them, as elsewhere from the *thief*, Rev. 16. 15. *The unrighteous judge*, Luk. 18. 1. 2. 6. 7. *the unjust steward*, Luk. 16. &c. *of him that is made wise*] of the *wised*, that is, the *learned*, *expert*, the  *cunning mage*.

8 Verſ. 8. *refuſed as waters*] that is, (as the Greek explyneth,) *ſet at naught*; nothing eſteemed; as waters that paſſe away and are not regarded.

*bend be his arrowes*] or, *his arrow*, (for the Hebrue hath a double reading;) that is, every of his arrowes. And this may be meant of the wicked man, whoſe arrowes bent at the juſt, ſhall be broken: or, of God, who ſhooteth at the wicked, and cutteth them off.

*be they as cutt off*] or, let them be as if they were cutt off; or, even as ſtrawes: meaning it of the wicked's arrowes: or if of their own perſons, let them be even cutt off; as the Greek ſayth, *until they be weakened*.

9 V. 9. *ſnail that melteth*] or, *ſnail of melting*; that is, a conſuming ſnail; which creeping out of the ſhell, caſteth her moiſtures, and ſo waſteth to death. Alſo with ſalt, a ſnail melteth into water.

*let him goe away*] or, *walk*; meaning, *let him dye*. So where one Prophet ſayth, *to goe with thy fathers*; 1 Chron. 17. 11. an other ſayth for it, *ſleep*, that is *dye*. 2 Sam. 7. 12.

*the untimely birth*] or, *fallen birth*, meaning fallen before due time. So Job. 3. 19. Eccleſ. 6. 3. 11.

10 V. 10. *Ere that they ſhall perceive*] or, *Before men ſhal underſtand*. He ſpeaketh to the wicked, of their ſuddaya deſtruction. The meaning ſeemeth to be this: *Ere men ſhall perceive* (or feel,) *the pricking of your thorns which are thorns of the Bramble*, God wil as with a whirlwind deſtroy every of them. The *bramble* or *brier* (mentioned alſo in Iothams parable, Judg. 9. 14. 15.) hath ſtrong and ſharp thorns, fit to reſemble the evil counſels and deeds of the wicked. The Hebrue *Sir* is uſed both for a thorn, and a pot: wherefore ſome here tranſlate *pots*; yet yeilding the ſame ſenſe. The Greek turneth it *thorns*.

*as alive*] or *even quick*; which noteth ſuddaya deſtruction; as Pſal. 55. 16. *let them goe down to bel alive*; or their lively vigour, which made them fear no deſtruction, as Pſal. 38. 20. *my enemies are alive are mighty*. This word is ſometime uſed for *raw fleſh*, 1 Sam. 2. 25. which ſome that tranſlate the ſor-

mer word *pots*, reſteyn alſo here.

*even in wrath*] or *as with burning anger*. Wee may alſo underſtand the word *thorn*, thus: *as wel the living thorn*, (that is *freſh & green*;) as the thorn of burning; that is, the burnt or ſear thorn: becauſe on the *bramble*, ſome of the thorns are parched and dry, when others are *younge and green*. *he wil, tempeſtuouſly whirl it away*] God wil take away, (or *ſhake away*) it, that is every thorn, as with a whirlwind, or tempeſt. For, as with a whirlwind that paſſeth, the wicked is no more, Prov. 10. 25.

V. 11. *his feet in blood*] This noteth both the greatnes of the ſlaughter: and comfortable uſe which the juſt ſhal make hereof. Compare Pſal. 58. 24. Eſai. 63. 3. Rev. 14. 20.

V. 12. *earthly man*] Hebr. *Adam*; put here for men in generall: as *ſon for ſonns*, 1 King. 11. 6. With 2 Chron. 33. 6. See alſo Pſalm. 8. 9.

*fruit*] that is, a comfortable reward; after their labours and troubles. As Heb. 12. 11. 1 am. 3. 18. So the Chaldee tranſlateth it, *a good reward*.

*God, that judge*] or *Gods judging*. A myſterie of the holy Trinitie, uſed ſundry times in the ſcripture, as *Gods cauſed me to wander*, Gen. 20. 13. *he is holy Gods*, Joſ. 14. 19. *he is living Gods*, Jer. 10. 10. though moſt commonly it is otherwiſe. See the note on Pſal. 3. 3.

## PSALME 59.

David prayeth to be delivered from his enemies. 7. He complaineth of their crueltie. 9. He truſteth in God. 12. He prayeth againſt them. 17. He praiſeth God.

To the maſter of the muſik, Corrupt not; Michram of David: when Saul ſent, and they kept the houſe, for to kyll him.

Deliver mee from mine enemies, O my God: fro them that riſe up againſt me, ſet thou me on hye. Deliver me,

4 ver me fro the workers of painful-in-  
 5 iquitie: & save thou mee, fro the men  
 6 of bloods. For loe they lay-wayt  
 7 for my soul, the strong doe draw-to-  
 8 gither against mee: not for my tres-  
 9 palls, nor for my syn Iehovah. With-  
 10 out iniquitie in mee, they run & make-  
 11 ready: rayse thee up, to meet mee, &  
 12 see. And thou Iehovah God of hosts,  
 13 God of Israel; awake, to visite all the  
 14 heathens: be not gracious to any that  
 15 unfaithfully-work iniquitie Selah.  
 16 They return at evening, they make  
 17 noise as a dog: and compass the citie.  
 18 Loe, they utter with their mouth:  
 19 swords are in their lips: for who hear-  
 20 eth? But thou Iehovah, wilt laugh  
 21 at them: thou wilt mock, at all the  
 22 heathens. His strength, unto thee  
 23 wil I take heed: for God is mine hye-  
 24 defense. The God of my mercie will  
 25 prevent mee: God, will let me see on  
 26 mine enviers. Slay them not, lest my  
 27 people forget; make them wander-  
 28 abroad in thy power, and bring them  
 29 down; our shield, Lord. The syn of  
 30 their mouth, the word of their lipps:  
 31 whē they shalbe takē in their haugh-  
 32 tyenes: and of cursing and of false-de-  
 33 neyal, let them tell. Consume in  
 34 wrath, consume and let them be no  
 35 more: and let them know, that God,  
 36 rulerh in Iakob: to the ends of the  
 37 earth Selah. And they shall return at  
 38 evening, make-noise as a dog; and  
 39 compass the citie. They, shal wander-  
 40 abroad for to eat: and shall howl, if  
 41 they be not satisfied. But I, wil sing  
 42 thy strength, and will shew at morn-  
 43 ing, thy mercie: for thou hast been  
 44 an hye-defense to mee; and a refuge,  
 45 in day of my distress: My strength,

unto thee will I sing-psalm: for God  
is mine hye-defense, the God of my  
mercies.

### Annotations.

**C**orrupt not ] or bring-not to perdition.  
 See Psal. 37. 1. *Michaxi* ] a nota-  
 ble song: see Psal. 16. 1. to kill him]  
 or to doe him dye. Saul having cast his spear  
 at David, & mysted him; sent messengers  
 after unto Davids house, for to keēp ( or  
 watch) him, and to kyll him. But his wife  
 Michal (Sauls daughter,) bewrayed the  
 matter, let David down at a window, and  
 so he escaped. 1 Sam. 19. 10, 11, 12. Hereup-  
 on he made this Psalm.

V. 2. *set mee on hye* ] set mee aloft, where  
 I may be safe, that my foes reach not to  
 mee.

V. 4. *not for my trespass* ] to weet, against  
 them: as elsewhere David professeth, 1 Sam.  
 24. 10, 12.

V. 5. *without iniquitie* ] to weet, of mee,  
 or on my part, understanding it of syn, as  
 in the former verse: or without punishment  
 (understanding it of the enemies) they run  
 &c. Iniquitie is often used for punishment:  
 see Psal. 59. 28. Or, without iniquitie, (with-  
 out blame) in their own conceyt: as in Ier.  
 50. 7. *their enemies sayd wee offend not, because  
 they have sinned &c.* to meet mee ] mean-  
 ing, for good, that is, to assist mee. For som-  
 time, meeting is to oppose and resist; Psal. 35. 3.

V. 6. *to visite* ] namely, with punishment,  
 as Exod. 20. 5. See otherweise, in Psal. 8. 5.  
*the heathens* ] that is, the wicked mine  
 enemies; called here heathens, as elsewhere  
 strangers; Psal. 54. 5. *unfaithfully-work* ]  
 or, disloyally-commit. See this word, Psal.  
 25. 3.

V. 7. *They return at evening* ] The ene-  
 mies like hungry dogs, come at evening,  
 secretly to surpris and devour mee. So  
 wicked persecutors, are likened to dogges;  
 Psal. 22. 17. or it may be a prophesie of  
 their extreme povertie. that when others  
 goe to rest, they goe about howling for  
 meat. *make noise as a dog* ] barking grin-  
 ing.

ning, howling: as a dog for his meat, as after verſ. 15. 16. therefore the Greek turneth it, they are hungry.

V. 8. utter] or well-out, as from a fountaine; bech or babble, as Prov. 15. 2. 23. This ſimilitude is explyned, Ier. 6. 7. As the fountain caſteth out her waters, ſo ſhe caſteth out her malice. fwords &c.] that is, they ſpeak ſharp devouring words. So the Chaldee interpreteth it, words that are ſharp like a ſword. See Pſal. 57. 5. who hearth]

Theſe are the adverſaries words, who thought that none did hear, or (as the Chaldee addeth) would puniſh them.

V. 10. His ſtrength] underſtand, O God that art his ſtrength: And it may be meant of himſelf, though he ſpeak as of an other, 1. becauſe in the Hebrue ther is ſometime a ſuddayn change of the perſon, as Dan. 9. 4. thou keepſt covenant towards them which love him, that is, which love thee. Deut. 5. 10. that love me, and keep his commandments; for, my commands; Mic. 1. 2. Hear ye people all they, for all yee. 2. Becauſe in the laſt verſe of this Pſalm, it is repeated My ſtrength. 3. alſo in this place, both the Greek & Chaldee turne it my ſtrength. 4. Becauſe in the next verſe it is written in the Hebrue text letters, his mercie, but by the vowels and margine, redd, my mercie; which giveth occaſion to ſuppoſe the like meaning here. Howbeit the ſenſe is good if we underſtand it of the enemy Saul, thus. O God that art his ſtrength, and haſt given him the kingdom, and this power. For even wicked rulers have no power, except it be given them from above; Job. 15. 11. And David much reſpected Saul, as Gods Anointed. 1 Sam. 26. 11. 2 Sam. 1. 14. Take heed] or, wil I keep, obſerve: that is, waite upon thee; or keep thanks & prayſes for thee, as verſe 18.

V. 11. God of my mercie] or, of his mercie; (as is obſerved on the former verſe;) or, my God of mercie; that is, my merciful God. prevent me] to weet, with mercie, or bleſſings, as Pſal. 21. 4. let me ſee] to weet vengeance: Pſal. 54. 9. as the Chaldee alſo here explyneth it.

V. 12. people forget] to weet, their ſyn, and puniſhment for the ſame. Dead men are forgotten, Pſal. 31. 13. Eccleſ. 9. 5. ſo their puniſhment whiles they live, is the more memorable.

make them wander] to weet, as vagabounds. The word hath reference to Cain: judgment, who was not killed, but marked for a vagabound: Gen. 4. 14. 15. Some puniſhments are leſs tolerable than death it ſelf. Rev. 9. 6.

V. 13. The ſyn of their mouth &c.] This ſentence is difficult; for 1. it may have reference to the former, that my people forget not their ſyns and puniſhments, but may tel of them: or 2. it may reſpect them ſelves; let them tel (or confeſs) their own ſyns and puniſhments, as did Cain, Judas &c. Gen. 4. 13. 14. Mat. 27. 4. Or 3. it may ſhew the cauſe of their judgments, For the ſyn of their mouth &c. and ſo the Chaldee expoundeth it. when they ſhall] or, and let them be taken. and of curſing] or, for the curſe, (the execration,) which may be underſtood of the ſyn, according to Pſa. 10. 7. or, of the puniſhment thereof; as Deut. 30. 7. of falſe denyall] of their lying; or of their leaſneſſe. The original ſignifieth eyther: and may alſo be meant of ſyn, or the puniſhment thereof. let them tel] or, they ſhall tel: ſpeaking of his people, or of the wicked themſelves.

V. 14. Conſume] to weet, them: as Loofe, Mat. 21. 2. for, loofe him: Mark, 11. 2.

V. 15. And they ſhall return] or, let them return &c. a prophetic of, or prayer for their puniſher anſwerable to their ſyn: as before, verſe 7.

V. 16. They, ſhall wander] or, make themſelves wander, ſcatter themſelves abroad. The Hebrue hath a double reading, to include both theſe. ſo 2 Sam. 15. 10. See a like puniſhment of the wicked, Job. 15. 23. The Chaldee addeth, They ſhall wander abroad, that they may take a pry for to eat. ſhall howl] or, ſhall cry all night, to weet, hungry and unſatisfied. The Hebrue ſignifieth eyther of theſe: but the Greek chooſeth the former, they ſhall murmur: howling for hunger.

17 V. 17. *[sing thy strength]* that is, *praise with song, thy strength; who canst defeat my foes, and protect me.*

## PSALME 60.

David complainyng to God of former afflictions, now upon better hope prayeth for deliverance. & Comforting himself in Gods promises, he craveth that help wherein he trusteth.

1 To the mayster of the musick, upon  
2 Shushan eduth: Michtam, of David;  
3 for to teach. When he fought, with  
4 Aram of Mesopotamia, and with A-  
5 ram of Zobah: and Ioab turned, and  
6 smote Edó in the vally of salt; twelve  
7 thousand.

8 O God, thou didst cast us away  
9 thou didst break us: thou wast  
10 angry; turn -again unto us. Thou  
11 didst make the lā: to quake, didst rive  
12 it: heal thou the breaches therof, for  
it is mooved. Thou didst shew thy  
people a hard thing: thou didst give us  
to drink, the wine of astonishing-hor-  
rour. Thou hast given, to them that  
fear thee, a banner, to be hye-display-  
ed: because of the certayn-trueth Se-  
lah. That thy beloved may be deli-  
vered: save thou *wish* thy right-hand,  
and answer mee. God spake by his  
holynes, I wil be glad: I shall divide  
Shechem, & mesure the vally of Suc-  
coth. Gilead *shal* be mine, and Manas-  
seh mine; and Ephraim the strength  
of mine head; Iehudah *shal* be my law-  
giver. Moab my washing pot: over  
Edom I shall cast my shoe: Palestina  
shewt thou, over mee. Who wil lead-  
me-along, to the citie of strong-de-  
fence: who wil lead me unto Edom?  
Is it not thou, O God that hadst cast

us away: and wouldest not goe-forth,  
O God, in our hosts? O give thou us  
help from distress: for vayne-falshood,  
is the salvation of earthly-man.  
Through God wee shall doe valiant-  
nes: and hee, will tread-down our  
distressers.

## Annotations.

*Sushan* ] that is, the six-stringed instru-  
ment, (or Lute.) see Psal. 45. 1. *eduth* ]  
that is, the testimony; which here ey-  
ther belongeth to the musick, now un-  
known to us: or meaneth, the Psalm to  
be a testimonie of Davids faith & thank-  
fulness: or to be sung by the Priests before  
the Ark of God in the sanctuary; which  
Ark and Tables of the covenant in it, was  
called the Testimonie. Exo. 40. 5. 10. *Mich-  
tam* ] a golden song; see Psal. 136. 1.

V. 2. *Aram* ] that is, the Aramites, or  
Syrians: the posteritie of Aram, the son  
of Shem, the son of Noah; Gen. 10. 22.

*Mesopotamia* ] a country so commonly  
called of the Greeke, *Ass. 7. 2.* in Hebrue  
*Naharajim*, that is of (or between) the two  
rivers; meaning Tygris and Euphrates, be-  
tween which this land lay. So the Chal-  
dee expoundeth it, *Aram which is by Eu-  
phrates.* *Zobah* ] a countrey neer the  
other, called of Greeke writers *Syria Saph-  
ena.*

*Edom in the vally of salt* ] that is,  
the Edomites, or Idumceans in the salt valley;  
a place in that countrey, wherof mentio  
is also made, 2 *King. 14. 7.*

*twelve thousand* ] in the historie 2 *Sam. 8. 13.* this  
victorie is ascribed to David; in 2 *Chron.*  
18. 12. it is ascribed to Abisbai, Iobabs bro-  
ther; & there also the number is *eighteen  
thousand*. It seemeth that Captayn *Abi-  
sbai* first set on them, and slew 6000. after  
him followed *Ioab* and slew 12000. more,  
here mentioned. And to David is this vi-  
ctorie attributed, because he was King.

V. 3. *cast us away* ] This complaint seem-  
eth to have reference unto that miserable



state wherein Israel was, 1 Sam. 13. 19. &c. *turn*] The Chaldee addeth, *turn thy glorie to us.*

V. 4. *the land quake*] that is, *change the state thereof*, as Hag. 2. 7. compared with Heb. 12. 26. 27. 28. also Ezek. 31. 13. This land, the Chaldee expoundeth the land of Israel. *rive it*] as at earthquakes rifts & chinks appear. This word is not elsewhere used in scripture. *heal*] that is, *repair*: see the like phrase 2 Chron. 7. 14.

V. 5. *astounding-horror*] or *reeling-giddies*: meaning, they were drunken with afflictions, which caused horror, as drunkenness with wine causeth giddines. This word is also used, Esa. 51. 17. 20. 21. 22.

V. 6. *a banner*] or *ensigne*. This word is applied to the flag or ensigne of the gospel; Esa. 11. 12. & 49. 22. & 62. 10: here, to David and his victorie. *to be hye-displayed*] or, *to use for a banner*, which hath the name of *lifting-hye*: *the certainty* of thy promises.

V. 7. *answer mee*] or *wee and my people*. The Hebrue hath both readings. The Chaldee explayneth it *Receive my prayer*.

V. 8. *shall divide*] this meaneth a full possession, after conquest. *Ios. 1. 6. & 13. 7. Shechem*] a citie in the tribe of Ephraim, not far from Samaria, Gen. 33. 18. *Ios. 20. 7. Succoth*] a citie in the tribe of Gad, beyond the river Iarden. *Ios. 13. 27.*

V. 9. *Gilead* and *Manasseh*: These were the utmost borders of the land of Canaan without Iarden: which howsoever for a time, they resisted David, and gave to Ishbosheth Sauls son: 2 Sam. 2. 8. 9. &c. yet were by Gods promise to be subjected unto David. *strength of my head*] that is, my horns wherewith I shall smite the people together, according to that promised blessing, Deut. 33. 17: or by *head*, may be meant *headship*, *kingdome* or *principality*. *lawgiver*] or *statute-maker*: a title of authority; therefore the Greek translateth here, *King*. This also accordeth to the promise, made to Iudah; Gen. 49. 10. 1. Chron. 5. 2.

V. 10. *Moab*] the land or people of the Moabites, near to the land of Israel; these were the posteritie of Lot, Abrahams nephew; begotten by Lot in his drunkenness, of his own daughters; Gen. 19. 33.—36. 37. they had now forsaken the true God, and worshiped Baal-pehor and Chemosh; Num. 25. 1. 3. & 21. 29. were enemies to Israel, Num. 22. Judg. 3. 12. & subdued by David; 2 Sam. 8. 2. *washing pot*] that is, used for base services; as a vessel to wash my feet in. *over Edom shall I cast my shoe*] that is, I shall walk through, possess, and tread down the land of Edom (or Idumea,) whose inhabitants were Edomites, the posteritie of Edom, that is, Esau the elder brother of Iakob; who profanely selling his birthright for a mease of red pottage, (called in Hebrue *Adom*;) had his name therefore *Edom*, to the perpetual shame of him and his seed; Gen. 25. 30. & 36. 8. 9. Heb. 12. 16 as Iakob, by faith obteyned the glorious name of Israel; see Psal. 14. 7. *Palestina* [showt chan] for this, in Psal. 108. 12. it is sayd, *over Palestina I will shew*. So here it seemeth to be spoken in mockage, intimating, that howsoever the Philistines dominiered and triumphed for a while, (as appeareth Judg. 10. 7. & 13. 1. 1 Sam. 4. 10. & 31. 1.) yet should they by David be subdued: as came to pass, 2 Sam. 8. 1. Therefore the Greek turneth it, *the aliens are subject to me*: the Chaldee thus, *concerning the Philistines: showt and be strong* & congregation of Israel *Palestina* (called in Hebrue *Pelesteth*;) was a part of the land of Canaan, westward by the sea; inhabited by the Philistines which came of the *Cashtims*, nephewes of *Adgaim* the son of *Cham* the son of *Noah*; Gen. 10. 14. These with the *Caphorims* first inhabited *Caphor*, and fro thence came to *Palestina*; *Am. 9. 7.* where they drove out the *Avims*; (the ancient inhabitants of the land) and dwelt in their sted; Deut. 2. 23. And this seemeth to be the reason, why usually the Philistines are called in Greek *Allophylloi*, *Aliens*, (of another tribe or nation;) because they were

not the first naturall inhabitants.

V. 11. *Who wil lead*] it is a kind of wish, as *Psal. 14. 7.* yet implying also some difficultie, as the next verse here sheweth. *off strong defense*] that is, *defensed*, or *fortified*: see *Psal. 31. 12.* This may be meant generally of all strong cities that resisted David; or specially of *Rabbah* the chief city of the *Ammonites*: wherof see *2 Sam. 11. 26. 29.* &c.

V. 13. *from distresse*] or *from the distreser*, the *adversarie*. *for vayne*] *Hebr.* and *vayn*: but *and*, is often used for *because*, or *for*: as *2 Sam. 22. 28.* with *Psal. 18. 28.* so *Isa. 64. 5.*

V. 14. *doe valiantly*] or *valour*, that is *valiant acts*: according to the prophesie, *Num. 14. 19.* or, *make a power*, that is, *gather an armie*, as the phrase is used, *1 Sam. 14. 48.* and in *Ezek. 28. 4.* it is used, for *gathering of wealth*. See the notes on *Psal. 18. 33.* *wil tread-down*] in *Greek*, *wil set at naught*, or *contemne*.

## PSALME 61.

David fleeth to God upon his former experience. 5. He voweth perpetual service unto him because of his promises:

To the mayster of the musk. upon Neginath, a psalm of David.

Hear thou o God, my showing: Attend, to my prayer. From the end of the land, unto thee doe I call when my hart is overwhelmed: lead thou me unto the rock, that is higher then I. For thou hast been a safe-hope to me: a tower of strength, from the face of the enemy. I wil sojourn in thy tent for ever: I wil hope-for-safety, in the secret of thy wings Selah. For thou o God, hast heard my vowes: hast given inheritance, to the that fear thy name. Thou wilt add dayes unto the dayes of the king: his

yerer, *shalbe* as generation and generation. He shall sit for ever before God: prepare thou mercy and truth, which may keep him. So wil I sing-psalm to thy name, unto perpetuities: that I may pay my vowes, day by day.

## Annotations.

Vpon Neginath] or with neginath, that is, the playing on the strings of the instruments: meaning that this psalm was to be sung with musk of stringed instruments. See *Psal. 4. 1.*

V. 3. *end of the land*] the utmost border of the land of *Canaan*, where David sometime was driven to abide. *2 Sam. 17. 24.* or, *end of the earth*: *is overwhelmed*] or *covered over*, to weer, with griefe, (as the *Greek* explaineth it,) wherby it fainteth; opprest with sorrow. So *Psal. 102. 1.* & *77. 4.* & *107. 5.* & *142. 4.* *lead thou*] or, *thou wilt lead*: a speech of sayth, from former deliverances, as the next verse sheweth.

*higher then I*] which I cannot get up on, unless thou lead me.

V. 4. *a safe-hope*] or, *showering-place*: where he hoped for, and had found safe shelter:

V. 5. *I wil sojourn*] or *shall abide*. See *Psal. 21. 1.* *in the secret*] or, the *hiding-place*, called elsewhere the *shadow of his wings*. *Psal. 36. 8.* & *43. 8.* See *Psal. 91. 1. - 4.*

V. 6. *my vowes*] that is, *my prayers made with vowes*; as the *Latin* is used, *Gen. 28. 20.* *Judg. 11. 30. 31.* Hereupon, prayer is called in *Greek* *Profection*, of pouring out vowes to God. *inheritance to them*] to the *Greek* also hath it: or, *given me the inheritance of them*; that is, such a blessing as usually thou bestowest on such as fear thee. The *Chaldee* paraphraseth, *thou hast given an inheritance in the world to come, to them that fear thy name.*

V. 7. *Thou wilt add*] or, *prayerweise*, *add thou* &c: to the rest. *dayes unto dayes*] or, *upon dayes*; that is, *a long life*. *of the King*] meaning himself, and specially

ally *Christ*, who was to be his son after the flesh. So the Chaldee sayth, of the King *Christ*. See *Psal.* 72. & 89. 22. 30. 37. 38.

V. 8. *He shall sit* to weete, on the throne, that is, reign: or *su*, that is, dwell, or abide; as *Psal.* 140. 14. *prepare* or, appoint, as his due and ready portion, The Hebr. is *Man*, a name wherby that prepared meat was called, which God gave his people from heaven. *Psal.* 78. 24.

V. 9. *day by day* or day and day; that is, daily. The Hebrue usual phrase is, *day day*; so *Psal.* 68. 20. *Gen.* 39. 10. *Isa.* 58. 2. *Exo.* 16. 5. sometime, *day and day*, as *Hest.* 3. 4. 2 *Cor.* 4. 16. So two two, *Mark.* 5. 7. for, two and two. The Chaldee maketh this paraphrase, when I pay my vowes in the day of the redemption of *Israel*, and in the day when the King *Christ* shall be anointed to reigne.

### PSALME 62.

David professing his confidence in God, discourageth his enemies, 6. repeateth his assured confidence. 9. Teaches the people to trust in God, not in worldly things. 12. Power and mercy belong to God.

To the mayster of the musike over Ieduthun, a psalm of David.

**Y**Et-surely unto God, my soule keepeth silence: from him, is my salvation. Surely he is my rock, and my salvation: mine hye-defense, I shall not be moved much. How long will yee indeavour-mischief against a man? ye shall be kyll'd, all of yow: ye shall be as a bowed wall; as a fense, that is shoooved at. Surely they consule to thrust him down, from his hye-dignity; they delight in a lye: with his mouth ech of them blesseth; and with their inward-part, they curse Selah. Yet unto God, my soule keep thou silence: for from him, is my expectation. Surely he is my rock, & my salvation:

mine hye-defense, I shall not be moved. In God, is my salvation and my glory: the rock of my strength my safe-hope, is in God. Trust ye in him in all time, & people; powr-out your hart before him: God, is a safe-hope for us Selah. Surely the sons of baseman are vanitie, the sonns of nobleman are a lye: in balances to mount up, they, together are lighter than vanitie. Trust not ye in oppression, and in robberie become not vayne: if powerful-wealth doe increase, set not the hart thereon. Once did God speak, twise heard I this-same: that strength pertaineth to God. And to thee O Lord mercie: for thou, wilt pay to man, according-to his work.

### Annotations.

**O**Ver Ieduthun] that is, over Ieduthuns posterity; who was a singer in Israel. 1 *Chron.* 25. 3. or, to Ieduthun: See also *Psal.* 39. 1.

V. 2. *Yet-surely* or *Quely*. It is an earnest affirmation, against some contrary tentation or speech: and excludeth also other things. So vers. 3. 5. 6. 7. 10. keepeth silence] or is silent, or still; that is, quiet, submit, and (as the Greek explyneth it) subject; the rebellious affections being tamed and subdued. See also *Psal.* 4. 5.

V. 3. *moved much* or, moved with a great moving. Persecuted, but not forsaken; cast down, but I perish not, as 2 *Cor.* 4. 9. for God giveth the yssue with the tentation. 1 *Cor.* 10. 13. The Chaldee expounds it, I shall not be moved in the day of great affliction.

V. 4. *indeavour-mischief* } this word is not found elsewhere in the scripture. It denoteth both a purpose in mind, and a thrusting forward in act of any mischevous deed. against a man] in Chaldee, against a gracious man. So man here is used as in *Ier.* 5. 1. if ye can find a man: that is, a just and godly man.

man. *ye shall be killed*] or *ill ye be murdered*: violently-killed. Some Hebrue copies varying a point or vowel, give it an active signification, *will ye murder*? This the Greek followeth; but the former sense here sitteth best. *a strife*: wall, or murmur: an other word then the former. *boasted at*] or *thought*, namely for to say, as is expressed, *Psal. 118. 13.* Hereby is meant a great and suddayn ruine; as *Ipsa. 30. 13. Ezech. 13. 13. 14.*

V. 5. *from his bye dignitie*] or *excellencie* wherunto he was exalted of God. David speaketh this of himself, (therefore the Greek hath, *mine honour*; and blameth them here for oppugning his dignitie, as he did before in *Psal. 43.* *they delight*] or *readily like of*, and *except of a deceiver*. *hye*. each of them blest; Hebr. *they blest*: but his mouth, leadeth us to mind it of all in generall, and every one in particular. Compare *Psal. 5. 10.* Blessing is used for *say* words, and sometimes *flatterie*, *Rom. 16. 18.*

V. 6. *my expectation*] that is, *my salvation expected and hoped for*: as verse 2.

V. 9. *in all times*] that is, *alwayes*. See *Psal. 34. 2.* *pour out your hart*] that is, the desires of your hart; your prayers, with tears. A similitude taken from pouring out of waters, as is expressed, *Lam. 3. 19.* *pour out thy hart like water before the face of the Lord.* This was practised in Israel, when they drew water (from their hart) and poured it out (by their eyes) before the Lord, *1 Sam. 7. 6.* A like phrase is of pouring out the soule, *Psal. 42. 5. 1 Sam. 1. 11.* The Chaldee maketh this paraphrase, *Cast down before him the prides of your hart, and pray before him with all your hart, and say, God is our hope for ever.*

V. 10. *noble men*] hereby is meant men of all degrees, hye and low. See the notes on *Psal. 49. 3.* *in ballances to mount up*] or, *to ascend*: meaning that all men together, if they be put in one ballance and vanitie in an other, they will mount up, that is, be lighter, than vanitie it self. And the word *hebel*, *vanitie* here

used, denoteth a *very light thing*, as the breath of ones mouth, or bubble on the water.

V. 11. *in oppression*] that is in goods gotten by oppression, extortion or fraudulent injurie. this word importeth *guileful wrong*; as the next, more open violent robbery. See also *Ipsa. 30. 12.* *become not vain*] that is

foolish and vile in respect of others; and deceiving your selves. For to *make vain*, is to deceive, *Ier. 23. 16.* and to *work vain*, is to be vile and come to nothing. *Iob. 27. 12. Ier. 2. 1. Rom. 1. 21.* This instruction which concerneth all men, David applicth to his soldjers, that they should not give themselves to the spoile. Compare *Luk. 3. 14.* *powerful wealth*] riches; see *Psal. 49. 7.*

*set not the hart*] that is, doe not affect it, or carefully regard it; but *use this world*, as though you used it not, *1 Cor. 7. 31.* So, to *set the hart*, is to regard or care for a thing. *1 Sam. 4. 20. 9. 20. 2 Sam. 18. 3. Exod. 7. 13. Prov. 23. 17.*

V. 12. *Once*] Hebrue *Onr*, meaning *one time*, as *Exod. 30. 10.* and as is expressed, *Ios. 6. 3.* So *twise*, or *two times*. Though it may also be interpreted *one thing*, *two things*, (as *achath* is *one thing*, *Psal. 27. 4.*) The Greek here sayth, *Once spake God, these two things have I heard.*

V. 13. *to man*] that is, *to every-one*; as this phrase is opened, *Mat. 16. 17. Rom. 1. 6. Rev. 22. 12.* *to his work*] whether it be good or evil. See the like in *Prov. 24. 12. Ier. 32. 19. Iob. 34. 11. Ezech. 7. 27. 1 Cor. 5. 10. Ephes. 6. 8. Col. 3. 25. 1 Pet. 1. 17.*

## PSALME 63.

David under persecution beweech his thirst for God, and comforts that he had found in him. 10. His confidence of his enemies destruction, & his own safety.

A Psalm of David: when he was, in the wilderness of Iudah.

O God, thou art my God; early will I seek thee: my soule thirsteth

eth for thee, my flesh longeth-ardently for thee, in a land of drought, and weary without waters. So-as I did view thee in the sanctuarie; for to see thy strength and thy glorie. Because thy mercie, is better than life: my lips shall celebrate thee. So wil I bleis thee in my life: in thy name, wil I lift-up my palmes. My soule shalbe satisfied, as *wit* fat and farnes: and my mouth shall praise, *wit* lips of showing joy. When I remember thee on my bedds: meditate on thee, in the night-watches. That thou hast been a helpfulness to me: and in the shadow of thy wings, I showed. My soule cleaveth after thee: thy right-hand upholdeth me. But they, that seek my soule for tumultuous-ruine: shall goe, into the lower-parts of the earth. They shall make him run out by the hands of the sword: they shall be the portio of foxes. But the king, shall rejoyce in God: every-one that sweareth by him, shall glorie: but stopped shalbe, the mouth of them that speak a lye.

### Annotations.

**W**ildernes of Judah] the Forrest of Hereth, 1 Sam. 22. 5. or, the wilderness of Ziph, 1 Sam. 23. 14. both which were in the tribe of Iudah.

V. 2. early] this noteth care & diligence, Job. 8. 5. Hof. 5. 15. Psal. 78. 34. Prov. 1. 28. Luk. 21. 38. longeth-ardently] this word (which is here onely found) seemeth to denote an earnest or hot appetite for meat, as the former thirst is for drink. Land of droughts] that is, dry land, for so the wilds or deserts, were usually waterless. Psal. 107. 33. 35. Exod. 17. 1. Num. 20. 1. 2. Jer. 2. 6.

weary] and consequently thirstie, which

is caused by wearines. So Psal. 143. 6. Or wearisome to travel, as the Greek translateth it wayless, which none can goe in.

V. 3. the [sanctuarie] or the sanctitie, the holy place, so called for the more reverence, and because holynes became that house, Psal. 93. 5. for to see] this may be meant of his present desire to behold it as in time past: or as a continued speech of his past comfort, when he did behold thy strength, thy strength and thy glorie: both these were seen in the Ark of the testimonie, whence Gods oracles were uttered, Exo. 25. 22. Num. 7. 89. called therefore the ark of Gods strength, Psal. 132. 8. and also his glorie, 1 Sam. 4. 21. 22. See also Psal. 78. 61. & 105. 4.

V. 4. celebrate] laud, or glorifie thee. The Chaldee paraphraseth on this verse thus: because thy mercie which thou wilt doe to the just in the world to come, is better then the life which thou hast given to the wicked in this world: therefore my lips shall laud thee.

V. 5. So will I bleis thee] to weete, when thou restorest me again unto thy sanctuary: therefore also it may be taken for a prayer, So let me bleis thee, in my life] that is, while I live, here on earth: as the Chaldee sayth, in my life in this world. So Psal. 49. 19. & 104. 33. & 146. 3. lift up my hands] that is, pray: which was with this gesture of holding up the palmes of the hands towards heaven, as looking to receive a blessing. So Job. 11. 13. Lam. 2. 19. and 3. 41. Psal. 145. 2. It is called also the lifting up of the hands, Psal. 28. 2. and spreading out of the palms, Psal. 44. 21. & 82. 10.

V. 6. sat] or sweet and farnes. Both words in the original signify farnes: and hereby is meant satietie of pleasures; so Jer. 31. 14. Psal. 36. 9. The Chaldee expoundeth it, satisfied with thy law.

V. 7. when I remember] or If I remember, that is, so oft as. The Hebrew *im, if*, is here used for when; as also 1. Sam. 15. 17. So in Greek, *tan, if*, Math. 6. 22. is *horan, when*, Luk. 11. 34. watches] or custodies, observations, which were in the night, as is expressed, Psal. 90. 4. See the notes there.

8 V. 8. *helpfulner* ] that is, *a full help* as  
Psal. 44. 27. *of thy wings* ] which the  
Chaldee translateth *of thy divine majestic*.  
So Psal. 57. 2.

9 V. 9. *cleaveth after thee* ] this noteth  
love, constancie, and humilitie: and, union in  
the spirit: for as man and wife cleaving  
together, are one flesh, Gen. 2. 24. so hee  
that cleaveth to the Lord, is one spirit, 1. Cor.  
6. 17. And this union cometh of the Lord,  
who sayth by the Prophet, *as the girdle*  
*cleaveth to the loynes of a man*, so have I eyed  
to mee the whole house of Israel, that they might  
be my people; Jer. 13. 11.

10 V. 10. *for tumultuous ruine* ] that is, to  
bring my soule unto destruction or ruine. See  
this word Psalm 35. 3.

11 V. 11. *They shall make him run out* ] or,  
They (the enemies) shall pour out him, mean-  
ing some principal, as Saul, or every of  
his foes: or He (every one that seeks my  
soule) shall be made run out; that is, blood  
shall be shed: as waters, Psal. 79. 3. A like  
phrase is used Ier. 18. 21. Ezek. 31. 5. The  
Greek translateth, *They shall be delivered un-*  
*to the hands of the sword*.

*hands* ] that  
is, the edge, or force of the sword, as Job. 5. 20  
Jer. 18. 21.

*portion of foxes* ] that is,  
left unburied, for foxes and other wild  
beasts to prey upon and devour. So Sauls  
blood flowed out by the sword, and his  
company layne on mount Gilboa, lay for  
a prey to the beasts, 1. Sam. 31. So Christs  
enemies slayn with the sword, are eaten  
of ravenous soules, Rev. 19. 21.

12 V. 12. *But the King* ] that is, I who am  
King by Gods anointing, 1. Sam. 16. 12, 13. &  
Christ the son of David. *swareth by him*]  
that is, by God; the Chaldee sayth; *by his*  
*word*: by swearing, meaning Gods whole  
worship, wherof swearing was a part. Deut.  
6. 13. Esai. 45. 23. Or Gen. 22. Jer. 4. 2. There-  
fore that which the Prophet calleth  
swearing, Esai. 45. 23. the Apostle calleth  
Confessing to God: Rom. 14. 11.

## PSALME 64.

David prayeth for deliverance, complaining

of his enemies. 8. The prophetes their destruc-  
on, wherof all men shall fear.

To the mayster of the musick,  
A Psalm of David.

Hear my voyce. O God, in my  
prayer: preserve my life, from  
dread of the enemy. Hide me, from  
the secret of evil-doers: from the tu-  
multuous rage, of them that work  
painful iniquitie. Which have whet-  
ted their tongue as a sword: have  
bent their arrow, even a bitter word.  
To shoot in secret places at the perfect:  
suddenly will they shoot at him, and  
fear not. They confirm to themselves,  
an evil word; they tell, to hide snares:  
they say, who shall see them? They  
search out injurious evils; they accom-  
plish an exquisite search: even the in-  
most of each man, and the deep hart.  
But God, hath shot at them, an ar-  
row suddenly: their strokes have  
been. And when they have caused  
them every one to fall upon them-  
selves by their own tongue: they shall  
betake themselves to flight, who so-  
ever seeth them. And all men shall  
fear: and declare the work of God; &  
prudently consider his deed. The  
just man shall rejoyce in Jehovah, and  
hope for safetie in him: and glory  
shall, all the upright of hart.

## Annotations.

**P**raye ] or meditation: see Psal. 99. 3. the  
Greek sayth, *when I pray unto thee*.

V. 3. *the secret* ] or *secretie*, mystrie,  
that is, Council, or assemblie of evil-doers;  
that is, the malignant church; as the ho-  
ly Church, is called the *secrecie* (or *mystrie*)  
of the righteous, Psal. 111. 1.

V. 4. *bent their arrow* ] that is, layd their  
arrow



arrow ready on their bended bow. The like phrase was in Psal. 118. 8. See also Psal. 111. 2. *bitter word* or *bitter thing*; as the Greek explaineth it. So after in vers. 6. *an evil word, or thing*. See the notes on Psal. 7. 1. *A bitter word*, is here called an arrow; and in Jer. 9. 3. their tongue is called their bow.

V. 6. *they tel, to hide* or, *of hiding*: that is, impart their counsel one to another, how to hide: snares. *they accomplish an exquisite search* or, *a search searched-out*, that is, *a curious diligent search*. The Greek translateth, *they are consumed searching out searches*: meaning that they spend both their time and themselves, in searching out evils against the just. It may also be read, *we are consumed by the search searched out*, meaning that in their judgment, we can not escape their snares. *even the inmost* Hebr.

*and the inmost*; that is, whatsoever any mans wit and deep hart can find out: or, *So deep (is) the inward-part and hart of man*.

V. 8. *have been* or *assuredly shalbe*: the time past being used for more certainty; as in Isa. 9. 6. And by *have been*, is meant the sure event and accomplishment of Gods judgments on them, with the continuance of the same. As the Hebrue word of being, signifieth *to come to pass* or *have event*, 1 Sam. 4. 1. Job. 37. 6. and *to continue to be*, Dan. 1. 21. Esai. 66. 2. Ruth. 1. 2.

V. 9. *they have caused them every one* Hebr. *caused him*: which being spoken of many, as in this place, meaneth them all severally, to one man. *to fall (or) or to stumble down*: signifying that Gods strokes should have effect to overthrow them, by their own devises. *betake themselves to flight* or *shall wander about in their flight*; which noteth great fear and unstayednes, (which the Greek therefore turneth *are troubled*;) and is meant of the wicked, their favourites.

# PSALME 65.

Gods praises in Sion, for bearing prayer, 4. for pardoning sinnes, 6. for his just administration in

the world, 10. and for his manifold blessings upon his land and people.

To the mayster of the musick a psalm, a song of David.

PRAYSE, silent *wayside* for thee; O God, in Sion: and to thee, shall the vow be payed. Thou hearest prayer: vnto thee, all flesh shall come. Words of iniquities, have prevailed against me: our trespasses, thou wilt mercifully cover them. O blessed is he, whom thou choolest and takest neer, that he may dwel in thy courts: we shalbe satisfied with the good things of thine house, with the holy things of thy pallace. Fearful things, in justice thou wilt answer us; O God of our salvation: the hope of all the ends of the earth, and of those farr-off by sea. O he that stablisheth, the mountains by his able might: is girded about, with strength. Which appealeth, the noyse of the seas, the noyse of their waves; and the tumultuous-noyse of the peoples. And fear doe they, that dwel in the utmost parts, for thy signes: the out-goings of morning and evening, thou makest shew. Thou visitest the land, and plentifully-moistnest it, very much thou enrichest it; with the stream of God, full of waters: thou preparest their corn, when so thou hast prepared it. Thou waterest abundantly the ridges of it, thou seest the furrowes of it: thou makest it soft with shewres, thou blestest the bud of it. Thou crownest, the yere of thy goodnes: and thy pathes, drop farnes. They drop, on the pastures of the wilderness: and the hylls are gyrded about, with gladnes. The pastures are clad, with sheep, and the



the vallies are covered with corn: they  
shout, they also sing.

### Annotations.

2 **P** Rayse, silent wayceeth] or, is silent, that  
is, *submissly and quietly expecteth thee*: see  
Psal. 62. 2. or, *Vnto thee ther is silence, &c*  
praise: that is, *silence looking to receiv mer-*  
cies, and praise for them being received.  
The Greek sayth, *praise becometh thee*. The  
Hebrue also may imply the same; though  
it be more significant. The Chaldee para-  
phraeth thus, *The praise of the Angels is*  
*counted as silence before thee O God whose ma-*  
*jestie (is) in Zion*.

3 **V. 3. Thou hearest]** or, *O thou that hear-*  
*est; or he that heareth; see after in verse 7.*  
*all flesh]* that is, *all sorts of men; as Gen.*  
*6. 12. Psal. 145. 21. Act. 2. 17.* This is a pro-  
phesie of all nations converted unto  
Christ.

4 **V. 4. words of iniquities]** or, *of pervers-*  
*ities; that is, perverse things, or words, unright-*  
*eous deeds. Words, are often put for things;*  
*as Psal. 7. 2. mercifully-cover]* or *expiate,*  
*propitiate, purge away; and so cover, and for-*  
*give. Of the Hebrue Caphar, which signi-*  
*fieth to cover; the Cover of the Ark, was*  
*called Caporeth, Exod. 25. 17. in Greek hilas-*  
*terion, that is the propitiatorie, or mercy-seat;*  
*Heb. 9. 5. which name Paul giveth to*  
*Christ, Rom. 3. 25; who is the true propitia-*  
*tion for our sins: 1 Iohn 2. 2.*

5 **V. 5. takest-meet]** or *causest to approach,*  
*to weete unto thy self; the Greek sayth, ta-*  
*kest unto thee. thy courts]* or, *court*  
*yards, the open-places of the tabernacle and*  
*temple. Ther was an inner court and an ou-*  
*ward, 1 King. 7. 12. one for the priests, ano-*  
*ther for the people, called the great court, 2.*  
*Chron. 4. 9. 3 King. 21. 5. good-things]*  
so the Greek explyneth it wel: the He-  
brue speaking of the good-thing, in gene-  
ral, comprehending the whole store of  
pleasures and commodities; as *Deut. 6. 11.*  
*Gen. 41. 13.* The like here followeth; *boly,*  
for all *boly-things*. And among good things,  
understand the principal, the gift of the

*boly Gboft: as that which in Mar 7. 11. is*  
*good things; in Luk. 11. 13. is called the boly*  
*Gboft.*

6 **V. 6. Fearful things &c.]** God out of  
his tabernacle, gave *oracles and answers* to  
his people, *Num. 7. 89. and from heaven*  
he answered to their prayers, against their  
adversaries; *Psal. 3. 5. he answered alwayes*  
*things reverend and fearful. those farr*  
*off by sea]* wherby is meant, not onely  
those upon the sea; whose hope God is,  
*Psal. 107. 23. 28. &c.* but those also that  
dwel farr asunder disjoyned by the sea, as  
in Ilands, which wayt for his law, *Ilsa. 42. 4.*  
So the Chaldee interpreteth it, *and of the*  
*Isles of the sea, which are disjoyned from the dry*  
*land (or continent).*

7 **V. 7. O he that stablisheth]** or, which  
setteth fast: it is a continued speech to God,  
as the words before and after manifest;  
but the person changed for more passion;  
like that in *Iob. 18. 4. O he that tearth his*  
*soule, for O thou that tearst thy soule. See the*  
*notes on Psal. 59. 20. mountayns]* here-  
by is often meant, *kingdoms, polities, and*  
*common-weales, Jer. 51. 25. See Psal. 30. 8.*  
The Chaldee understands it here, of  
Gods *preparing food for the wild-goats of the*  
*mountaynes.*

8 **V. 8. of the sea]** waters signify peoples,  
*Rev. 17. 15. and seas, are the huge armies of*  
*peoples, Jer. 51. 42. Esai. 27. 12. 13. All such,*  
as well as the natural seas, God affwa-  
geth. See also *Psal. 46. 7.*

9 **V. 9. And they]** or, *When they fear.*  
*utmost-parts]* or *borders, to weete, of the*  
*earth: as is exprest, Ilsa. 41. 5. the*  
*out goings of morning &c.]* This may be  
meant, both of the successive course of  
day and night; and of them that goe out  
at morning and evening, which be men  
to their labour, and beasts for their prey;  
as is shewed, *Psal. 104. 20. 23. and of peo-*  
*ple, inhabiting the East and West parts of*  
*the world.*

10 **V. 10. plentifully-moistnest it]** This  
sense the Greek yieldeth: the Hebrue al-  
so may be turned, *when thou hadst made it*  
*to desire raine; or, &c. givest it the desire there-*  
*of.*

of: These things are spoken first of the land of Canaan, (as the Chaldee expoundeth, then remembreth the land of Israel;) which God visited and blessed continually, as Moses telleth, Deut. 11. 12. and spiritually are meane of Christs Church: Ezek. 36. 3. 9. &c. very much ] or, with multitude, to weet, of riches (or good things.) the stream ] or, brook, river: See Psal.

1. 3. &c. 46. 1. The Chaldee paraphraseth, from the fontayne of God, which is in heaven, which is full of the showres of blessing. of God ] that is, with heavenly sweet and wholesome streames of waters; not as Egypt, watered with manns labour; but drinking waters of the rayn of heaven. Deuter. 11. 10. 11. The stream of God, may here be taken for an excellent stream, as mountayns of God, Psal. 36. 7. and the word with is to be supplied. Compare herewith Joel 3. 18. Rev. 22. 1. where a fountain, or pure river of water of life, come forth fro the Lords house and thron. their can ] theirs that dwell in thy land; and house: after that thou had thus prepared the land; and watered it; thou makest it fruitful.

V. 11. *feilest the farrowes* ] or, the clods, that is, with rayn thou causeth the clods to be close to cover the seed. The Hebrue words being indefinite, to feile &c. have like signification with the former. See Psal. 49. 15. &c. 77. 2. &c. 103. 20. makest it soft ] or makest, resolvest, makest it moyst, with drops of rayn; that fall many. See Psal. 72. 6. the bud ] or branch, that which springeth up; out of the earth. This name is given to Christ himself. Esai. 4. 2. Zech. 3. 8. &c. 8. 12.

V. 12. *yeere of thy goodness* ] that is, thy good yeere: which thou honourest with singular blessings. So God commanding the sabbath yeere, promised to blesse the fixe yeere, that it should bring forth fruite for three yeeres, Levit. 25. 10. 11. But the good yeere, is that acceptable yeere of the Lord, which Christ preached, Esai. 61. 2. Luk. 4. 19.

thy pastures drop ] the clouds which are Gods charret, Psal. 104. 3. in which water is bound, Job. 26. 8. and from which rayn

is dropped, to cause the earth to fructify: Job. 36. 28. &c. 38. 26. 27. And pastures here, are properly such tracks, as are made by charret wheelles.

V. 13. *of the wilderness* ] where there is no man; Job. 38. 26. that grasse may grow for beafts. Psal. 104. 14. Though sometime shepherds there feed their flocks; as Exo. 3. 1. girded with gladnes ] rejoycing for the store of grasse that grow on them on every side. Things are figuratively sayd to be glad, when they atteyn unto, and abide in their natural perfection: so light is said to rejoyce, when it shineth clear and continually; Prayer. 13. 9.

V. 14. *the pastures* ] or fields, are clothed, that is; covered, abundantly stored with flocks of sheep. For fields, the Greeke putteth *vauas* of the sheep: the Hebrue *Carm*, signifyeth both. Esai. 30. 23. &c. 34. 6. but the grammaticall construction, and coherence here sheweth it rather to be fields or pastures.

### PSALME 66:

An exhortation to praise God, 5. to ob. serve his works, 8. to bles him for his gracious benefis. 13. The prophet voucheth religious service to God. 16. He declareth Gods special goodness to himself.

To the mayster of the musick;  
a song a psalm.

SHOWE ye unto God, all the earth. With psalm sing the glorie of his name: put glorie to his praise. Say unto God, how fearful is every of thy works! through the greatnes of thy strength, thine enemies shal falsly deny to thee. Let all the earth, bow down themselves to thee; and sing psalm to thee: let them sing psalm, to thy name Selah. Come and see, the works of God: he is fearful in his doing, toward the sonns of Adam. He turned sea, to drie land; they passed through

through the river on foot : there did  
 we rejoyce in him . He ruleth with  
 his power , for ever ; his eyes , espye a-  
 mong the nations : the rebellious , let  
 them not exalt themselves Selah . Ye  
 peoples , bleis out God : and make the  
 voice of his praise to be heard . That  
 putteth our soule , in life : and hath  
 not given , our foot to be moved .  
 For thou o God , hast proved us : thou  
 hast tried us , as silver is tried . Thou  
 hast brought us into the net : thou  
 hast layd straytnes , on our loynes .  
 Thou hast caused men to ride , upon  
 our head : wee came into fyre and in-  
 to waters : and thou hast brought us  
 out , to an abundant place . I will  
 come into thine house with burnt-  
 offerings : I will pay to thee my voves .  
 Which my lips have opened : & my  
 mouth hath spoken , in the distels  
 upon mee . Burnt-offerings , of ma-  
 rowed ramms I will offer-up to thee ,  
 with incense : I wil make ready beeves ,  
 with goat-bucks Selah . Come hear  
 ye and I will tel , all ye that fear God :  
 what he hath doen to my soule . Vn-  
 to him , I called with my mouth : and  
 he was extolled under my tongue . If  
 I had seen in my hart , painful-iniqui-  
 tie : the Lord would not have heard .  
 But surely , God hath heard : hath  
 attended , to the voice of my prayer .  
 Blessed be God : which hath not tur-  
 ned away my prayer , and his mercie ,  
 from mee .

## Annotations.

**S**hout ] to weer , with a joyfull , or trium-  
 phant noise : see Psal. 41.12. all the  
 earth ] or , all the land ; that is , the inha-  
 bitants thereof ; as the Chaldees explaineth .

So vers. 4. and Psal. 98.4. and 100. 1. & of-  
 ten in the scripture .

V. 2. put glorie ] in Greek , give glorie to  
 his praise ; that is , make his praise glorious , &  
 honourable . A like phrase is in Ios. 7. 19.  
 put glorie , to Jehovah , that is , give him glo-  
 ry .

V. 3. fearful is . every &c. ] or , fearfull  
 art thou in thy works . One word singular ,  
 and an other plurall , meane exactly all  
 and every one : as Psal. 57.2. & 62.1.  
 falsly-dency ] or , lyer ; that is , feignedly sub-  
 mit . See Psal. 28.45 .

V. 4. Let all ] or , All shal .

V. 5. in his doing ] or , in practise , the  
 Greek translateth , in counsels . See Psal. 9. 12 .

V. 6. sea to dry-land ] the red sea God  
 turned to dry-land by a strong east wind ,  
 dividing the waters , that Israel might goe  
 thorow it ; Exod. 14.21.22. through the  
 river ] Jordan , when the banks thereof were  
 full , was dried ; the waters stood still on an  
 heap , till all the people went through it .  
 Ios. 3. 13. 14. 17 . So the Chaldees explain-  
 eth it , through the river Jordan , the sons of  
 Israel went on their feet . there did wee re-  
 joyce ] he teacheth them to apply their fa-  
 thers deliverances to themselves ; for all  
 things forewritten , are for our learning  
 and use . Rom. 15. 4 . A like speech an other  
 Prophet useth , he found him in Bethel , and  
 there he spake with us ; Hos. 12.4 . The Chal-  
 dees paraphraeth , I will lead them to the  
 mount of the house of the Sanctuary , there wee  
 will rejoyce in his Word .

V. 7. effie ] that is , wrathfully view in  
 the nation ; that is , (as Solomon expoun-  
 deth it) in every place , both the evil (persons)  
 and the good . Prov. 15.3. the rebellious ]  
 or , the off fallen , forward and rebellious per-  
 sons ; which exasperate and provoke the  
 Lord to bitterness ; as the Greek here tra-  
 slateth . exalts ] or , be exalted , (puffs up)  
 in themselves .

V. 8. peoples ] tribes of Israel : called  
 also proper . Act. 4.27. make to be  
 heard ] or , cause (men) to hear ; sound forth ,  
 audibly : see Psal. 26.7 .

V. 9. That putteth our soule in life ] that  
 is , first

is, first giveth, then preserveth life, and finally restoreth our dead soules unto life. Saving from dangers of death, *Psal. 30. 4. quickning them that were dead in synns. Ephes. 2. 1.* The Chaldee expounds it, *the life of the world to come.* <sup>giving our foot to be moved</sup> that is, *assured our estate to be changed, to our ruine.* So *Psal. 38. 17. & 121. 3.* See *Psal. 11. 6.*

V. 10. *as silver is tried* ] Hebr. *as to try silver*: and this meaneth, *fore afflictions*; as at large is shewed, *Ezek. 12. 19. 20. 21. 22.* wherefore when God mentioneth lesser trials, he sayth, *Loe I have tried thee, but not as silver.* *Isa. 48. 10.* Hereby also is meant, a purifying from dross and corruption by afflictions. See *Mel. 3. 3. Zec. 13. 9. & Pet. 1. 7.*

V. 11. *streightner,* ] or *affliction*, as the Greek also turneth it: but hereby a *strait-chaine* or *wringing-gyre* may be meant; such as burdens are gyed with to beasts backs.

V. 12. *upon our head* ] to use us as beasts for to cary them: it meaneth servile subjection. See the like in *Isa. 51. 23.*

*came into fyre and into waters* ] that is, passed through afflictions of sundry sorts: *Psal. 32. 6. Ezek. 15. 6. 7.* Also in *Num. 31. 23.* those things are layd *to come into* (or *pass thorow*) *fyre*, which would abide the same, without being consumed; as metals. That sense hath also use here, as after is shewed. *an abundant-place* ] or, *a moist, & well-watered-land*: where we may drink our fill. The Greek calleth it a *refreshing*; which well fitteth with the comforts of the gospel, as *Act. 3. 19.*

V. 14. *opened* ] that is, *uttered*, or *promised* distinctly and seriously, as the Greek sayth, *distinguished*: for the mouth being opened in vows, signifieth that they may not be called back. *Jdg. 11. 35. 36.* *distress upon me* ] or *in my distress*: so *Psal. 18. 7. & 59. 17.*

V. 15. *marrowed savours* ] that is, *fat & luscious*. The word *savours* is in Hebrue set after the word *incense*: which may therefore be read, *the incense (or perfume) of savours*;

meaning the *fat* which was burned on the altar. And so it may intend *peace-offerings*, as before he mentioned *burns-offerings*. See *Levit. 3. 9. 10. 11.* compared with *Levit. 1. 10. — 13.* The Chaldee expoundeth it, *incense of spices, and sacrifices of rammis,*

*make ready* ] or *offer*, as the Greek interpreteth it. The Hebrue word to *make* or *doe*, is used for *dressing* or *making ready* of meat, or sacrifices, *Gen. 18. 8. Judg. 6. 19. Exod. 10. 25. & 29. 36. Levit. 16. 24. & 22. 23.* *bakes* ] the Hebrue *baker* is the *Bee* generally; one for many, as in *Psal. 8. 9.* These were the principal sacrifices, *Lev. 1. 2. 10.*

V. 17. *under my tongue* ] that is, *with my tongue*: or it may be meant of the hart and inward parts, which are under the tongue.

V. 18. *If I had seen in my hart* ] that is, *had regarded with it*: so to see, is to behold with a corrupt affection. *Iob. 31. 26.* Thus God *cannot see evil*, *Habak. 1. 13.* *would not have heard* ] for, God beareth not *synners*: *Iohn 9. 31. nor hypocrites*, *Iob 27. 8. y. Prov. 15. 29.* The Greek maketh it a wish, *Let not the Lord hear me.*

## PSALME 67.

*A prayer for the enlargement of Gods kingdom, to the joy of all peoples, and increase of Gods blessings.*

To the mayster of the musick on Neginoth; a psalm a song.

GOD, be gracious unto us and bless us: he make his face to shine, with us Selah. That they may know in the earth thy way: thy salvation among all the heathens. Peoples shall confess thee, O God: peoples all of them, shall confess thee. The nations, shall rejoyce and shewt: for thou wilt judge the peoples with righteousness: and the nations, in the earth, thou wilt guide them Selah.

Peoples

6 Peoples shall confesse thee, O God:  
 peoples all of them, shall confesse thee.  
 7 The earth, yeildeth her increase: God  
 8 our God, wil blese us. God wil blese  
 us: and all the ends of the earth, shall  
 feare him.

## Annotations.

2 **F** Acc to [bine] or, to be light, that is, cheer-  
 ful & favourable. See Psal. 4. 7. & 31. 17.  
 3 V. 3. That they may know ] mean-  
 ing men, indefinitely: or, that they may  
 be known. Gods way is generally his admi-  
 nistration in the world: specially his gos-  
 pel. Act. 18. 25. 26. as his salvation, is Christ.  
 Luk. 1. 30.

4 V. 4. [shall confesse] or, let them confesse:  
 and so after.

7 V. 5. The earth ] or land of Canaan, (as  
 the Chaldee explains it, the land of Israel,)  
 the seat of Gods church: whose fruitfull  
 increase God promised in the Law, Levit.  
 25. 19. & 26. 4. and the Prophets apply  
 it to the spiritual graces of the gospel. E-  
 zek. 34. 27. Zech. 8. 12. Esai. 45. 8. and our  
 land or earth, is our hearts regenerate, to  
 bear fruits to the Lord. Math. 13. 23. 23.  
 Heb. 6. 7.

## PSALME 68.

A prayer at the removing of the Ark, with  
 a prophesie of Christs resurrection. 1. An exhor-  
 tation to praise God for his mercies, 8. and for  
 his care of the church. 19. A prophesie of Christs  
 ascension & benefits following, for which God is  
 to be blessed; 31. and of the conversion of the  
 Gentiles, unto his farther praise.

To the mayster of the musick.  
 a psalm a-song, of David.

2 **L** Et God arise, let his enemies be  
 3 scattred: and they that hate him,  
 flee from his face. As smoke is driven  
 away, so drive thou them away: as wax  
 is melted at the face of fyre: so let the

wicked perish, from the face of God.  
 And let the just rejoyce, let the shew-  
 gladsonnes, before the face of God;  
 & let them joy with rejoycing. Sing  
 ye to God, sing psalm to his name:  
 make-an-hye-way, for him that ride-  
 eth in the deserts, in Iah his name; &  
 shew gladnes before his face. He is  
 a father of the fatherless, and a judge  
 of the widows: even God, in the man-  
 sion of his holynes. God seateth, the  
 solitarie, in house; bringeth-forth  
 those that are bound in chaynes: but  
 the rebellious, dwell in a dry-land.  
 O God; when thou wentest forth, be-  
 fore thy people: when thou march-  
 edst, in the wilderness. Selah. The  
 earth quaked, also the heavens drop-  
 ed, at the face of God: Sinai it self,  
 at the face of God; the God of Israel.  
 A rayn of liberalities, thou didst  
 shake-out O God: thine inheritance  
 when it was wearied, thou didst con-  
 firm it. Thy company doe dwel in it:  
 thou dost prepare in thy goodnes,  
 for the poor-afflicted O God. The  
 Lord wil give the speech: of those that  
 publish glad-ridings, to the great ar-  
 mie. The kings of the armies, shall  
 flee shall flee: and she that remaineth  
 in the house, shall divide the spoyle.  
 Though ye lie, between the por-raun-  
 ges: ye shall be as the wings of a dove,  
 which is decked with silver; and her fe-  
 thers, with yelow gold. When the  
 Almighty scattreth-abroad, kings in  
 it; it shall be snow-white in Iahmon.  
 A mountaine of God, mount Bashan  
 is: an hilly mountain, mount Bashan.  
 Why leape ye O hilly mountains? this  
 is the mountayn, God desireth for his  
 seat; yea Iehovah, wil dwell in it to per-  
 petual-

18 petual-aye. Gods charret, wise-ten-  
 thousand, thousands of Angels: the  
 Lord & with them, *as in* Sinai in the  
 19 sanctuarie. Thou art ascended to on  
 high, thou hast led-captive a captivi-  
 tie; thou hast taken gifts unto men:  
 and also the rebellious; to dwell,  
 20 O Iah God. Blessed be the Lord, *which*  
 day by day lodeth us: the God, our  
 21 salvation Selah. Our God, is a God  
 of salvations: & to Iehovih the Lord,  
 22 belong the yssues of death. But surely  
 God, will wound the head of his ene-  
 mies: the hayrie scalp, of him that  
 23 goeth on, in his guiltinesse. The  
 Lord hath sayd, I will bring-agayn  
 from Bashan: I will bring-again, from  
 24 the gulfs of the sea. That, thy foot  
 may embrew it self, in blood: the  
 25 tongue of thy doggs, in blood of thine  
 enemies even of every of them. They  
 have seen thy goings, O God: the go-  
 ings, of my God, my king in the san-  
 26 ctuarie. The fingers went before,  
 the players-on-instruments after: a-  
 27 mongst them the damosels, beating-  
 on-tymbrels. In the churches, bless  
 ye God: *even* the Lord, ye of the fou-  
 28 rayn of Israel. There little Benjamin,  
 with their ruler, the princes of Iudah,  
 with their assemblie: the princes of  
 29 Zebulun, the princes of Naphtali.  
 Thy God hath commanded, thy  
 strength: strengthē O God, that thou  
 30 hast wrought for us. For thy pal-  
 lace, in Ierusalem: kings shall bring  
 31 thee a present. Rebuke, the compa-  
 nie of spear-men; the congregation  
 of mighty-bulls, with the calves of the  
 peoples, *and him* that submitteth him-  
 self with pieces of silver: he hath scat-  
 tered abroad the peoples, *that* delight

in wars. Princely-ambassadors shall  
 come out of Egypt: Ethiopia shall  
 hastily-stretch her hands, unto God.  
 Sing unto God, ye kingdoms of the  
 earth: sing-psalm, to the Lord Selah.  
 To him that rideth, in the heavens of  
 heavens of antiquitie: loe he will give  
 his voice, a voice of strength. Give  
 the strength, to God: his hye-maje-  
 stie, upon Israel, and his strength, in  
 the skyes. Fearful art thou O God, out  
 of thy sanctuaries: the God of Israel,  
 he giveth strength and forces to the  
 people; blessed be God.

### Annotations.

**L** *Et God arise* or stand up. By God, here  
 is meant Christ our Lord; for of him  
 is this psalm interpreted by the A-  
 postle. Ephes. 4. 8. 9. 10. This entrance is  
 taken from Moses, Num. 10. 35. where  
 when the host of Israel rose up from  
 mount Sinai to journey towards Canaan,  
 the Ark of the covenant of the Lord, went be-  
 fore them three dayes journey, to search out a res-  
 ting place for them. And when the Ark  
 went forward, Moses sayd, Rise up Iehovah,  
 and let thine enemies be scattered &c. where  
 Moses respected not onely the Ark (the  
 figure of Christ) but the promise of God,  
 Behold I send an Angel before thee to keep thee  
 in the way, and to bring thee to the place which  
 I have prepared; beware of him, and hear his  
 voice &c. for my name is in him &c. Exod. 23.  
 20. 21. This was the Angel of the covenant;  
 Mal. 3. 1. the Angel of Gods face, or presence,  
 which saved the people, Isa. 63. 9. even  
 Christ, whom they tempted in the wilder-  
 nes, 1 Cor. 10. 9. in whom God was, 2 Cor.  
 5. 19. and who himself is God our all, blessed  
 for ever Amen. Rom. 9. 5. David applieth  
 these things to his own time and action  
 of bringing home the Ark, 1 Chron. 13. and  
 prophesieth also of things to come: as  
 Alt. 2. 30. 31.

V. 4. *let them joy* to meet, inwardly,  
 with

with *delights* (as the Greek explyneth it;) as the former word signifieth outward joyful carriage, and exultation.

5 V. 5. *make-a-bye way*] or, *exalt*: but that this is meant of a way, or cause, first the Hebrue word *Solla*, naturally beareth; as *Isa. 62. 10.* & *37. 14.* secondly the Greek version *hodoipoiesis*, *make-way*, confirmeth it; thirdly the scope of this place sheweth it; compared with *Iesai. 40. 3.* where the Voice in the wilderness cryeth to prepare the way of the Lord Christ, *Mat. 3. 1.*

*deserts*] places where things are mixed and confused, as the word *Gbnaraboth*, properly signifieth. So *Gbnarabab*, is a desert or wilderness, *Isa. 40. 2.* and there is a declaration of this place, that vallies should be exalted, mountayns debased, crooked things made straight, and rough places, smooth. *Isa. 40. 3.* *Luk. 3. 5.* The Greek version here, *epi dusmoon*, meaneth also the same: for though the word be ambiguous, and signifieth the west-parts; yet is it often used for the deserts or playns of the wilderness. *Num. 33. 43. 50.* & *35. 13.* *Deut. 1. 1.* *Iosh. 1. 10. 2.* *Sam. 4. 7.*

*in Jah his name*] or by *Jah his name*, to weat, sing & praise him. *Jah*, is the proper name of God in respect of being or existence, for he is of himself, *Exo. 3. 14.* giveth to all, life and breath and all things, and in him, we live, and move, and have our being; *Act. 17. 25. 28.* It is the same in effect with *Jehovah*; but more seldom used: of which see *Psal. 83. 19.*

6 V. 6 *a judge*] that is, a *defence*, and *avenger* of their wrongs. See *Exod. 22. 22. 23. 24.* *Isa. 1. 17.* *Iam. 1. 27.* *mansion of his holynes*] or his holy mansion, whereof see *Psal. 26. 8.*

7 V. 7. *the solitarie*] them which are alone, or *desolate*: meaning without children.

*in house*] that is, giveth them children. See *Psal. 113. 9.*

*in chaynes*] or, in *conveniences*, that is, in convenient and commodious sort; or, into fit (and commodious) places. The Greek sayth, in *fortitude*. The Chaldee thus, he brought forth the sons of *Israel*, which were bound in *Egypt*. *dry-land*] or, *barren-ground*, named in the original of the *bleakers* or *whippers*, as whereon nothing

groweth. This the Chaldee referreth to *Pharaoh* and his host, which were obstinate and would not send away *Israel*, that they dwell in a dry land.

V. 9. *Sinai is self*] or, *this Sinai* to weat, *quaked*, when God came down upon it to give his law: see *Exod. 19. 16. 18.* *Heb. 12. 18.* The Chaldee sayth, *Sinai*, the smoke thereof ascended like the smoke of a furnace, because the majesty of God the God of *Israel*, was revealed upon it. These words David borrowed from *Deborahs* song, *Judg. 5. 4. 5.* *Sinai* is a mountayn in Arabia, *Gal. 4. 25.* in the wilderness through which *Israel* passed, *Exo. 19. 1.* It was called also *Horeb*. See *Psal. 106. 19.*

V. 10. *reyns of liberalities*] that is, a *liberal*, plentiful, free and bountifull *reyn*, proceeding of Gods free grace. So elsewhere is mentioned, the *reyn* of blessing; *Ezek. 34. 26.* Spiritually this meaneth the doctrine of the gospel; *Dent. 32. 2.* *Isa. 41. 8.* *Hos. 14. 6.* *7.* & *6. 3.* *Heb. 6. 7.* See *Psal. 65. 10.*

*shake-out*] or *shed* and *sprinkle abroad* as with the waving of the hand; the Greek turneth it *separate*. God divideth the *showrs* for the *reyn*, *Job. 38. 25. 26. 28.* & *37. 6.* *when it droweth*] *Hebr. and wearied*, that is *drye*, fainting for want of water: as *Psal. 63. 2.*

V. 11. *Thy company*] the host of *Israel*, seated in *Canaan*. The Hebrue word *Chajah* signifying *life*, is used for all living creatures, commonly *beasts*, and among them *wild beasts*, in which most life appeareth, *Gen. 1. 24. 25.* & also for *fishes*, *Psal. 104. 25.* Applied to men, it meaneth a *Company* or *societie*, eyther good, as in this place, or evil, as after in verse 31. It is used for an host of men, as *2 Sam. 23. 13.* in *Isid* whereof, in *1 Chron. 11. 15.* is written *Machab*, a *Camp*, or *Leager*. The Greek here turneth it *Zoa*, *Living-rights*: which word is used in *Rev. 4. 6.* & *5. 8. 9.* where mystical speech is of Christs church.

*prepare*] to weat thine inheritance; (or, *fruitful blessings therein*) for the poor, (or afflicted;) that is, the church. This every man was to acknowledge, when he brought the first fruits unto



God. See Deut. 25. 5. 6. — 9. 10. The Chaldee expoundeth it, *then preparedst the hosts of the companies of Angels, for to doe good to the poor-afflicted.*

12. *V. 12. wilgive the speech* ] or, gave the word; but it may be taken for a prophetic. And by giving the speech (or word), he meant, eyther the ministering of matter and speech *unto them*; or the confirming and performing of that which they have spoken. So Paul desired the prayers of the churches, that speech might be given him, Eph. 6. 19. Col. 4. 3. But the Chaldee referreth this to the Law, The word of God, gave the words of the Law to his people, *of those that publish glad-tidings* ] or (applying it to Christs time) of the Evangelists, *of the seales that preach the gospel*: or they good news. Such are in armies, they that carry tidings of victorie, as 2 Sam. 18. 19. Such in Christs arme, are the preachers of the gospel, Rom. 10. 15. The original word here *mebasseth* is of the feminine gender, usually understood therefore of women, such as sung songs of victorie, as Exod. 15. 20. 1 Sa. 18. 6. 7. but the scripture no where calleth such, the publishers of glad-tidings: we may therefore understand it of men; for 1. as Solomon called himself *Kohélet*, that is a Preacher, (in the feminine gender,) or a preaching-soule, Eccles. 1. 1. so may any Evangelist in like sort be called *Mebasseth*. 2. Also the Greek version maketh it the masculine, the Lord will give the word (tois euangelizomenois) to the men that evangelize. 3. And in Isa. 40. 9. such are spoken to in this sort and form, as did preach good tidings to Sion and Jerusalem, which seemeth to be principally ment of th' Apostles. 4. The Chaldee paraphrast also applieth it to men, though past, as to *Adafes and Aaron*, which evangelized the word of God, to the many companies of Israel. to the great armies ] meaning the courses; of whose warfare, see Isa. 40. 2. Rev. 19. 14. 2 Cor. 10. 4. or if we refer it to the Evangelists, there is a great host of them; or to the tidings that they tel, it is, of much war. The Chaldee refers it to *Adafes and Aaron* that evangeli-

zed Gods word to the great hosts of Israel.

V. 13. *shall see*: this is meant of Christs enemies, as in verse 2, though here is another word, signifying a *wandering sight*, seeking where to hide them; as Rev. 6. 15. So first Kings fled from Ioshua, and hid them in a cave; Jos. 10. 16. See also Jos. 11. 1. 4. 8. *for that remyneth* ] Heb. the mansion, (or habitation,) that is the woman, or woman: who goe not out to war, but keep at home, as Judg. 5. 24. Tit. 2. 5. As the church is sometime likened to a Woman, Rev. 12. 1. so the Chaldee applieth this here to the congregation of Israel, that divided the spoile from heave. divide the spoile ] this is a blessing; Isa. 53. 12. *doon after victorie*. Indg. 5. 30. Luk. 11. 22. and with joy; Isa. 9. 3. For spoile are used to denote riches, Prov. 1. 13. & 31. 13. & 26. 19.

V. 14. *between the pot-ranger* ] or, between the two banks or rivers, to weet, of stones, made to hang pots & kettles on, in the camp or leager: places where skollions lye, and so are black, meaning hereby affliction and miserie, as on the contrary by the doves silver wings, is meant prosperity. Or we may understand it of the two bounds and limits, of the enemies, where they are continually assailed, or indangered. And this the Greek seemeth to favour, turning it, *in a meson toon deroon*, amidst (or between) the inheritances; even as they also translate the two burden or limits between which *Isachar* reached; Gen. 49. 14. which tribe had the Philistines at one end, and Ammonites on the other, that vexed them. The Chaldee giveth this paraphrase: The God of Israel sayd, Though ye kings lye (or sleep) between the courtain, behold the church of Israel, which is like unto a dove, covered with clouds of glorie, divideth the spoile of the Egyptians. with yellow gold ] understand agayn, decked with yellow (or greenish) gold; that is, of a golden colour, and green; as the original word importeth, Levit. 13. 49. & 14. 37.

V. 15. *the Almighty* ] or *Alfsufficient*; that is God; named in Hebrue *Shaddai*, of his power and sufficacie to goe through with

all things; and for wasting and destroying his  
 nemi: s as at the drowning of the world.  
 To this the Prophets have reference, say-  
 ing, that shod, (destruction,) shall come from  
 Shaddai, (the Almighty.) *Isa. 13. 6. Joel. 1. 15.*  
*scattereth* ] or *spreadeth abroad*, having  
 discomfited the kings, his enemies, in that  
 his inheritance, *verse, 10. 11.* So *spreading*,  
 is used for *scattering*, *Zach. 2. 6.* it *shall be*  
*snow-white* ] or *thou shalt be snowy*; speaking  
 to the Church: or of it. *Whiteness* denoteth  
 victorie, joy, glorie: *Rev. 2. 17. & 3. 5. Luk. 9.*  
*19.* and *whiteness as snow*, is a resemblance  
 of purifying from syn. *Psal. 51. 9. Isa. 1. 18.*

*Tsalmon* ] in Greek, *Selmon*, a mount of  
 Samaria, in the tribe of Ephraim neer the  
 citie *Sichem*, as appeareth *Iudg. 9. 47. 48.*  
 situate in the hart of the country. *Tsalmon*  
 signifyeth *shady*, or *dark*, and so it seemeth  
 this mount was, with caves, glinns, and  
 trees that grew thereon: but with snow  
 upon it, was made lightsom. So to be  
*snow-white in Tsalmon*, is to have light in  
 darknes, joy in tribulation.

V. 16. *A mount of God* ] that is, *hyc*,  
 large, and full of divine blessings; for *Basan*  
 was a far and fruitful mountayn. See *Psal.*  
*22. 13. & 36. 7.* an *hilly mount* ] or,  
 a mount of *hilloks*, or *knobbs*; having many  
 tops. This seemeth to be a comparison;  
*Basan* is a goodly large mountayn; but  
 this *Sion* doth excell it; for here God  
 dwelleth with his Angels &c.

V. 17. *leap ye* ] *insult ye* proudly; or *leap*  
*ye wayt for*. The original *Raisad* is no  
 where found in Hebrue, but here onely.  
 In Arabik it signifieth to *espye* and *lie in*  
*wayt*, for the hurt of others: which agre-  
 eth wel with the argument here. for  
 his *seat* ] to dwell in it. The Lord chose *Sion*,  
 and desired it for his seat: this shall be my rest  
 for ever. *Psal. 132. 13. 14.* So, the Lamb, Christ,  
 is on mount *Sion*, *Rev. 14. 1.* But the Chal-  
 dee referreth this also to mount *Sinai*, up-  
 on which the word of God desired to place his  
 divine presence.

V. 18. *Gods charret* ] which he useth  
 for his own service, for defense of his  
 Church, and destruction of his foes: see

*Psalms. 18. 11.* *Cōarret* is put for *charrets*, (as  
*Isa. 1. 1. 22.* for *ships*, *2 Chron. 9. 23.*)  
 or to note out the joynt service of all the  
 Angels, as of one. *twise-ten-thousand* ]  
 or *double myriads*, that is, *innumerable*: in  
 the Greek, *ten-thousand-fold*: meaning, *in-*  
*numerable*. Angels ] the Hebrue *Shi-*  
*nan*, translated *Angels*, is not elsewhere  
 found in scripture. It seemeth to come  
 of *Shanah* to *second*; as being *second* or *next*  
 to God; the chief Princes, *Dan. 10. 13.* as  
 those in place next Kings, are called the *se-*  
*cond* unto them, *2 Chron. 23. 7. Esai. 10. 3.*  
 If we referr it to the number, we may  
 turn it, *redoubled*, or *manifold*. If to the *char-*  
*rets*, and derive it of, *Shanan*, to *sharpen*; it  
 may note a kind of *charrets with sharp hooks*,  
 used in wars, as many humane writers  
 record, *2 Maccab. 13. 2. Strabo, lib. 10. The-*  
*baud. Macrobius. &c.* How ever the word  
 be doubtful, the meaning seemeth to be  
 of *Angels*; (as the Chaldee plainly expres-  
 seth,) which the Greeks here translate  
*cheerful-ones*, as of the Hebrue *Shan*, to be  
 in *tranquillitie*, & *joy*; and the Apostle see-  
 meth to have reference to this place,  
 where he mentioneth *mount Sion*, the cele-  
 stial *Jerusalem*, and the company of *ten-thou-*  
*sands of Angels*. which now we are come  
 unto in Christ. *Hebr. 12. 22.* And *Angels*  
 have appeared like *fiery charrets*, *1 King.*  
*6. 17.* with *them* ] or *in them*. as  
 in *Sinai* ] as God was in *Sinai*, with *ten-thou-*  
*sands of holy-ones*, when he gave the *tyrie*  
*law*, *Deut. 33. 2.* so is he in *Sion*, with *ten-*  
*thousands of Angels*; *Heb. 12. 22.* Here the  
 words *as in*, seem necessarily to be suppli-  
 ed; or the word *Lord*; as, the *Lord of Sinai*;  
 with like meaning as before.

V. 19. *Thou art ascended &c.* ] *Thou*  
 (Lord *Jesus*) art gone up, to the highest heaven,  
 having first descended to the lowest earth. So  
 the Apostle teacheth us to understand  
 this place, *Eph. 4. 8. 9.* to an high ]  
 or, to the *hyc*-place: see *Psal. 7. 8.* The Chal-  
 dee translateth it, to the *firmament*. led-  
 captive ] or, *captived a captivity*, that is, a  
 company of *captives*; a *prey*, of people taken in  
 war. See the like phrase, *2 Chron. 28. 11.*  
 V 2 Judge,

*Iudg. 5. 12. Num. 21. 1. Dent. 21. 10.* So pover-  
tie, is used for a company of poor people. 1.  
*King. 24. 14.* Christs enemies, Satan, syn,  
death, hel &c. were by him subdued,  
*Colos. 2. 15.* his elect captived by Satan,  
were by him redeemed: of whom also this  
may be meant, as *Psal. 124. 1. 4.* *hast*  
*taken gifts unto* that is, *hast given*, (and dis-  
tributed gifts among men. An Hebrue phrase  
often used, as *Take me a sword*, 1 *King. 3. 24.*  
that is, *give or bring it me*. *Take out me to*  
*wife*, *Iudg. 14. 2.* *Take me an offering*, *Exod. 15.*  
*2.* *Take me a little water*, 1 *King. 17. 10.* that  
is, *Give*. *Grvin*; also is sometime used for  
taking; as *Gen. 41. 30.* *he gave* (that is took)  
us for spies. Rightly therefore dooth the A-  
postle turn this in Greek, *given*, *Eph. 4. 8.*  
and the next words *be Adam*, is *unto men*,  
as Paul explaineth it, or, *among men*, as *Ier.*  
*49. 15.* And the gifts, are the *Admistrers* of  
the gospel, given for the good of the  
Church, *Eph. 4. 11. 12.* So the Chaldee  
here addeth, *thou hast taught the words of the*  
*Law; hast given gifts to the sons of men.*

and also the rebellious ] or disobedient, to  
weert, thou hast led captive. They that con-  
tinue rebellious are subdued to destruc-  
tion, *Psal. 2. 9.* *Ise. 11. 4.* others by conver-  
sion, as *Saul*, *breathing out threatings and*  
*slaughter*, was by Christ subdued, *Act. 9.*  
And after spake of himself and others, we  
our selves were in times past unwise, disobedient  
&c. but when the bountifullness and love of God  
our Saviour towards men appeared, he saved  
us. *Etc. Tit. 3. 3. 4. 5.* to dwell ] under-  
stand, in Gods manner, as verse 17. or with  
Jeh God, meaning it of the captives. Or,  
that thou o Jeh God, mayst dwell, so weert,  
in mens hearts by sayth, *Eph. 3. 17.* or in the  
Church; which by those thy gifts (the  
ministers) is builded as a spiritual house  
for God to dwell in. 1 *Cor. 3. 9. 10. 16.* 1 *Pei.*  
*2. 5.* So God dwelt among the Israelites,  
*Nam. 1. 3.* & 35. 34.

V. 20. *day by day* ] or *daily*: see *Psal.*  
*51. 9.* *lodeth us* ] to weert, with his  
blessings, or gifts, verse 19. or with afflictions,  
wherewith the saints are burdened, and  
yet blest him for his comforts in them.

2 *Cor. 1. 4* & 1. 3. 4. 8. & 6. 4. — 6. The  
Chaldee understandeth it of such lodging  
as is by adding precepts upon precepts.

V. 21. *Our God &c.* ] or *God to us*, is a  
God for salvations, that is all manner health,  
help, and deliverance, that fully saveth.

*Jehovih* ] Is the name of God is writ-  
ten usually, when *Adonai*, Lord, next to-  
loweth it; as here and *Psal. 109. 21.* or go-  
eth before it; as *Gen. 19. 2.* having the  
vowels of *Allohim* God, and so is by the  
lewes pronounced; as other times having  
the vowels of *Adonai*, it is so pronounced,  
Lord. So, for *Adonai Jehovih*, 2 *Sam. 7. 18.*  
is written *Jehovah* *Allohim*, 2 *Chron. 37. 16.*  
See *Psal. 83. 19.*

*yssues*, ] or *passages*,  
that is, *wayes* and *means*, of death or to death:  
meaning that he hath many wayes to  
bring his enemies to death, and to deli-  
ver his people out of it. For, he hath the  
keyes of death; *Rev. 1. 18.* he killeth, and gi-  
veth life, woundeth and healeth, and none can  
deliver out of his hand. *Dent. 32. 39.* So *yssues*  
of life, *Prov. 4. 23.*

V. 22. *bayrie scalp* ] Hebr. the crown (or  
scalp) of hair: meaning open and inevita-  
ble judgement on the chiefest and most  
seirce enemies. *guiltiness* ] guilty-  
synus: impieties. So *Psal. 69. 6.*

V. 23. *I wil bring again* ] or, *wil return*.  
reduce, to weert thee my people; as I  
brought thee from the peril of *Og* in  
*Bashan*, *Nam. 21. 23. 35.* and of *Pharaoh* at the  
red sea, *Exod. 14. 22. 23. 28. 29.* Former deli-  
verances are often by the Prophets appli-  
ed to the times and works of Christ. See  
*Ise. 11. 1. 11. 15. 16.* & 61. 10. 11. *gulfi* ]  
or *deeps*, *bottoms*: see *Psal. 69. 3.*

V. 24. *That thy foot may embrew* ] that  
is, *be embrewed*: or, *That thou mayst embrew*  
*thy foot*. It is the same word, which be-  
fore in verse 22. is Englished *wound*, and  
signifieth to *make gore bloody*; and is here  
by consequence put for *embrewing* or *dip-  
ping* in *gore bland*; as the Greek turneth it,  
*That thy foot may be dipped*. And this noteth  
a great slaughter of the enemies: as the  
dipping of the foot in oil, *Dent. 33. 24.* mea-  
neth abundance thereof. in blood of  
thine

thine enemies] or, which floweth from thine enemies from him: that is, from each of them; or from the greatest of them, Antichrist: or, of the same blood. Compare herewith, the slaughter of Christs enemies, Rev. 19. 17. 18.—21.

V. 25. They have seen] that is Men have seen, (not naming any special persons) they going, or wayes, and administration. The Chaldee sayth, The house of Israel have seen the going of thy Majestie upon the Sea, & God. in the] that is, which art in the sanctuary; or, into the sanctuary; referring it to Davids carrying of the Ark into the holy Tent: 1 Chron. 13. 6. 8. & 15. 18.

V. 26. beating on tymbrels] or on tabers; to weet, with the hand; so in the triumph at the red sea, Marie the sister of Aaron, & all the women after her with tymbrels & pipes, sung praise to God. Exod. 15. 20. 21. unto that, the Chaldee here referreth it. So at the slaughter of the Philistims, 1 Sam. 18. 6. 7. and at the slaughter of the Ammonites, Judg. 11. 34. A tymbrel (or taber) is in Hebrue named Taph; of the like sound that it maketh when it is stricken.

V. 27. In the churches] or congregations: see Psal. 26. 12. ye of the fountains] that come out of Israel, as out of a well or fountain: a phrase taken from Deut. 33. 28. Elaias hath also one much like it, Isa. 48. 1. It seemeth to be meant of the people: though it may also be referred to Christ; blest be the Lord, who is of the fountains of Israel. For, of the Israelites, concerning the flesh Christ came, who is God over all, blessed for ever Amen. Rom. 9. 5.

V. 28. There] in the churches, be little Benjamin, the tribe or posteritie of Benjamin, who was himselfe little, that is youngest of all Israels children; and his tribe little, that is few in number, being almost all destroyed for the syn of Gibea, Judg. 20. 44. &c.

their ruler] the Prince of that tribe. The Greek version sayth, in a trance; taking the Hebrue Radem, to be of radam, though it be not found elsewhere in this form: yet rare words but once used, at sundry times found in this and other Psalmes.

These things applied to Christs times and after, are very misical. Benjamin the least, is here put first: so in the Heavenly Jerusalem, the first foundation is a Jasper, Rev. 21. 19. which was the last precious stone in Aarons Breastplate, on which Benjamins name was graven, Exod. 28. 20. 10. 21. In this tribe Paul excelled as a Prince of God, though one of the last Apostles, 1 Cor. 15. 8. 9. 10. who was converted in a trance or ecstasie, Act. 9. 3. 4. &c. and in ecstasies he and other Apostles saw the mysteries of Christs kingdom, Act. 10. 10. 11. &c. 2 Cor. 12. 1. 2. 3. 4. their assemblies] in Greek their governments; the Hebrue word Regamah but once used, causeth this ambiguitie; for coming of Regam, to throw a heap of stones, Levit. 24. 14. may eyther be taken for an heap or assembly; or for a stone; that is, a ruler; as elsewhere a stone signifieth. Gen. 49. 24. Of this tribe of Iudah, were the Apostle James & other our Lords brethren. Gal. 1. 19. Act. 1. 14.

Zebulun, Naphtali] these tribes were situate in the furthest parts of Canaan, as Juda and Benjamin were in the first and cheefest parts: meaning by these few, all other tribes, gathered to prayse God. In these coasts Christ called to Apostleship, Simon Peter, Andrew &c. fishers of Galilee.

V. 29. commanded thy strength] that is, powerfully appointed it, speaking to the church. See the like phrase Psal. 133. 3. & 44. 5. By strength also, Kingdom is often meant. strengthen] the Chaldee paraphraseth, dwell in this house of the Sanctuary, which thou hast made for me.

V. 30. For thy palace] or temple, which was after Davids dayes to be built in the heavenly Jerusalem, the Lord, and the Lamb, are the Temple of it. Rev. 21. 22.

bring a present] or, lead-along a gift: that is, gifts or presents. So Psal. 76. 12. which presents, are sometimes of the persons of men. See Isa. 18. 7. & 66. 20. Rom. 15. 16. and 12. 1.

V. 31. Rebake] that is, Destroy: see Psal. 9. 6. company of speer men] or of archers;

archers; the rowe (or crew) of the canes; that is, such as use canes or reeds, wherof spears, or arrows were made. Of this word companie, see before, verse 11. It may also be read, the wild-beasts of the reeds; meaning, the salvage wicked people. So the Chaldee turneth it, the armies of sinners.

mighty bulls] the hye Priests, and great personages; see Psal. 12. 13.

that submitte] that is, the hypocrite which feigneth subjection, (as the former were professed enemies) or, it be (that is every one) submit; as Bruc. 33. 29. The word signifieth such submission as when one calls down himselfe at the feet, as to be troden on: so Prov. 6. 3.

he hath scattered] this is spoken to the church, of God. The Greek turneth it as the former, Scatter thou.

V. 32. Princely-ambassadors] Hebr. Chasbammim, a word not used but here: The Greek sayth Presbri, Ambassadors.

Egypt] in Hebrue called Misraim; the name of the son of Cham, the son of Noah, Gen. 10. 6. who called the countrie where he and his posteritie dwelt, by his own name. In Greek, and in the new Testament, it is alwayes called Egypt. This is a prophesie of the calling of the Gentiles to the faith; as the Chaldee sayth, that they may be made profelytes.

Aethiopia] in Hebrue Cush, an other son of Cham, brother to Misraim and Canaan Gen. 10. 6. the countrey wher he and his children dwelt, is called by his name Cush, in Greek Aethiopia. The people, we call black-Moors.

hastily stretch] Hebr. make run: noting the readynes of that nation to offer gifts and sacrifices, (or, as the Chaldee explaineth it, to spread out their hands in prayer,) and to receive the gospel. See Act. 8. 27. &c.

V. 34. of heavens of antiquitie] that is, the most ancient and highest heavens, which were since the world began; no ing here-by Gods powerful majestic, and help to his church; as Deut. 33. 26.

will give] or giveth usually his voice; that is speaks aloud, or thundereth. See the notes on Psal. 45. 7. & 29. 3. Some Apostles were called

Sonars of thunder, Mark. 3. 17. and Christs powerful voice, rayeth the dead, John. 5. 25.

V. 35. Give the strength] that is strong-praise, & the glorie of the kingdom. See Psal. 8. 3.

V. 36. sanctuaries] the holy and most holy places of the tabernacle, and heaven it self: see Psal. 43. 5.

the people] that is, as the Greek explaineth, his people. So, the soule, Psal. 69. 1. for my soule: see Ps. 45. 4.

Blessed be God] Hereupon God was called in Israel, the Blessed one: as Mark. 14. 62. Art thou Christ the son of the Blessed? that is, the son of God, Mat. 26. 63.

## PSALME 69.

David (the father and figure of Christ) complaineth of his great afflictions, 14. He prayeth for deliverance. 23. He devoteth his enemies to destruction. 31. He praiseth God, for the salvation of his Church.

To the mayster of the musick, upon Shoshannim, a psalme, of David.

Save me, O God: for waters are entred even to the soule. I sink down in the mudd of the gulf, where no standing is: I am entred into the deeps of waters, and the streaming-floud overfloweth me. I am weary with my crying; my throat is burnt: mine eyes say, attentively-waiting, for my God. Many are, more than the hayres of mine head, they that hate me without cause: mighty are they that would suppress me, mine enemies falsely: that which I took not away, then I restored. O God, thou knowest my foolishness and my guiltynesses, are not concealed from thee. Let not them be abashed for me, that hopefully expect thee, Lord Iehovah, of hosts: let not them be ashamed for me

me that seek thee; o God, of Israel.  
 8 For for thy sake, doe I bear reproch;  
 9 shame, covereth my face. I am be-  
 come a stranger, to my brethren: and  
 10 a forreyner, to my mothers sonns.  
 For the zeale of thine house hath eaten  
 me up: and the reproches of them  
 11 that reproched thee, are fallen upon  
 me. And I wept, with falling *afflicted*  
 my soule: and it was, for reproches  
 12 to me. And I made my rayment  
 sack cloth: and I was, to them for a  
 13 proverb. They that sit in the gate,  
 spake against me: and they that drink  
 14 strong-drink, *made* melodies. And  
 I, my prayer is to thee, Iehovah, in  
 time of acceptation; o God in mul-  
 15 titude of thy mercie: answer thou me,  
 in the truth of thy salvation. Deliver  
 me out of the myre, and let me not  
 sink down: let me be delivered from  
 16 my haters, and out of the deeps of  
 waters. Let not the streaming-floud  
 of waters overflow me, neyther let the  
 gulf swallow me: neyther let the pit,  
 17 shut her mouth upon me. Answer me  
 Iehovah, for thy kind mercy is good:  
 according to the multitude of thy  
 tender-mercies, turn the face unto  
 18 me. And hide not thy face, from thy  
 servant for distress is on me, make-  
 19 hast answer me. Draw neer to my  
 soule, redeem it: because of mine ene-  
 20 mies, ransom me. Thou hast  
 known, my reproch and my shame,  
 and my dishonour: before thee, are  
 21 all my distressers. Reproch hath broken  
 my hart, and I am full of heavy-  
 22 nes: and I looked for *some* to mone  
 me, but none *came*: and for comfort-  
 23 ers, but I found none. But they  
 gave me gall for my meat: and in my  
 thirst, they gave me vinegar to drink.  
 Let their table be before them for a  
 24 snare: & for recompenses for a trap-  
 25 sal. Let their eyes be darkened, that  
 they see not: and make their loines  
 to shake continually. Powr out upon  
 them thy detestful-ye: and let the  
 burning-wrath of thine anger, rake  
 26 them. Let their castel be desolate:  
 within their tents, let ther not be a  
 dweller. For they persecute him,  
 27 whom thou hast smitten: and they  
 tell, of the sorrow of thy wounded-  
 ones. Give thou iniquitie, unto their  
 28 iniquity: and let them not come, into  
 thy justice. Let them be wiped out  
 of the book of the living: & let them  
 not be written, with the just. And  
 29 I, poor-afflicted and sorowing: let  
 thy salvation, o God lift me up. I  
 30 wil praise the name of God with a  
 song: and magnifie him with confes-  
 31 sion. And it shall be better to Ieho-  
 vah, than a young bull, that hath  
 32 hornes that parteth the hoof. The  
 meek shall see it, they shall rejoice: the  
 33 seekers of God, and your hart shall  
 live. For Iehovah heareth the needy:  
 and despiseth not, his prisoners.  
 Praise him let heavens & earth: seas,  
 34 and all that creepeth in them. For  
 35 God, wil save Sion; and build, the ci-  
 ties of Iudah: and they shall dwell  
 36 there, and have it for inheritance.  
 And the seed of his servants, shall pos-  
 37 sess it: and they that love his name,  
 shall dwell therein.

## Annotations.

S *Hosbannim* ] that is, *for sorrow and affliction*  
 mens: or *Lilies*, See *Psalm 45. 1.*  
 Vers. 1. *Save me* &c.] David in his  
 troubles



troubles being a figure of Christ, prayeth for deliverance from temptations and persecutions, under the similitudes of waters, mud, myre, pit, deeps, streams, &c. and that this Psalm had accomplishment in Christ, the Evangelists shew; *Mat. 27. 48. Ioh. 19. 29.* that the use herof is for us, th' Apostle sheweth, *Rom. 15. 3. 4.* that we through patience, and comfort of the scriptures might have hope.

*waters*] The Chaldee expoundeth these, *armies of sinners*, which beset him like waters. *the soule*] to weete of me; as the Greek explaineth it: that is, are ready to drown and choke me; so *Ioh. 2. 5.* see also *Psal. 45. 4.*

*V. 3. mud of the gulf*] or, of the deep; that is, the deep or gulfy mud, in the bottoms of the sea; as *Psal. 68. 23. Ioh. 2. 4.* an other signe of great calamitie, as also in *Psal. 88. 7.* wherfore Babylon that held captive Gods people, is called a Gulf, or Deep; *Isa. 44. 27.* no standing] no stay, or ground: but I sink more and more.

*deeps of waters*] in Greek, *deeps of the sea.*

*V. 4. is burnt*] that is, parched, dried; or (as the Greek explaineth it,) *barse.* *eyes sayl*] or, are consumed, to weete, with tears, and earnest expectation, as *Lam. 2. 11.* & *4. 17.* This was a curse of the Law, *Levit. 26. 26. Deut. 28. 65.* but Christ became a curse for us, *Gal. 3. 13.* So after, *Psal. 119. 81.*

*V. 5. falsly*] in Greek, *unjustly.* *took not away*] or which] robbed not, took not by force and rapine. This though it may be taken for all unjust criminations, wherof David and Christ were innocent; yet in special it was verified in Christ, who being in the form of God, thought it no robbery to be equal with God, *Phil. 2. 6.* notwithstanding for witnessing himself to be the son of God, he was put to death by the Iewes, *Ioh. 19. 7.*

*V. 6. my foolishnes*] that is, my sin: see the note on *Psal. 38. 6.* In David were syns properly, in Christ, by imputation: for God made him syn for us, which knew no syn, *2 Cor. 5. 21.* & this may be meant of false imputation, & God thou knowest my foolish-

nes, if any such be, as my foes charge me with. So *Psal. 7. 4. 5.*

*V. 7. abashed for me*] for my sake, to weete, if he not delivered. So of Christ, his disciples hoped that he should be the saviour of Israel; but when he was kyled, they began to doubt and fear, Satan winning their faith, to make them ashamed; but Christ prayed for their confirmation, *Luk. 24. 29. 31. & 32. 31. 32.* So great are Christs afflictions, that blessed is he that is not offended in him. *Mat. 11. 6.* *Jeboath*] or, God: it hath the vowels of *Alahim.* See *Psal. 68. 21.*

*V. 8. bear reproch*] that is, are reproched: contrary hereunto is, to bear grace and favour; that is, to be favoured and wel liked. *Ezra. 3. 15. 17.* Compare herewith *Psal. 44. 23. 16.*

*V. 9. forreynour*] to weete, in their estimation and carriage towards me. This also was the case of Iob, and others, *Iob. 19. 13. Gen. 31. 15.* and of Christ the Iewes sayd, they knew not whence he was, *Iob. 9. 32.* and his brethren beleeyed not in him, *Ioh. 7. 5.*

*V. 10. zeale of thine house*] or jealousy, indignation for the polluting of thine house, and studious servants care to have it conserved holy. See this performed by Christ, when he whipped buyers and sellers out of the temple, *Ioh. 2. 15. 16. 37.*

*eaten me up*] devoured, or consumed. For love and jealousy; are a fyre and vehement flame; *Song. 8. 6.* See also *Psal. 119. 139.*

*are fallen on me*] that is, I have taken them on me, and willingly bear them; as the Apostle gathereth from these words, that Christ pleased not himself, (that is, sought not his own pleasure or profit,) but for his fathers sake and his bretherens did bear all things: and this is an example for us to doe the like. See *Rom. 15. 1. 2. 3. 4.*

*V. 11. afflicted my soule*] the word *afflicted*, is here supplied from *Psal. 35. 13.* for often ther is want of a word to be understood, which the Hebrue text sometime sheweth: as *2 Chron. 10. 11. 14. 7.* with *scorpions*; for which in *1 King. 12. 11. 14.* is writ-



is written, *I will chastise you with scorpions.* See the notes on Psalm. 13. 7. 29. *or* 1. 7. it was for] *or*, it was turned to reproches, that is, to much reproch, and opprobrie. So Iohns falling, turned to his reproch, they sayd, he had a Divin. Luk. 7. 33.

V. 22. *And I made*] *or* when I gave, that is, made, *or* put on. So giving is for putting, Psal. 8. 2.

V. 23. *that sit in the gate*] that is, great men in the publick assemblies. The rulers of the Jewes. Deut. 25. 7. Ruth. 4. 1. 2. &c.

*spake*] *or* talked and meditated: communed how to work me evill. Luk. 22. 2. 4.

*strong drink*] Hebr. *Sheker*, which is all manner strong drink which will make drunken, as ale, beer, wine, fider, meishaglin, &c. The Greek here turneth it wine.

*melodies*] *or* songs, sung with instruments of musick, *of mee*. So Iob also complayneth Iob. 30. 9.

V. 24. *And I*] that is, *And* *(or but)* as for mee. *time of acceptation*] that is, an acceptable time: as the Apostle interpreteth this phrase, 1. Cor. 6. 2. from Esai. 49. 8.

*in truth of thy salvation*] that is, *for thy saving truths sake*, *or* faithful salvation.

V. 15. *mine*] the Chaldee expoundeth it, *captivity which is like unto mine*.

V. 16. *shut her mouth*] so that I cannot get out of miserie: as Dathan, Abiram &c. went down alive into the pit, & the earth covered over them, that no hope was left of their return. Num. 16. 33. But Christ in all troubles had comfort, even in the grave his flesh rested in hope, Psalm. 16. 9. 19. The Chaldee expoundeth this verse thus, *Let not the strong king which is like to a flood of waters, captivate mee; neither let the mighty prince swallow mee: &c.*

V. 17. *turn the face*] *or* respect; regard mee, with favour. See Psal. 25. 18.

V. 20. *dishonour*] *or* ignomine, slander, calumnie: see Psal. 4. 3.

V. 21. *ful of heavyness*] *or*, *ful of sorrow*. *ful of this word* in Hebrue man hath in name. *Amos* see Psal. 2. 1. *to mee*] *to pittie*, and *solace mee*, *or* to shew compassion. So Iob. 41. 11. *found none*] in Christ

greatest need, all his disciples forsooke him & fled. Mat. 26. 56. and all his acquaintance stood a farr off, Luke 23. 49.

V. 22. *gall*] in Hebrue *Rosh*, an herb bitter as wormwood, with which it is often joynted; Deut. 29. 18. Amos. 12. 2. 3. 19. It groweth in corn fields, Hos. 10. 4. the water or juice hercof signifieth bitter affliction, Jer. 9. 11. These things were also actually done to Christ, whom the Jewes refreshed with gall and vinegar, Mat. 27. 34. Iob. 19. 28. 29. 30.

V. 23. *and for recompense*] that is, and for a full recompense of that which they did to mee, (*let then table be*) a trap unto them. *Or*, and for peaces; that is, and the things which they expected peace and welfare by, let become a trap unto them. But the first sense agreeth with the Apostles interpretation, Rom. 11. 9. These are Davids imprecations against the Jewes, and prophecies of their rejection, as the Apostle sheweth; and by their table, wee are to understand all means of comfort and refreshing both of body & soule, which turne to the ruine of the wicked, even an oilour of death unto death, 1. Cor. 1. 15. 26.

V. 14. *that they see not*] so the Apostle explayneth the Hebrue phrase, from seeing: Rom. 11. 10. The like is in Esai. 44. 18. And hereby is meant the eyes of their understanding, that seeing they see and perceive not, because a veile is over their hearts. Job. 22. 39. 40. Mat. 28. 26. 27. 2. Cor. 3. 14. 15.

*make their legnes* to shake] bow down their backs, sayth the Apostle, Rom. 11. 10. and this meyneth bondage and miserie; as appeareth by the contrarie blessing of going upright, which God once vouch'd safe unto that people, Levit. 26. 15.

V. 26. *their castle*] *or* their tower, palace, habitation sayr and orderly builded. Genes. 25. 15. Num. 3. 10. Song. 8. 9. This which David speaketh of all Christs enemies, Peter applyeth to Iudas that betrayed him. Let his habitation be desert. Mat. 1. 29. but Christ threatneth the like to them all. Mat. 27. 38. *Castle* here is for *Castell*, *or* *palace*; as *barret*, for *barrets*, Psal. 68. 18.

27 V. 27. whom thou hast smitten ] Christ, the shepherd, who was smitten of God, and wounded for our synns, *Isa. 53. 4. 5. Mat. 26. 31.*

they tell, of the sorrow ] that is, tell one another vauntingly, of the sorrow, (sinners or payes) of thy wounded, thy servants who are wounded for thy sake; or they preach hereof: see the like phrase, *Psal. 2. 7.* or, they tell, to the sorrow; that is, add unto and increase it; as the Greek turneth it.

28 V. 28. Give thou iniquity &c. ] that is, Add syn unto their syn, give them over to a reprobate mind, which was Gods heavenly judgment first on the Gentiles, *Rom. 1. 24. 28.* afterward on the Jewes, who fulfilled their synns, when wrath came on them to the utmost, *1. Thessal. 2. 16. Rom. 11. 8. Math. 23. 32.* Or by iniquity, may be understood punishment for it, as *Psal. 31. 11.*

not come into thy justice ] that is, not believe thy gospel, and so come to the justice of God, which is by faith; as the scriptures shew, *Rom. 10. 3. &c. Phil. 3. 9. Job. 12. 39. 40.* The Chaldee expounds it, let them not enter into the church of thy just ones.

29 V. 29. book of the living ] or, book of life, wherein the just that live by faith are written: that is, let them be cut off from being any longer counted thy people, or registered in the writing of the house of H-ract, as *Ezek. 13. 2. Rom. 11. 20. Phil. 3. 2. 3. Psal. 87. 6.*

30 V. 30. lift me up ] or, set me as a high place, that is, safely defend mee.

32 V. 32. better to ] that is, more pleasing & acceptable. a young bull ] so the Greek explaineth the Hebrue phrase a bull a bullock, that is, a bull which is but young, or a bullock. So *Judg. 6. 25.* where the order is changed, make the bullock of the bull; that is the young bull, or bullock. Some understand it here of two, whether than bull, or bullock.

that hath horns ] Hebr. horneth, that is, brings forth or beareth horns, and porteth the hoof: for such were fittest for sacrifice: but confession and thanks are more pleasing to God; specially Christs obedience; see *Psal. 10. 13, 14, 15. Or 40. 7.*

33 V. 33. the seekers ] or ye seekers of God;

to weete, shall see it, and ye that shall live; ye shall have inward life, joy and consolation. See *Psal. 22. 27.*

V. 34. his prisoners ] such as are persecuted, &c. bound in prisons for his truth: Thus Paul calleth himselfe the prisoner of Christ, *Ephes. 3. 1.*

V. 35. heavens ] the Chaldee sayth, Angels of heaven, and the inhabitants of the earth.

V. 36. save Sion ] that is, his Church, figured out by Sion, and Judah, see *Psal. 2. 6.* and this building of Judahs cities, is by preaching of the gospel; *1. Cor. 9. 9. 10.* a figure of this work, was done by Iehoshaphat, *1 Chron. 17. 9. 12. 13.* and Isaiah prophesieth the like. *Isa. 44. 26.*

### PSALME 70.

David prayeth for speedy help, to the shame of the wicked, and joy of the godly.

To the mayster of the musick, a psalm of David for to record.

**O** God for to deliver me: Iehovah, to mine help make-haste. Let them be abashed and ashamed, that seek my soule: let them be turned backward and blusht, that delyre mine evil. Let them turn-back for a reward of their shame: that say, aha aha. Let all that seek thee, be joyfull & rejoyce in thee: and let them say continually, magnified be God; they that love, thy salvation. And I, poor-afflicted and needie, O God make-haste to me: thou or mine help and my deliverer, Iehovah, delay not.

### Annotations.

**T**O record ] or to cause remembrance see *Psal. 38. 2.*

V. 1. to deliver ] or to rid me free, understand; make-haste, or vouchsafe, as is expressed in *Psal. 40. 14.* for this Psalme, is the same in substance, and almost in words.

words, with the end of that psalme: see the annotations there.

V. 3. *that seek my soule*] *to make an end of it*, as Psalm. 40. 14.

V. 4. *in a back*] *desolate or wasted*, as Psalm. 40. 16.

V. 5. *be God*] in Psalm. 40. 17. it is written, *be Jehovah*.

V. 6. *o God make haste to me*] for this, in Psalm. 40. 18. is, *the Lord shaketh on me, Jehovah*] in Psalm. 40. 18. *my God*.

## PSALME 71.

The Psalmist in confidence of faith, and experience of Gods favour, prayeth both for himself, and against the enemies of his soule. 24. He promisseth constancie, 27. praith for perseverance, 29. praiseth God, and promisseth to doe it cheerfully.

**I**N thee Jehovah doe I hope for salvation: let me not be abashed for ever. In thy justice, ridd thou me and deliver me: incline thine ear unto me, and save me. Be thou to me, for a rock of habitation, to enter continually; thou hast commanded to save me: for thou art my rock, and my munition. My God; deliver me, out of the hand of the wicked: out of the palm, of the evil-doer & the lewened. For thou art mine expectation: Lord Jehovah, my confidence from my childhood. By thee, have I been holden-up from the womb: from my mothers bowels, thou tookest me: of thee is my praise continually. As a wonder, I am unto many: but thou, art my strong hope. Let my mouth be filled, with thy praise: all the day, with thy glorie. Cast me not away, at the time of old age: when my strength faileth, forsake not thou me. For mine enemies speake of me: and

they that observe my soule, consult together. Saying, God hath forsaken him: pursue and take him, for there is none to rescue. O God, be not thou far-away from me: my God, make haste to mine help. Let them be abashed and confounded, that are adversaries of my soule: let them be covered with reproch and dishonour; hat seek mine evil. And I, wil patiently-wayt continually: and add, unto all thy praise. My mouth shall tel thy justice, all the day thy salvation: though I know not the numbers. I wil enter, in the powers of the Lord Jehovah: I wil record, thy justice thine onely. O God, thou hast learned me from my childhood: and hitherto, have I shewed thy marvelous works. And also unto old-age and hoarynes, o God forsake me not: until I shew thine arme to this generation; thy power, to every-one that shall come. And thy justice o God, which is to on high: which hast doe great things; o God, who is like thee? Which didst make me to see, distresses many, and evil: didst return and quicken me; and from the deeps of the earth, didst return and bring me up. Thou didst much-increase my greatnes, & didst turn-about and comfort me. Also I, wil confess thee, with the instrument of psalterie, even thy faithfulness, my God: I will sing-psalm to thee with harp; o holy one of Israel. My lips shall shew it, when I sing-psalm unto thee: and my soule, which thou hast redeemed. Also my tongue, shall talk of thy justice, all the day: for they are abashed for they are ashamed; that seek mine evil.

## Annotations.

- 1 **I** [Nether] Chald. In the Word of the Lord. This Psalm which hath no title in the Hebrew, is in Greek thus intitled: Of David, a Psalm of the sons of Jonathan, & of them that were first captived.
- 2 V. 1. deliver } or, make me to escape safe.
- 3 V. 3. of habitation } or of mansion: a rock where I may lie and there dwell safe. God is often called a Rock, Psal. 18. 3. and a mansion (or habitation) to his people, Psal. 90. 1. The Greek here makes it plain thus, He to me for a God protection. *hast commanded* } to weat, shine Angels, as Psal. 91. 11. or, hast effectually appointed. See Psal. 44. 5.
- 4 V. 4. evil-doer } or injurious, wrong-doer. the leviend } that is, the malicious: for maliciousness and wickedness is likened to levi, 1 Cor. 5. 8. The Hebrew Chemen properly signifies this which is leviend or frow, Exod. 12. 39. here used for the malicious or violent cruel man, as the Greek turneth it, the injurious: or Chemen may be used for Chemen, the violent.
- 5 V. 5. Jehovah } or God: for it hath the vowels of *Alabim*: so after, ver. 13. See Psal. 68. 21.
- 6 V. 6. tookst me } or distressed me, to weat from danger. Compare this with Psal. 22. 10. 11. of thee } or in thee: but in, is often used for of, as Psal. 63. 7. & 87. 3. see the notes there.
- 7 V. 7. a wonder, to many } or, a monster to the mightier a sign where the many (or mighty) do gaze upon, speak of, and shew to others, & wonder at. A wonder and a sign, are sometimes used as one: 1 Chron. 31. 24 with 1 King. 20. 8. 9. So, Christ and his disciples were a sign and wonder in Israel, Isa. 8. 18. Heb. 2. 13. Iohn 11. 47 his followers, were monstrous persons, Zach. 2. 8. the Apostles, a sign & rock to the world. 1 Cor. 4. 9. hope } or refuge, a place where one hopeth for safety.
- 8 V. 8. with thy glorie } or glorie of thee, that is, with glorifying thee; honouring, bewtifying and commanding thy majestie.
- 10 V. 10. speak of } or say of me, that God

hath forsaken me, ver. 11. or, they speak against me. observ } that is lay: way for it is meant here, for evil: as is the observing of the steps, Psal. 6. 7. but often this phrase is used for good, to keep, regard, & preserve the soule or life. Psal. 97. 10. & 121. 7. Prov. 22. 5.

V. 14. add unto all thy praise } that is, increase it; I will praye thee more then I have done; or, more then others doe: as 1 Chron. 16. 11. I will add unto your yoke, that is, increase it.

V. 15. though I know not } or, for I know not the numbers, to weat, of them. Gods justice and salvation is innumerable wages administered: which are to be celebrated, but cannot be reckned. Psal. 40. 6.

V. 15. I will enter } to weat, into this work of praying God, in his power, nor mine own: or, I will enter, that is, begin with his powerful works, to praise them: or, I will enter, that is goe in hand, or goe forward with my business, through his power.

V. 18. unto old age } or whilst old age is upon me: as ver. 9. So elsewhere God saith, that he had born Israel from the womb and birth. and would bear them still unto old age and the hoary hairs. Isa. 46. 3. 4. thine arm } that is, strength, help, salvation.

So Psal. 77. 16. Isa. 52. 3. & 13. 1. Deut. 33. 27. this generation } the men of this age. The word *ibz* (or present) is understood by that which followeth. See also Psal. 45. 4.

V. 19. And thy justice O God, which is to us high } that is, which reacheth up to heaven, viz, I will shew it. Thus the Greek und: standeth it. Wee may also translate, For thy justice is, *as the high place*, that is, to heaven, incomprehensible: as Psal. 36. 6. 7. And, may be intitled of For, as Psal. 60. 13. and the *ibz* place, is by the Chaldee expounded the high beam: so Psal. 93. 4. Mat. 21. 9.

V. 22. diff: make me see } or in *fer* shew, *ed* *ma* *an* *an* } for the Hebrew hath a double reading, meaning David in speciall, & other Gods people with him: so after, it is read in the margin, *quicken me, bring*

me up. (as also the Greek hath it,) but written in the line, *quicken me, bring me up.* By making *see*, is also meant experience & feeling: as Psalm 49. 10. *and evil] or evils, that is calamities. dist] natural,* that is, *dist agayn quicken; or, with agayn quicken me.* So after. But the Greek turneth it in the time past. *deeps] abysses of the earth:* gulfs of affliction and death, elsewhere called the *lowest parts*, Psalm 38. 7. such Christ in his humanitie, sorrowes & death went down unto; & returned, Eph. 4. 9. Rom. 10. 7.

21 V. 11. *my greatness] or magnificence, majestie, honour.* For Christ after afflictions, entred into his glorie, Luk. 24. 26. 1 Pet. 1. 11. Phil. 1. 8. 9. and the godly must suffer with him that they may also be glorified with him. Rom. 8. 17.

22 V. 21. *psalterne] or laus.* See Psalm 33. 2. *even thy faith] or, for thy faithful truth. holy one] or saint of Israel:* God is so called, both for that he is holynes it self, and sanctifieth his people. Levit. 20. 8. 26. and agayn is *sanctified* that is holily praised and honoured of them. Isa. 8. 13. So Psalm 78. 41. & 89. 19.

24 V. 24. *take of] or, meditate, that is* [speak advisedly & after due meditation See Psalm. 1. 2. *far they] or when they are abused, that is, destroyed: See Psalm. 6. 15.*

## PSALME 72.

David praying for Solomon, sheweth the goodnes and glorie of his, in type, and in truth, of Christ's kingdom. 12. He bleisseth God.

1 For Solomon, **O** God, give thy judgments to the king: and thy  
2 justice to the kings son. That he may judge thy people with justice: & thy  
3 poor-afflicted ones with judgement.  
4 The mountaynes shall bring forth peace to the people: and the hills, with justice. He shall judge, the poor-

afflicted of the people; he shall save, the sonnes of the needy: and shall break-down the fraudulent-oppression. They shall fear thee with the sun: and before the moon; so generation of generations. He shall come-down, like the rayn upō the mowen-grasse: as the showres, the dispersed-moisture of the earth. In his dayes shall the just-man flourish: and multitude of peace, until the moon be not. And he shall have dominion, from sea unto sea: and from the river, unto the ends of the land. They that dwell in dry-places shall kneel before him: and his enemies, shall lick the dust. The kings of Tharsish and of the yles, shall render an oblation: the kings of Sheba and Seba, shall offer a present. And all kings shall worship him: all nations, shall serve him. For he shall deliver, the needy that crieth-out: and the poor afflicted, and him that hath no helper. He shall mercifully-spare, the poor and needy: and shall save the soules of the needy. He shall redeme their soule, from fraud & violent-wrong: and precious shall their blood be, in his eyes. And he shall live, and he shall giye to him, of the gold of Sheba: and shall pray for him continually, shall bless him, all the day. Ther shall be a parcel of corn, in the land, in the top of the mountaynes: the fruit thereof shall shake like Lebanon: & flourish shall they of the cite, as the herb out of the earth. His name shall be, for ever; his name shall be continued, before the sun: & they shall bless themselves in him; all nations shall call him blessed. Blessed be Ichovah God, the God of Israel: which

19 which doeth marvellous things him-  
self alone. And blessed be the name of  
his glorie, for ever: and let all the  
earth, be fylled with his glorie; Amen,  
and Amen.

20 Ended are the prayers; of Da-  
vid, son of Iesse.

### Annotations.

1 **F**OR Solomon] the Greek addeth, a Psalm  
of David for Solomon; and the last ver-  
se the weth it to be made by David, and  
it concerneth Christ and his kingdom, fi-  
gured by Solomon, Song. 3. 11. and therefore  
called by his name, as elswhere he is cal-  
led David; Hof. 3. 5. Such also is the title  
of the 127. Psalm. Kings son] to whom  
the right of the kingdom belongeth by  
birth and inheritance. So Christ was King  
Davids son, and born King of the Jewes. Mark,  
11. 10. Mat. 2. 2. & 21. 42. to him the Father  
gave all judgement: Iohn 5. 22. The Chaldee  
expoundeth the King to be Christ: and the  
Kings son, to be King Davids son.

2 **V. 1. That he may] or, Let him judge;**  
that is govern thy people in justice, that is  
justly: wherfore he is named Melchi zedek,  
that is King of justice, Heb. 7. 2. of whom it  
was prophesied, behold a King shall reign in  
justice, Isa. 32. 1.

3 **V. 3. The mountayns shall bring forth] or**  
shall bear, to wheet, as their fruit: for so this  
phrase importeth, Job 42. 11. This, and  
the rest that folow, may also be read  
prayerwise, let the mountayns bear &c. The  
Chaldee paraphraseth, The dwellers on the  
mountaine, shall bring peace to the people of the  
house of Israel. peace] that is prospe-  
ritie, plenty of fruits, which should be  
enjoyed with peace; as all Solomons  
dayes, Israel dwelt without fear, every man un-  
der his vine and figtree, 1 King. 4. 25. And un-  
der Christ, the work and effect of justice, is  
peace, quietnes, and assurance for ever. Isa. 32.  
17. Rom. 5. 1. the mountayns drop down new  
wine, and the hills flow with milk. Ioh. 3. 18.  
Ioh. 9. 13. hills, with justice] that is,

the hills also shall beare peace, with justice;  
both peace and justice; as these two are  
sayd to kiss each other, Psalm. 85. 10. and  
Christ is King both of justice and peace, Heb.  
7. 2. his kingdom is justice, peace, and joy.  
Rom. 14. 17. It may also be read for justice.

**V. 4. Shall judge] that is, shall deliver:**  
see the notes on Psalm. 45. 1. save the  
soules of the needy] that is the needy persons: to  
Chaldee, shall redeem the soules of miserie; that  
is, such as are in wretched case. the  
fraudent oppressor] whom the Greek here  
callethe sycophant, which word is used for  
injurying by forged cavillation, Luk. 19. 8. &  
3. 14. See before in Psalm. 82. 11.

**V. 5. They shall fear] men shall reverence,**  
that is, worship and serve thee. So fear is  
used for worship, Isa. 29. 13. Mat. 15. 9.

with the sun] or before the sun, as is af-  
ter expressed ver. 17. and as the Hebrue ghuim,  
with, is elswhere used for before, Esth. 7. 8.  
and before the sun and moon, meaneth conti-  
nually, so long as they shine on the earth,  
which is so long as the world endureth,  
Gen. 8. 22. Psal. 89. 37. 38. The Chaldee in-  
terpreteth it, with the rising of the sun, and  
in the sight of the moon; that is, at morning  
and evening; day and night: as the twelve  
tribes are laid so instantly to serve, Abd. 16. 7.

**V. 6. the women shall] the mowen,** which  
being mowen in the beginning of sum-  
mer, craveth rain that it may grow again.  
The original word signifieth also a shorn-  
fleece of wooll; which sense some keep  
here, and refer it to the dew that fel on  
Gedeons fleece, when the land was drye, &c.  
again on the land, when the fleece was  
drye; Judg. 6. 37. 40. Solomon and Christ  
are here sayd to come down as rays, in res-  
pect of the doctrine and administration  
of judgement by them. So Moses sayd,  
My doctrine shall drop as the rays &c. Deut.  
32. 2. and Iob sayd they wayted for mee as for  
the rays &c. Iob. 29. 23. and, the Lord shall  
come unto me as the rays &c. Hof. 6. 3. the  
dispersed moisture] understand, which are  
the moisture, that is, which shewres doe  
moisten the earth. Zeph. the Hebrue  
word used onely in this place, hath the  
signification

signification of: *dispersing manna or water*, as is by showres, God having divided *showres* for the *rayn*, whereby it is strowed abroad upon the earth, *Jab. 28. 25*. Wherefore the former word *showres*, implieth *rays that falleth with manifold (or millions of) dropps*, as *Psal. 65. 11*.

V. 7. *multitude of peace* } to weete *shalbe*, or shall flourish: and this *Shalom*, peace, may respect the name of *Shalomoh* or *Solomon*, which signifieth *peaceable*, as was promised to David, *Behold a son is born to thee, which shall be a man of rest, for I will give him rest from all his enemies round about; therefore his name is Solomon, and I will send (Salom) peace and quietnes upon Israel in his dayes.* 1. *Chron. 22. 9*. *mayn be apt* } or be taken away, as the Greek explyneth it: that is, *at the worlds end*: as before, *vers. 5*.

V. 8. *from sea to sea* } from the salt sea, (the lake of Sedom, *Gen. 14. 3*) to the *mayn sea*. See *Num. 34. 3*.—6. *Etc.* where the limits of the land are described. *from the river* } the great river *Euphrates*, *Gen. 25. 18*. *Deut. 11. 24*. In *Solomon* this was accomplished, when he reigned over all kingdoms, *from the river, to the land of the Philistines, and to the border of Egypt.* 1. *King. 4. 21*. in *Christ*, when all nations were brought in to his subjection by the gospel, as *Matth. 28. 18*. 19. *Act. 1. 8*. *Col. 1. 15*. *Rev. 21. 15*.

V. 9. *in dry places* } or, in deserts, which the Greek explyneth, the *Ethiopians*. The Hebrue *Tsim*, signifieth here & *Psal. 74. 14*. *people that dwell in drye desert places*: sometime it is used for *wild beasts* that haunt such deserts, as *Psa. 34. 14* & *13. 21*. *lev. 30. 32*. *lick the dust* } like a serpent, as is expressed, in *Mat. 7. 26*. noting hereby *great fear and subjection*, testified by bowing down their faces to the ground; as is the manner in the Eastern countries. In *Psal. 49. 23*. a like promise is made to the church of *Christ*.

V. 10. *of Tharsish* } or of the *Ocean*; that dwell by the *mayn sea*. See the note on *Psal. 48. 2*. *Sheba and Seba* } that is, of *Ethiopia* and *Arabia*, farre southern countries, inhabited by the posterity of

*Sheba* and *Seba* the nephew and son of *Cush* the son of *Cham* the son of *Noah*, *Gen. 10. 7*. The *Queen of Sheba* (or of the South) came from the utmost parts of the earth, to hear the wisdom of *Solomon*, & gave him much gold, sweet odours, and precious stones: 1. *King. 10. 1*.—10. *Mat. 12. 42*.

V. 12. *hath no helper* } or, *to whom no helper*. See the like by *Ioh. 16. 29. 12*.

V. 14. *precious shall their blood be* } that is, *when death*; meaning, that he regardeth their life, and will not easily suffer them to be kyled; for that it is precious and dear unto him: as on the contrary *Paul* sayd, *his life was not dear unto himself*, when he was willing and ready to loose it for *Christs* cause, *Act. 20. 24*. See *Psal. 116. 15*.

V. 15. *he shall give* } meaning *man in general*, or *each one*, brought in subjection; as the Greek sayth, *to him shall be given*; meaning to *Solomon*. *gold of Sheba* } the Greek sayth, of *Arabia*: see *vers. 10*. *all the day* } or *dayly*.

V. 16. *There shall be a parcel* *Etc.* } where a handful of corn shall be sown, on the top of the mounes (the most barren places) there shall be such increase that the fruit shall shake & make a noyse like the trees of *Lebanon*. *shake* } or *stir* with noyse; *rustle*. *Lebanon* } that is, trees of *Lebanon*; as the earth, for the inhabitants of the earth, *Psal. 66. 1*. of this mount, see the note on *Psal. 29. 5*. *they of the city* } that is, the citizens; as, *they of the world*, are *worldlings*, *Psal. 37. 24*. *ye of the heavens*, *Psal. 148. 1*. are, the inhabitants there. The *Chaldee* addeth, of the city *Jerusalem*. Compare here with, *Ihu. 17. 6*.

V. 17. *continued* } to weete, as a son continueth his fathers name: for the original *Yannu* (or *Yann*) continueth of *Nim*, which is a son: the Greek also turneth it, *his name continued*: and *Christs* name is continued in us that beleeve in him, called *Christians*, *Act. 21. 26*. and his children, *Heb. 2. 13. 14*. *before the sun* } that is, so long as it endureth; as *verse 5*. So *Psal. 102. 29*.

*they shall bless* } to weete, men of all nations, shall count and speak of their blessednes



fednes in him. So Gen. 22. 18. *call him blessed*] Or, happy. *shall beautify him.*

V. 19. *name of his glory*] that is, his glorious (or honourable) name. So Lord of glory, Iam. 2. 1. For, glorious Lord. *filled with his glory*] that is, with the manifestation of his glorious works, and praying him for the same. See the like speeches Num. 14. 21, Iſa. 6. 3. Rev. 18. 7. Ezek. 43. 2.

*Amen*] So be it. This second book of Psalms is concluded with twise *Amen*, as was the former, see Pſal. 41. 14.

V. 20. *Ended*] or *Complete* etc. meaning that this Psalme was the last of Davids prayers or hymnes, (as the Greeke translateth it;) howsoever it is not set last in order, as neyther other be. Or, that this matter touching Christs Kingdom, is the last thing wherof David prophesied, and for which he prayed: as 1 Pet. 1. 10. 11. *Teſſe*] or *Iſſhai*, as the Hebrew soundeth it; and sometime, *Iſſai*, 1 Chron. 2. 23. 23. which name signifieth strength & manhood, as David, amiable.

### The third Book.

#### PSALME 73.

The Prophet perceiving in a temptation sheweth the occasion thereof, the prosperity of the wicked. 13. The wound given thereby, diffidence. 15. The victory over it, knowledge of Gods purpose, in destroying of the wicked, and sustaining the righteous.

A Psalme, of Aſaph:

**Y**ET surely God, is good to Israel; to them that are pure in hart. And I, my feet almost swayed aside: my steps had well-nigh slipped-out. For I envied, at vayne glorious fools: when I saw, the peace of the wicked. For there were no bands in their death; and lustre is their strength. They are not in the molestation of sory-man: & with earthly-man, they are not plagued. Therefore, pride compasseth them about as a chaine: violence covereth

them, as a garment. Their eyes standeth-out with fatnes: they pass the imaginations of the hart. They doe corrupt, and speak with maliciousnes of oppression: they speak from a-lost. They set their mouth against the heavens: and their tongue, walketh through the earth. Therefore, his people turneth hither: and waters of a full cup, are wrung-out to them. And they say; How doth God know: and is there knowledge in the most-hye. Loe these are the wicked: and in tranquillitie ever; they increase wealhy-power. Surely in vayne, have I cleansed mine hart: and washed my hands in innocencie. And am plagued, all the day: and my rebuke, is in the mornings. If I say, I will tel thus: loe, I unfaithfully-wrong the generation of thy sonns. And I thought, to know this: but it was a paynful-thing in mine eyes. Until I entred, into the sanctuaries of God: did prudently-attend, to their last-end. Surely thou dost set them, in slipperie-places: dost make them fall, to desolations. How are they brought to wondrous-desolation as in a moment! are they at an end, are they consumed, with troublefom-frights! As a dream after one waketh: O Lord, when thou raysest up, thou wilt despise their image. Surely, mine hart was leavened: & I was pricked, in my reins. And I was brutish, and knew not: as the beasts, was I with thee. Yet I, continually was with thee: thou hast holden me fast, by my right-hand. Thou wilt guide me with thy counsel: and after, wilt receive me to glorie. Whome have I in the heavens? and with thee, I delight

26 not any in earth. Wholly consumed  
is my flesh, & my hart: the Rock of  
27 my hart and my portion, is God for  
ever. For loe they that are gone-farr  
from thee shall perish: thou suppress-  
28 ftest every one that goeth a-whoring  
from thee. And I, to draw-nigh to  
God, is good for mee: I have set my  
hope-for-safetie in the Lord Ichovih:  
for to tell, all thy works.

## Annotations.

**T** He third Book } to weat, of Psalms.  
See the note on Psal. 42.

V. 1. of Asaph } or, to Asaph:  
who was both a prophet, and a singer: see  
Psal. 50.1. The like title is of the 10.  
Psalms following. These are for the  
most part, complaints and meditations of  
the troubles of Gods people.

V. 2. almost } or, a very little lacked but  
my feet had swerved: so after, well nigh: or,  
almost nothing lacked but my steps had been  
stopped: noting hereby his great danger to  
have fallen through his infirmities, had not  
faith in God sustained him. *swerved*  
or turned, declined. This, and the next word  
slipped, have a double reading in the He-  
brew; by the vowels, they had swerved, they  
had slipped: by the consonants it had swar-  
ved, it had slipped; meaning, each of his feet,  
and every of his steps, to his utter ruine.

*slipped-out* } or, been poured out, to weat,  
as water; and so I had been lost.

V. 3. envied } or was jealous, had envious  
reale. See Psal. 37.1.

V. 4. bands } or knots, that is payns,  
sore, diseases &c. in their death } or til  
their death; meaning that they live long in  
pleasure, and dye at ease; as is explained  
Job 21. 13. They spend their dayes in wealth,  
and suddenly they goe down to the grave. The  
Chaldee sayth, For they are not terrified or  
troubled for the day of their death. but

lust } or, and fat is their fortitude; (their firs  
strength of body: ) as Job sayth, one dyeth  
in his full strength, being in all ease and prosperi-

ty; his breasts are full of milk, and his bones run  
full of marrow. Job 21. 23. 24.

V. 5. molestation of fury-men } that is,  
such tumult as other miserable men endure. See  
the like phrase in 2 Sam. 7. 14. Enosh and  
Adam are here the names of all v. retch-  
ed mankind. See Psal. 8. 5. The Chaldee  
expoundeth it, They labour not in the labour  
of men that study in the Law: and with just men  
&c.

V. 6. compassed &c. } or, is a chain to  
them, and to him, that is, every of them: as a  
collar that is hanged for an ornament a-  
bout the neck. And of this word Anak,  
to hang a chain, that giant Anak had his  
name, whose children were called Ana-  
kims, men great of stature, proud, and  
cruel. See Num. 13. 23. 34. Job 15. 13. 14.

a garment } a set, habit, or ornament, fine-  
ly suited to the body; such was the harlots  
habit; Prov. 7. 10.

V. 7. eyes standeth } that is, each eye stan-  
deth, or starteth out of the hole for fatnes. In  
Chaldee; The similitude of their faces is chan-  
ged for fatnes. So in Job 15. 37. he hath cov-  
ered his face with his fatnes.

they pass  
the imaginations &c. } that is, they exceed in  
prosperity above that they could imagine or  
think: or, they surpass in wickednes above  
that which mens hart can think; according to  
that which here followeth; and as in Lev. 5.  
28. it is sayd, they are wiser for and shining;  
they doe pass the words (or deeds) of the wic-  
ked.

V. 8. They doe corrupt } or consume, dis-  
solve or make dissolve, by their wicked  
speeches, and by their oppression of men.  
It may be understood of corrupting or ma-  
king rotten with syn, themselves or others;  
or consuming and wasting with oppression.  
with malicious } or in evil, that is, ma-  
liciously; or malignantly. from aloft } that  
is, lustily. Or of the Adoſt-hye, that is of God  
as in the next verse: but the Chaldee ex-  
poundeth it of the highnes of their hart.

V. 9. against heavens } that is, against  
God and his saints, whom they blaspheme  
as it is written, he opened his mouth unto  
blasphemy against God, to blaspheme his name,  
and

and his tabernacle, and them that dwell in beaven: Rev. 13. 6. So elsewhere beaven, are used for God, Dan. 4. 23. Luk. 15. 18.

V. 10. his people] Gods own people are by this afflicted. Therefore the Greek sayth my people; the Psalmist speaking of his brethren, as after of himself, verse 13.

hither] to these thoughts and tentations, which follow in the next verses.

a ful] the word cup or basin, is here to be understood; as strong, for strong-powes. Psal. 10. 9. See the note there. By waters of a ful cup, are meant abundance of tears, which they must drink; that is of afflictions and tentations which they suffer; as in Psal. 20. 6. So the Chaldee explaineth it, and tears as many waters shall flow from them.

wring-out to them] or drunk, (sucked up) by them; as in Psal. 75. 9.

V. 11. in tranquillitie] or quiet, safe, weedy, at ease. Compare herewith Iere, 12. 1. 2.

weedy-power] abounds by riches; see Psal. 48. 7.

V. 13. censured] that is, laboured to cleanse and purge, by faith and continuall sanctification, Act. 15. 9. 1 Ioh. 3. 3. otherwise, who can say, I have made mine hart clean? Prov. 10. 9. innocencie] or cleanness: see Psal. 16. 6. & 24. 4.

V. 14. am plagued] or touched with afflictions, punished, which the wicked are not, verse 5. my rebuke] or blame, to weat, I bear: the chastisement for my synns.

in the mornings] that is, every morning, or early: the like phrase is Psal. 101. 8. Iob. 7. 18. Lam. 3. 23. Esa. 33. 2.

V. 15. I will tell thee] that is, if these tentations prevail against mee: so that I should tell and declare for truth these my carnall thoughts. Telling is often used for publishing and preaching to others: see Ps. 2. 7.

unfaithfully-wrong] or faithlessly-transgress against the generation of thy synns (O God:) that is, of thy people called the synns of God, Deut. 14. 1. 2 Ioh. 3. 1.

V. 17. prudently-attend to] or, consider their later-end. A like speech Moses useth, Deut. 32. 19.

V. 18. slippery places] where they ind-

denly fall to perdition. The Chaldee saith, in dark places.

V. 19. wondrous desolation] such as astonisheth the beholders & Such suddayn strange desolation God brought on Babylon of old. Jer. 51. 37. 41. and will againe, Rev. 18. 10. 17.

V. 20. As a dream] to weat, so they are, or so vanisheth their prosperity; which when one awaketh, is gone; as is playnly set forth in Esa. 29. 7. 8. So elsewhere it is sayd, hee shall see away as a dream, or not be found, and shall pass away as a vision of the night, the eye which saw him, shall see so no more &c. Iob. 20. 8. 9. The Chaldee explaineth it, as the dream of a drunken man. thou sayest up] to weat, thy self, that is risest up to punish them, as Psal. 35. 23. or sayest up, to weat them, at the last day of judgment. So the Chaldee paraphrast turneth it, saying,

in the day of the great judgment they shall rise up out of the house of the grave, in wrath thou wilt despise their image. The Greek sayth, in thy city thou wilt despise their image: the Hebrew word bagbur being ambiguous. In this sense, compare herewith Eccles. 8. 10. despise their image] or their shadow; that is, destroy their transitory estate; for, man walketh in a image, Psal. 39. 7. Or, referring it to the last judgement, their image may mean their corrupt synfull state, Gen. 5. 3. & the despising of it, is their utter rejection; for then they shall rise to shame & contempt eternall. Dan. 12. 2.

V. 21. was leavened] or leavened it self, that is, was vexed, grieved, swelled; was sorrow as leaven, with my fretting grief and anger. I was pricked] or, sharpened (pricked) my self; that is, felt sharp paynes, to weat, with my fretting thoughts and desires.

V. 22. brutish] that is, foolish, sensual like a brute beast, not having the understanding of a man: as is explained Prov. 30. 2. See also Psal. 49. 12. as the beast] that is, as one of them, or a great beast; Hebr. Behemoth; which is used for the vast Elephant, Iob 40. 10. The Greek here turneth it Beastial; or, brutish.

V. 24. to glory] or with glory; that is gloriously:

gloriously: honourably. See 1 Tim. 3. 16. Phil. 3. 21. Heb. 2. 10. 1 Pet. 5. 1. 4. The Chaldee paraphraseth, *Thou wilt guide me with thy counsel in this world, and after that the glorie is accomplished, which thou hast sayd thou wilt bring upon me, thou wilt receive me.*

V. 25. whom have I ] or who is for me, but ther to trust in, or call upon. *desire not ] or take no pleasure, in any person, or thing.*

V. 26. the Rock ] that is the strength or hope: the Greek sayth, the God of my batt.

V. 27. gone farr, ] that is, the wicked who are here sayd to be farr from God; and in Psalm. 119. 150. are farr from his Law, and therefore salvation is farr from them, Psalm. 119. 155. as here they perishe: whereas the righteous are a people neer God, Psalm. 145. 14.

that goeth a whoring, from thee ] that is, goeth after idols, departing from the true God, as Hos. 1. 2. for idolatry or breach of Gods covenant, is often called whoredom or fornication. Lev. 3. 9. 10. Ezek. 23. 3. 5. 7. &c. Psalm. 106. 39.

V. 28. so draw nigh ] so both the Greek and Chaldee doe explain the Hebrue phrase the drawing-neer of God: and thus it is also used in Isa. 58. 2. and is doon by the faith of the Gospel, Heb. 7. 19. *teho-vib ] or God: see Psalm. 68. 21. The Chaldee sayth, in the Word of God. so tel ] that I may tel, or declare; as the Greek explaineth ic.*

## PSALME 74.

The Prophet complaineth of the desolation of the Sanctuary. 10. He moveth God to help in consideration of his power, 18. of his reprochful enemies, of his children, and of his Covenant.

An instructing Psalm, of Asaph:

Wherefore O God, hast thou cast us off to perpetuities: shall thine anger smoke, against the sheep of thy pasture? Remember thy congregation, which thou hast purchased, of old; the rod of thine inhe-

ritance, which thou hast redeemed: this mount Sion, wherein thou hast dwelt. Lift-up thy feet, to the desolations of perpetuities: the enemy, hath done evil to all things, in the sanctuary. Thy distressors roar in the midds of thy synagogues: they have set, their signes, for signes. He was known, as he lifted on hye; axes, against the thicket of the wood. And now, the carved-works, thereof all together: they have bett-down, with beetle and mallets. They have cast into the fyre, thy sanctuaries: to the earth, they have profaned the dwelling-place of thy name. They sayd in their hart, let us make-spoyle of them altogether: they have burned, all the synagogues of God in the land. We see not, our signes: ther is not any prophet more; nor any with us, that knoweth how long. How long O God, shall the distresser reproch? shall the enemy blaspheme thy name to perpetuities? Wherefore turnest thou away thine hand, even thy right-hand? draw us out of the midds of thy bosome, make-a ful-end. For God, is my King from antiquities: he worketh salvations, in the midds of the earth. Thou didst break-asunder the sea by thy strength: didst break-in-pieces the heads of the dragons, in the waters. Thou didst quite-burst the heads of Livjathan: didst give him for meat, to the people that dwell in drye-deserts. Thou didst cleave, the fountayn and the stream: thou didst drye-up, the rivers of strength. The day is thine, the night also is thine: thou hast prepared, the light and the sun. Then hast constituted, all the borders of

18 the earth: the sommer & the winter,  
 them hast thou formed. Remember  
 19 this, the enemy reproacheth Jehovah:  
 and the foolish people, blaspheme thy  
 name. Give not the soule of thy tur-  
 20 tle-dove, to the wild-companie: the  
 companie of thy poor-afflicted, for-  
 get not to perpetuities. Have respect  
 21 unto the covenant: for full are the  
 darknesses of the earth, of the habita-  
 tions of violent-wrong. Let not the  
 oppressed return ashamed: let the  
 22 poor-afflicted and needy, prayse thy  
 name. Rise-up o God, plead thou  
 23 thy plea: remember thy reproch from  
 the fool, all the day. Forget not, the  
 voice of thy distressers: the tumultu-  
 ous-noise of them that rise up against  
 thee, ascendeth continually.

### Annotations.

**O** *Asaph*] or, *is Asaph*: in Chalde-  
 by the hands of *Asaph*: see *Psal.* 51. 1.

If *Asaph* (who lived in Davids  
 dayes) made this Psalm: it was a prophe-  
 sie of troubles to come. If some other  
 prophet made it when calamities were on  
 Israel: then was it committed to *Asaphs*  
 posterity the singers, called by their fathers  
 name; as *Aarons posterity*, are called *Aa-*  
*rons*, 1 Chron. 15. 27. *thine anger smoke*]

or, *thy nose smoke*, that is, *burn*: as was  
 threatened, *Deut.* 19. 20. A manifestation of  
 sore displeasure: see *Psal.* 18. 9. & 30. 5.

*sheep*] or *stock*, that is, us thy people,  
 as *Psal.* 79. 13. The flock comprehendeth  
 sheep and goats. *Levit.* 1. 10.

V. 2. *purchased of old*] or *bought of yore*,  
 when thou broughtest them out of *Eg-*  
*gypt*, *Exod.* 15. 16. or understand, that thou  
 hast purchased it, hast redeemed &c.

*the rod of thine inheritance*] that is, *Israel*,  
*Lev.* 10. 16. called elsewhere the *line of Gods*  
*inheritance*, *Deut.* 32. 9. which he measured  
 out for himself as land is meted with 2

rod or line, it may also be read the *shepter*, or  
 the *tribe of thine inheritance*, as *Esa.* 43. 17. for  
 the Hebrew *Shebet*, which properly is a  
 rod or staff, is sometime a *shepter*, *Psal.* 45. 7.  
 sometime a *tribe*, *Psal.* 78. 67.

V. 3. *Lift up thy feet*] or *thy hammers*,  
 that is, *thy strokes*, to stamp or beat down  
 the enemy into perpetual desolations.  
 Thus the feet are used to tread down with,  
*Isa.* 16. 6. and so the Greek taketh it here,  
 changing the metaphor, and translating  
 it, *thy hands*, which are also instruments  
 to strike down with. Or *lift up thy feet*,  
 that is, Come quickly to see the perpetual  
 desolations which the enemy hath made.

*both doe evil*] that is, broken, robbed,  
 burned, wasted all things. As did *Nebu-*  
*chadnezzar* in the temple, 1 *King.* 24. 13.  
 & 15. 9. 13. 14. &c.

V. 4. *thy synagogues*] or *assemblies*, ey-  
 ther the courts & places about the temple,  
 where the people assembled, or the other  
*synagogues* in Jerusalem as after in verse 9.  
 he speaks of all the *synagogues* in the land  
 places wher prayers and lectures of the  
 law were used: *Act.* 16. 13. & 17. 21. The  
 assembly of Christians is called also by this  
 name *synagogue*, *Iam.* 2. 2. *their signet*]  
 or *banner*; which are signs of victory or  
 of idolatrie. See after *vers.* 9.

V. 5. *He was known*] He, that is *A man*,  
 or every one of the enemies was known,  
 that is *renowned*, or *famous*, as having done  
 some notable act: *as he lifted an hye*]  
 or, *as he that bringeth aloft*: that is, as a man  
 brings the axe aloft over his head, to fel  
 down the thick wood with might and  
 mayn. They cut down the wood of the  
 temple, as men doe trees in a forrest.

*thicket of the wood*] *stirax* is, the thick  
 wood or tree, whose boughes are wrapped  
 one in an other: or, (if we understand it  
 of the wood worke in the temple,) the in-  
 faulted *gynex* wood: which he that did  
 most egerly cut down, was most renow-  
 ned.

V. 6. *And now*] or, *And then*, at the  
 same time, So *Psal.* 27. 6. *carved-*  
*work*] *groovings*, or (as the Hebrew phrase  
 is)

is) openings: used for grooves or carved work; Exod. 18. 11. The Greek here turneth it doves; which also have their name of opening.

V. 7. *thy sanctuaries*] the temple, (which had divers holy places) was burned by Nebuzar-adan, 2 King. 25. 9. *to the earth*] to weat burning; or rising down to the ground.

V. 8. *Let us make spoil*] or, we will oppress, prey upon them. Of this Hebrue root, the Dove hath her name in that tongue, as being subject to the prey and spoil of Hawks &c. wherefore in verse 19. he calleth the Church a turtle-dove.

V. 9. *our signes*] the testimonies of God's presence and favour; extraordinary, or ordinarie; as the sacrifices &c. Dan. 11. 31. So Circumcision, the Passover, the Sabbath &c. were for signes to Israel; Gen. 17. 11. Exod. 12. 13. & 31. 18. or, as the Chaldee expoundeth it, the signes which the prophets gave us. *any Prophet*] that could see and foretell by the spirit, an end of these troubles: Lam. 2. 9. A Prophet (Nabi) is one that from the inward counsel of God, uttereth oracles. In old time he was called a Seer, 1 Sam. 9. 9. Amos 7. 12.

*how long*] to weat. *thy affliction shall endure.* The like speech is in Psal. 6. 4.

V. 11. *drow it* &c.] this word, or some such, seemeth here to be understood, as often in the Hebrue: see Psal. 49. 11. The drawing the hand out of the bosome, denoteth a performance of the work without slackness; as we may see by the contrary, Prov. 26. 15. *ful-cud*] by consuming our enemies, and accomplishing our deliverance.

V. 13. *the sea*] in Chaldee, the waters of the red sea. *of the dragons*] or whales, meaning the noble men of Egypt, who pursuing the Israelites were drowned in the red sea, Exod. 14. 18. For great persons are likened to Dragons or whales: as Ezek. 29. 3.

V. 14. *the heads*] that is the head, as the Greek translateth it, called heads for the excellencie and principallitie. *of Linyban*] or of the whale, meaning

Pharaoh King of Egypt, who was drowned with his Princes, Psal. 136. 15. *Linyban* is the name of the great whales, or sea Dragons: so called of the fast joyning together of his scales; as he is described Job. 40. 20. & 41. 6. &c. and is used to resemble great tyrants; here and in Isa. 27. 3. So the Chaldee expoundeth it, the heads of Pharaoh's mighty men. *in drye deserts*] that is, to the wild beasts of the wilderness, which might devour the Egyptians after they were drowned, and cast upon the shore, Exod. 14. 30. The beasts may be called a people, as Conies, Pijmies, Locusts, &c. are called peoples and nations, Prov. 30. 25. 26. Isai. 1. 6. See also the notes on Psal. 72. 9; unless by these dwellers in drye places, we understand the Israelites in the wilderness; to whom the spoils of the Egyptians was as meat; as elsewhere they sayd of the Canaanites; they are bread for us, Num. 14. 9. This the Chaldee favoureth.

V. 15. *didst cleave the fountain*] bringing a well and stream of water to thy people out of the rocks, Exod. 17. 6. Num. 20. 11. Isa. 48. 35. Psal. 105. 41. *rivers of strength*] that is strong, rough, or vehement rivers, as the waters of Jordan were dried up, that Israel might goe through, Josh. 3. 15. 17. The Chaldee paraphrast addeth also the rivers Arnon and Zabok; whereof see Num. 21. 14. Deut. 2. 37.

V. 16. *the lights*] The Hebrue *Maor* is properly a lightsome-body, as is the Sun, moon, stars &c. Gen. 1. 14. 15. and here may be meant of the Moon, as the Chaldee translateth it: for the Sun next followeth. For these, God is elsewhere also celebrated: Psal. 136. 7. 3. 9.

V. 19. *saith of thy turtle-dove*] that is, the life of thy Church called a turtle-dove, for their danger to be preyed upon by the wicked, as before, verse 8. being of themselves weak, mournful, and timorous; also for their faith and loialtie towards God, and innocencie of life. In these respects are doves mentioned, Hos. 11. 11. Ezek. 7. 16. Job. 38. 14. & 39. 11. Song.



4.1. Or 6.2. *Mat. 10. 16.* So the Chaldees explyne it, *Give not the foules of them that teach thy law, to the people which are like wild beasts.* *wild-company* ] or *wild-beasts*, as the Greek translate it, meaning the cruel people like wild beasts, as the Chaldee sayth. The same word straightway followeth for the Church or lively flock of Christ. See the notes on *Psal. 68. 11. 31.*

30 V. 10. *the covenant* ] which thou didst make with our fathers, (as the Chaldee addeth to explyne it: ) it may be meant of the covenant with Abraham and his seed, as is expressed, *Psal. 105. 8. 9. 10.* or, which was made with Noah, that the world should no more be drowned, as once it was, when it was full of cruelties, *Gen. 6. 12. 17. 18.* Or *8. 31. 22.* which covenant the Prophets apply to the Church after. *Esa. 54. 9.* *the darknesse* ] that is, *dark-places*, as in *Psal. 82. 7.* Or *143. 3.* he meaneth, that the base obscure places were full of violence, even folds or habitations of cruelty; no cottage being free from the rapine of the enemies. *Dark places*, may be put for *base* or *mean*: as in *Prov. 22. 29.* *dark* or *obscure persons*, are the *base* sort. The Greek here also translate it *dark persons*, meaning the vile graceless enemies.

32 V. 22. *plead thy plea* ] defend thine own cause: see *Psal. 35. 1.* *from the fool* ] understand, which thou sufferest from the fool, or impious, *Nabal*, which word was also before, *verse 18.* wherof see *Psal. 14. 1.* The Chaldee paraphraseth *from the foolish king*.

33 V. 23. *ascendeth* ] that is, *cometh up unto thee*, it is so great, as *Isa. 1. 2.* or, *increaseth*: as the battel is sayd to ascend, when it increased. *1 King. 22. 35.*

### PSALME 75.

A confession to God, and promise to judge uprightly. 1. A rebuke of the proud, by consideration of Gods providence.

To the mayster of the musick. Cor-

rupt not: a Psalm of Asaph, a song.

WEE confels, to thee, ô God wee confels, and neer is thy name: they tel, thy wondrous-works. When I shall receive the appointmēt: I, will judge righteousness. Dissolved is the earth and all the inhabitants therof: I, have set-sure, the pillars therof Selah. I sayd to the wayn-glorious-fools, be not vaingloriously-foolish: and to the wicked, lift not up the horn. Lift not up your horn to on hys: we speak, with a stiff neck, For not from the East, or from the West: neyther from the desert cometh promotion. But God is the judge: he abaseth one, & exalteth another. For a cup is in the hand of Iehovah, and the wine is red, it is full of mixture; and he poureth out of the same: but the dregs therof, wring-out and drink shal, all the wicked of the earth. And I, will shew for ever: will sing- Psalm, to the God of Iakob. And will hew off all the hornes of the wicked: the hornes of the just-men shalbe ad-vaunced.

### Annotations.

CORRUPT NOT ] or DESTROY NOT: see *Psal. 57. 1.* The Chaldee addeth, *in the time when David sayd, destroy not the people, of Asaph* ] or *to Asaph*; in Chaldee, *by the hand of Asaph*: see *Psal. 50. 1.*

V. 2. *and neer is* ] *to weete, neer* in our mouthes and hartes to celebrate it. Thus Gods word is sayd to be *neer*, *Rom. 10. 8.* and, *thou art neer in their mouth*, *Ier. 12. 2.* In this sense the Greek also explyne it, and we will call on thy name. *they tell* ] that is, I and others with mee: so the Greek sayth, *I will tell*.

V. 3. *receive thy appointmēt* ] or, *take the appointed*



appointed thing; (or time; as the Chaldee translateth it;) that is, the office appointed and promised. They seem to be the words of the Psalmist (as appeareth more plainly by verse 10. & 11.) in person of Christ; to whom the kingdom of Israel was appointed in due time: whose David was a figure of, in taking and administering the kingdom when it was distracted with troubles. See 1 Sam. 3. 17. 19. & 1. 2. 3.

righteousness] that is, most-righteously. V. 4. dissolved] or melted, that is faint, with troubles, fears &c. as Isai. 2. 9.

set-fure] or, will fully fasten, artificially establish, as by line & measure: that they fall not.

Pillars] the mountayns; which may also mean governors; for great personages, are likened to Pillars, Gal. 2. 9.

V. 5. the horn] the signe of power and glorie, Psal. 112. 5. & 29. 18. 21. Luk. 1. 69. In 1 Chron. 25. 5. mention is made of prophesies to lift up the horn.

V. 6. to on hys] that is, aloft or against the High Gnd. with a stiff neck] like untamed oxen shaking off the yoke of obedience. Or, speak not a hard thing (as Psal. 31. 19.) with a neck stretched out, that is arrogantly; or with one neck, that is with joynt force: as hart, in Psal. 83. 6. is for one hart.

V. 7. the desert,] that is, the South or North: for deserts were on both ends of the land of Canaan.

promotion] or exaltation: or, as the Greek translateth, desert of the mountayns; that is, the mountainy desert; meaning that preferment or deliverance, comes not from any of the nations round about. The Hebrew *Harim* is ambiguous, signifying both exaltation, and mountayns. The Chaldee maketh this paraphrase; For there is none besides me, from east to west, from the north, the place of the desert; or from the south, the place of the mountayns.

V. 8. abaseth me] Hebr. this man. another] Heb. this man. It may also be read, He (this God) abaseth, and he abaseth.

V. 9. a cup] to measure out afflictions; as Psal. 11. 6. a similitude often used: see

Heb. 2. 16. Ezek. 23. 31. 39. Jer. 25. 18. The Chaldee sayth, a cup of curse.

that is, wrath or indignation, as is expressed, Lev. 25. 15. Job. 21. 20. Rev. 14. 10. red] or thick, troubled, muddy, noting fierce indignation. The Greek turneth it, acration, acris; meaning strong wine, not allayed. So in Revel. 14. 10. where wine of pure wine, meaneth great afflictions. The Greek there is taken from this Psalm.

of mixture] that is, of liquor mixed; ready to be drunk: as wisdom is said to have mixed her wine; Prov. 9. 2. that is, tempered is ready. So Rev. 14. 10. The Chaldee addeth, mixture of bitterness.

he pouerth out] to weete, unto his own people, afflicting them, as is expressed. Lev. 25. 17. 18. 28. 29.

the dreggs] the most grievous afflictions; as Esai. 51. 17. 22. bring out] or suck up, that is, feel and be affected with it. So Ezek. 23. 34. Esai. 51. 17.

V. 10. will shew] to weete, this work of God; his mercie, and judgement. The Chaldee explaineth it, wil shew thy miracles. beas of the wicked] their power dominion and pride, whereby they assid and scatter Gods people. Jer. 48. 25. Lam. 2. 3. Zach. 1. 21. Rev. 17. 12. 13. as by beas of the just man, is meant his power, dominion, glory, Psal. 131. 17. and 92. 11. & 148. 14. 1 Sam. 2. 10. So the Chaldee openeth it, And I will humble all kingdoms, the high strength of the wicked.

## PSALME 76.

A declaration of Gods majestie in the Church, against her enemies. 12. An exhortation to serve him reverently.

To the mayster of the musick on Neginoth: a psalm of Asaph, a song.

God is knowen in Iudah: his name is great, in Israel. And in Shalem is his tabernacle: and his dwelling in Sion. There brake hee the burning-arrows of the bow: the shield & the sword, & the warr Selah. Bright, wondrous-excellent art thou: more

more-than the mountayns of prey.  
 6 The mighty of hart, have yielded themselves to the spoile; they have slumbered their sleep: & none of the men  
 7 of power have found their hands. At thy rebuke, O God of Iakob: both charret and horse, hath been cast a  
 8 sleep. Thou, thou art fearfully & who shall stand before thee; when thou art  
 9 angrie. From the heavens, thou canstest judgment to be heard: the earth,  
 10 feared and was still. When God arose to judgment: to save, all the  
 11 meek of the earth Selah. Surely the wrathful- heart of men shall confess  
 thee: the remnant of the wrathful-  
 12 hearts thou wilt gyrd. Vow ye and pay, to Iehovah your God: all they  
 13 that be round about him; let them bring a present, to the FEAR. To him, that gathereth *as grapes*, the spirit of the Governours: *that is* fearful, to the kings of the earth.

### Annotations.

1 **O**N Negiveth] or, with stringed instruments: see Psalm. 4. 1. of Asaph]  
 or, to Asaph: see Psalm. 50. 1.

3 Ver. 1. *Shalem*] or *Salem*, the city of Melchisedek, Gen. 14. 18. afterwards called Jerusalem; wherof see the notes on Psalm. 11. 10. The Greek translateth it, in Peace, which is the interpretation of the name Salem, as the Apostle sheweth, Heb. 7. 2. The Chaldee paraphrase sayth, Jerusalem. *his tabernacle*] or *temple*, *dwelling*, which is both a mean dwelling, and a moveable, Levit. 23. 41. 43. Heb. 11. 9. 10. For both Moses Tabernacle & Solomons Temple, were mean cottages in respect of Gods glory. 1 King. 8. 27.

4 V. 4. *burning arrows*] or *syrie darts* (as the Apostle calleth the censations of that wicked one, Ephes. 6. 16.) The Hebrews *Rish-*

*phai*, is properly *burning coals*, Song 8. 6. figuratively hitherto the *glistening brass headed arrow*, elsewhere the *syrie thunderbolt*, Ps. 78. 12. and *burning plague*, Deut. 32. 24. Habak. 3. 6. likened to arrows, Psalm. 124. 5. Here it may lead us to mind this Psalm to celebrate the victories against Satan, figured by the vanquishing of the Assyrians and other enemies, 2 King. 19. 35. The Chaldee explaineth it thus; when the house of Israel did his will, he placed his driver *magist* among them; there brake hee the arrows and bowes of people that warred; shield and sword and battel ray, destroyed hee for ever.

and the war] that is, the army of warriors; the battel-array. See Psalm. 27. 3. And thus *Shalem* or *Peace*, is mainteyned, by breaking all warlike instruments: as Esai. 2. 4.

V. 5. *Bright*] *made light*, that is, *Glorious*: speaking to God, as verse 7. *Wondrous-excellent*] *magnificent*, see Psalm. 8. 2.

*mounts of prey*] the mountayns of the Lions and Leopards, Song. 4. 2. meaning, the kingdomes of this world, which make prey, and spoile one of another, like wild beasts, Deut. 7. 4. 5, 6, 7. Whom the Lamb on mount Sion, excelleth in power & glory, Rev. 14. 1. & 17. 14. Or from the mounts of prey, that is, when thou commett from conquering the enemies, which lye in the mountayns to make prey of thy people.

V. 6. *mighty of hart*] or *stout*, *stubborn* *hated*, a title of the wicked, that are farr from justice, Esai. 46. 12. called here in Greek, *unwise in hart*. *their sleep*] *their eternal sleep*. Jer. 51. 39. 57. *the sleep of death*, Psalm. 13. 4. So in the next verse. *none of*] *Hebr. all (or any) have not found*; that is, *none found*. So 1 Job. 3. 15. *every man slayer hath not*, that is, *none hath life*. See also Psalm. 143. 2.

*arm of power*] *able men*, for strength, courage, and riches: in which last sense the Greek taketh it here, they did not resist or could not; as Psalm. 77. 5. They were not able (as the Chaldee sayth,) to take their weapons in their hands.

V. 7. *thy rebuke*] that is, *punishment*, *destruction*: see Psalm. 9. 6. *charret*] that is,

is, princes & capytayns riding on charrets and horses, on which they were wont of old to fight. *Judg. 4. 3. 1 King. 22. 31. 34.* These all by Gods rebuke have been slayn, as in the camp of Asshur, *1 King. 19. 35.* and the host of Antichrist. *Rev. 19. 18. - 21.*

V. 8. *when thou art angry*] Hebr. *from then* (that is, *from the time of*) *thine anger*: after thine anger is once kindled.

V. 9. *the earth*] or, *the land*; which the Chaldee understandeth thus; *the land of the heathens feared, the land of Israel was quiet.*

V. 11. *shall confess thee*] that is *shall turn to thy praise*, when thy people are delivered from the rage of their foes. *the remnant*] or, *the remaynder*, that is, *thy people which remayn* and perish not in the rages of the wicked. *thou wilt gyrd*] to weete with joyfulness, that they shall sing prayse to thee, as the Greek explayneth it, *shall keep a feast to thee.* As in *Isa. 1. 13.* *Gird ye*, ther is understood with sorrow, or sackcloth: so here seemeth to be understood joy or gladnes, wherewith persons (or things) are sayd to be gyrded, *Psal. 30. 12. Or 65. 13.* or *thou wilt gird with strength*, as *Psal. 18. 40.* Or if we reffer it to the hot rage of the wicked, *the residue thereof thou wilt gyrd*, that is *bind or restrayne* from attempting further evil.

V. 12. *How ye*] men in danger, or delivered fro it, were wont to make vowes unto God, *Gen. 28. 20. Iona 1. 16. Psal. 66. 13. 14.* *round about him*] a description of his people, as the twelve tribes pitched round about the Tabernacle, *Num. 2. 1.* and the 24. Elders were round about Gods throne, *Rev. 4. 4.* So the Chaldee expoundeth it, *ye that dwell about his Sanctuary.* *to the fear*] that is, *the most fearful God*; called *Fear* or *Terror*, for more reverence and excellencie, unto whome all fear is due, as *Isa. 3. 12. 53. Mal. 1. 6.* So Iakob called God, *the fear of his father Isaac*, *Gen. 31. 53.* And this was performed, when after Asshurs overthrow, many brought offerings to the Lord, *2 Chron.*

32. 21. 23.

V. 13. *To him that gathereth*] so the Greek, *to him that taketh away*: or wee may read, *He gathereth*, (or *Cutteb off as in vintage*;) a similitude from *grape-gatherers* which cut off the clusters of the vines; applied here to the cutting off the lives of men. The like is in *Rev. 14. 18. 19. 10.* also in *Judg. 10. 45.* The Chaldee explaineth it, *To him that represseth the pride of the spirit of governors*: God, to be feared above all Kings of the earth. *Governours*] or *Princes, Capytayns*, that lead and go before the people. So Gods Angel destroyed all the valiant men, and princes, and capytayns in the camp of the King of Asshur. *2 Chron. 32. 21.*

## PSALME 77.

The Psalmist sheweth what fierce combat hee had with diffidence. 11. The victorie which hee had by consideration of Gods great and gracious works doon of old.

To the mayster of the musick to Ieduchun; a psalm of Alaphi.

MY voice was to God, and I cried-out: my voice was to God, and he gave ear unto mee. In day of my distress, I sought the Lord: my hand by night reached out & ceased not: my soul refused to be comforted. I remembered God, and made a troubled-noise: I meditated, and my spirit was overwhelmed Selah. Thou heldest the watches of mine eyes: I was stricken-amazed, and could not speak. I recounted the dayes of antiquitie: the yeres of ancient-times. I remebred my melody, in the night: with my hart I meditated; & my spirit searched-diligently. Will the Lord cast off, to eternities; and not adde, favourably to accept any more? Is

his mercy ceased to perpetuities: *is his*  
 word ended, to generation and ge-  
 10 neration? Hath God forgotten to  
 11 be gracious: hath hee shut-up in an-  
 ger, his tender-mercies Selah? And  
 I sayd; ~~with~~ this make mee-sick: the  
 change, ~~in~~ the right-hand of the most  
 12 hye? I will record the actions of Iah:  
 surely I will remember, thy miracle  
 13 from antiquitie. And I will meditate  
 of all thy work; and will discourse of  
 14 thy praefises. O God, thy way is in  
 the sanctuary: who *is so* great a God,  
 15 as God. Thou *art* the God that  
 doest a marvellous-work: thou hast  
 made-known thy strength among  
 16 the peoples. Thou hast redeemed thy  
 people with arme: the sonns of Ia-  
 17 kub, and of Ioseph Selah. The wa-  
 ters, saw thee, ô God; the waters saw  
 thee, they trembled: also the deeps  
 18 were styrred. The clouds, streamed-  
 down waters; the skyes, gave-out a  
 19 voice: also thine arrowes, walked-a-  
 bout. The voice of thy thonder, *was*  
 in the round-aier; Lightnings illumi-  
 20 nated the world: the earth *was* in the  
 sea; & thy paths in the many waters:  
 and thy footsteps, were not knowen.  
 21 Thou didst lead thy people like a  
 flock: by the hand of Moses and Aha-  
 ron.

### Annotations.

1 **T** O *Yedukun* or, for him: see Psalm. 39.  
 1. & 61. 1.

2 V. 2. *he gave ear* ] So the Greek  
 explyneeth the Hebrue phrase *to give ear*:  
 see the like Psalm. 55. 11.

3 Ver. 3. *sought the Lord* ] in Chaldee,  
*sought instruction from before the Lord, and the*  
*Spirit of prophesie rested upon me.* *retched*

*out* ] or *flowed, was poured out*, that is *was*  
*stretched out in prayer*: (a vehement figu-  
 rative-speech, like that of *pouring out the*  
*heart*, Psalm. 61. 9.) or, *was wet with conti-*  
*nuall wiping of mine eyes*: or by *hand* may  
 be meant *plague or sore* (as in Job 23. 2.)  
 which continually *ran*. The Chaldee ex-  
 poundeth it, *by night mine eye dropped teares*  
*and ceased not*.

V. 4. *meditated* ] or *prayed*. See Psalm.  
 55. 3. 18. *overwhelmed* ] or *covered it*  
*self*, that is, *swamped or fainted with sorrow*.  
 So Psalm. 142. 4. & 143. 4. & 107. 9. Lam.  
 2. 12.

V. 5. *the watches* ] or *the wards, custodies*,  
 (that is as the Chaldee explyneeth it, *the*  
*lids*) of mine eyes: so that I can not sleep.  
*stricken-amazed* ] *beaten with terrors*, as  
 with a hammer: or, as the Greek sayth, *trou-*  
*bled*. So Dan. 2. 1. 3. Gen. 41. 8. *could*  
*not speak* ] so the Hebrue phrase *speak not*,  
 is sometime to be interpreted: as, *who*  
*shall judge*, a Chod 1. 10. for which in 1 King.  
 3. 9. is written, *who can* (or, *is able to*) *judge*.  
 So Psalm. 78. 30.

V. 6. *of ancient times* ] or, *of eternities*;  
 that is of *ages past*. This he did according  
 to the commandement, Deut. 32. 7. for  
 former histories, are written for our lear-  
 ning, Rom. 15. 4. 1 Cor. 10. 11.

V. 7. *my melodie* ] or *musical play*, to  
 weet, how I had before time played and  
 sung songs of prayse for thy benefices; (see  
 Psalm. 33. 3. 3.) or *I remembered my musk*, and  
 took my instrument and thus I sung.

*Spirit searched* ] in Chaldee, *the knowledge*  
*of my spirit searched marvelous things*.

V. 11. *dooth this make me sick* ] dooth  
 it greive and weaken me, that the right  
 hand (the administration) of God is chan-  
 ged, and he keepeth not one constant  
 course in his works? The prophet seem-  
 eth to check himself for his infirmities.  
 Or, (taking it not for a question) *it maketh*  
*me sick*: or *this is my infirmity*. *the*  
*change* ] or, *that changed us*: for so the Ho-  
 brue phrase *to change* may be resolved.

V. 12. *will record* ] *will remember* for my  
 self, and mention to others: The Hebrue  
 implieth

4

5

6

7

11

12

13 implicth both these, by a double reading.  
 14 *miracle*] that is *miracles* or *wondrous-works* (as the Greek explaineth it,) all &c every of them, doon of old. So after in verse 15.

V. 13. *discourse*] or *meditate, inward of*, both in mind and talk.

V. 14. *in the sanctuary*] or *in sanctitie*, in the holy place, as the Greek turneth it: meaning, it is *most holy*, and *secret*, *hidden* from the eyes of the world: as holy things were hidden in the sanctuary, especially the Ark and Cherubims where God sate. So as it was not lawful for people or priests to see them. Num. 4. 6. 7. 15. 20. Levit. 16. 2. Compare also herewith, Psalm 73. 16. 17. The Chaldee translateth, O God how holy are thy wayes. *a God*] or *a mighty one, a Potentate*: Hebr. *El*. So in the next verse. *a God*] in Greek, *a our God*: in Chaldee, *as the God of* *off-rack*.

V. 15. *marvellous-work*] that is, *works*, *wonders*. This is taken from Exod. 15. 11.

V. 16. *with arm*] that is, *with power*: *an arm stretched out*, as Exod. 6. 6. in Greek, *with thine arm*. *of Jacob*] that is the tribes of *Israel*, *born of him*. *of Joseph*] this may be meant (as the Chaldee paraphrast taketh it) of all the *Israelites* whom *Ioseph* nourished, Gen. 45. 10. 11. & 50. 21. called therefore his sons: or in special, of the tribes of *Ephraim* and *Manasse*, the sons of *Ioseph*, noted from the rest, for more honour. Compare also herewith Psalm 80. 2. 3.

V. 17. *The waters*] of the red sea. Exod. 14. 21. Psalm. 114. 3. The Chaldee paraphrasteth, They saw thy divine-majestie from the midst of the sea & God. *trembled*] or *were-payed*, as a woman in travayl. So Psalm. 129. 8. & 97. 4.

V. 18. *Breathed*] or *gushed* with a tempest. These things were when the Lord looked unto the host of the Egyptians out of the syry and cloudy pillar, and so feared and hindered them with stormy tempests, that their charret wheels fel off. &c. Exod. 14. 24. 25. And thus, *Israel was*

baptized in the cloud and in the sea, 1 Cor. 10. 1. 2. *thine arrows*] or *stones* (as this word also signifyeth, Lam. 3. 16.) meaning *haystones*. See Psalm. 18. 15. Ios. 10. 11.

V. 19. *in the round-aier*] in the sphere, or globe. The *aier* is so called of the round form; which it (with all the heavens) hath. Of the thunder in the aier, see Job. 37. 2. — 5. Psalm. 29.

V. 20. *Thy way*] wherein thou wentest, and leddest thy people; confounding thy foes. Exod. 14. 19. 20. 22. Nehem. 9. 11. So elsewhere, *his way is in the whirlwind*; Nabu. 1. 3. *were not known*] to weet, before that time; nor after, for the waters returned to their force, and drowned the Egyptians: Exod. 14. 27. So his other wayes are passing out, Rom. 11. 33. that men must walk by faith, not by sight, 2 Cor. 5. 7.

V. 21. *lead thy people*] through the sea; and after through the wilderness towards Canaan; *Moses* being their King, and *Aaron* their Priest. The memorie of which mercy is often celebrated. Deut. 8. 2. — 5. 15. & 34. 10. Ier. 2. 2. 6. Amos 2. 10. Mic. 6. 4. Psalm. 136. 26. Act. 7. 35. 36.

## PSALME 78.

An exhortation both to learn and to preach the Law of God. 9. The story of Gods wrath against the irreverent & disobedient *Israelites*: 67. *Ephraim* being refused, God chose *Judah*, *Sion*, and *David*.

An instructing-psalm, of Asaph:

1 Give ear, my people, to my law:  
 2 Incline your ear, to the words of  
 3 my mouth. I will open my mouth in  
 4 a parable: I will utter hid-things, of  
 5 antiquitie. Which wee have heard, &  
 have known them: and our fathers,  
 have told us. Wee will not hide, fro  
 their sonns; to the generation after;  
 telling the prayes of *Iehovah*: his  
 power also and his marvail, which hee  
 hath done. How he stablished a testi-

mony, in Iakob; and put a law, in Israel: which he commanded our fathers, to make them knowen, to their sons. That the generation after, sons ~~the~~ should be born, might know: might rise up, and tell their sons. And they might put their constant hope, in God: and not forget the acts of God; and might keep his commandements. And not be, as their fathers; a generation, perverse and rebellious: a generation ~~the~~ prepared-not-aright their hart; and whose spirit was not faithfull, with God. The sons of Ephraim, armed shooting with bow: turned-back, in the day of battel. They kept not the covenant of God: and in his Law, they refused to walk. And forgate his actions: and his marvelous works, which he had shewed them. Before their fathers, he had done a miracle: in the land of Egypt, the field of Tfoan. He cleft the sea, and made them pass through: and made the waters to stand as an heap. And led them with a clowd by day: & all the night, with a light of fyre. He clave the Rocks in the wilderness: and gave drink, as ~~our~~ of the great deeps. And brought-forth streames out of the rock: and made waters descend, like rivers. And they added yet, to syn against him: to provoke-bitterly the most-high, in the drye-desert. And tempted God in their hart: asking meat, for their soule. And they spake, against God they sayd, Can God, furnish a table; in the wilderness? Loe he smote the Rock, and waters gushed-out, and streams overflowed: can hee also give bread; or can he prepare, flesh

for his people? Therefore Ichovah heard, and was exceeding-angry: & fyre was kindled against Iakob; and also anger, came up against Israel. Because they beleevd not in God: and trusted not in his salvation. Though hee had commanded the skyes from above: and opened the dores of heavens. And rayned upō the Manna to eat: & the wheat of heavens, he gave to the. Man did eat the bread of the mighties: hee sent them meat, to satietie. He made an East-wind to pass-forth in the heavens: & brought on, a South-wind by his strength. And rayned flesh upon them as dust: & feathered soule, as the sand of the seas. And made it fall, in the midds of his camp: round about his dwelling-places. And they did eat and were fylled vehemently: and their desire, he brought unto them. They were not estranged from their desire: their meat ~~was~~ yet in their mouth. When the anger of God, came up against them; and slew of the fatt of them: & smote-down the choyse-yong-men of Israel. For all this they synned yet: and beleevd not, for his marvelous-works. And he consumed their dayes in vanitie: & their yeres in-hasty-terror. When he slew them, then they sought him: and returned, & sought God early. And remembered, that God ~~was~~ their Rock: and the most-high God, their redemer. But they flatteringly-allured him with their mouth: and with their tongue, they lyed to him. For their hart ~~was~~ not firmly-prepared with him: neyther were they faithfull, in his covenant. And he being compassionate, mercifully



39 fully-covered iniquitie, and corrupt-  
 ed not: but multiplied to turn-away  
 his anger; and did not styrr-up, all his  
 40 wrathful-heat. For he remembered  
 that they were flesh: a wind that go-  
 41 eth, and shall not return. How oft  
 did they bitterly-provoke him in the  
 wilderness: grieve him, in the desert!  
 For they returned, & tempted God:  
 42 and limitted the holy-one of Israel.  
 They remembered not his hand: nor  
 43 the day, in which hee had redeemed  
 them from the distresser. When hee  
 44 put his signes in Egypt: & his won-  
 ders, in the field of Tsoan. And tur-  
 ned their rivers, into blood: & their  
 45 streames, that they could not drink.  
 He sent among them a mixed-swarm,  
 46 which did eat them: & the frog, which  
 corrupted them. And he gave their  
 47 fruit to the caterpillar: and their la-  
 bour, to the locust. He kylled their  
 48 vine with hayl: & their wild fig trees,  
 with the blasting haylstone. And he  
 49 shut-up their cattel to the hayl: and  
 their flocks-of-cattel, to the light-  
 nings. He sent among them, the bur-  
 50 ning of his anger; exceeding-wrath  
 and indignation, and distress: by the  
 51 sending, of the messengers of evils.  
 He weighed-out a path, to his anger:  
 52 he withheld not their soul fro death:  
 & their wild-beast, he shut-up to the  
 53 pestilence. And smote all the first-  
 born in Egypt: the beginning of  
 54 strengths, in the tents of Cham. And  
 he made his people passe-forth as  
 sheep: and led them on as a flock, in  
 the wilderness. And led them in con-  
 fident-saferie, and they dreaded not:  
 and the sea, cowed their enemies.  
 And he brought them to the border

of his holyness: this mountayn, which  
 his right-hand purchased. And he  
 55 cast out the heathens, from their fa-  
 ces; and made them fall in the line of  
 possession: and made the tribes of Is-  
 56 rael, to dwell in their tents. And they  
 tempted and bitterly-provoked, the  
 most-hye God: and kept not, his  
 57 testimonies. But turned-back & un-  
 faithfully-transgressed, like their fa-  
 thers: they were turned, like a warp-  
 58 ing bow. And provoked him to an-  
 ger by their hye-places: and by their  
 graven-idols, they styrrd-him to gea-  
 59 lousie. God heard, and was exceed-  
 ing-wroth: and vehemently abhorred  
 60 Israel. And he forsook the dwelling-  
 place of Shilo: the tent he had placed  
 for a dwelling among earthly-men.  
 And gave his strength into captivity:  
 61 & his bewteous-glorie, into the hand  
 of the distresser. And shut up his peo-  
 62 ple to the sword: and was exceeding-  
 wroth, with his inheritance. The  
 63 fyre did eat their choise-yong-men:  
 and their virgins, were not prayled.  
 Their Priests, fell by the sword: and  
 64 their widowes, wept not. And the  
 65 Lord awaked, as one out of sleep: as  
 a mighty-one, shewing after wine.  
 And smote his distressers behind: hee  
 66 gave them, eternall reproch. And he  
 67 refused the tent of Ioseph: and chose  
 not, the tribe of Ephraim. But hee  
 68 chose the tribe of Iudah: the mount  
 69 Sion, which he loved. And builded  
 his sanctuarie, like hye-place: like the  
 earth, which hee founded for ever.  
 And he chose David his servant: and  
 70 took him, from the folds of sheep.  
 71 Fro after the awa-with-yog, brought  
 he him: to feed Iakob his people; &



72 Israel, his possession. And he fed them, according to the perfection of his hart: and by the discretions of his hands, led he them.

### Annotations.

1 MY Law] or doctrine; for of it the Law hath the name in Hebrue; see Psalm. 19. 8. Christ speaketh in this Psalm, to his people, as the next verse sheweth. So Isa. 51. 4.

2 V. 2. in a parable] that is, in (or with) parables; as the holy Ghost expoundeth it. Mat. 13. 34. 35. All these things spake Jesus to the multitude in parables &c., that it might be fulfilled which was spoken by the Prophet, saying, I will open my mouth in parables &c. Here the narration & applying of ancient histories are called Parables, because all these things came unto our fathers as types, and were written to admonish us. 1 Cor. 10. 11. What a parable meaneth; see Psalm. 49. 5.

3 wil utter] or well out as from a spring or fountain. bidd-things] so the holy Ghost expoundeth it in Greek, Mat. 13. 35. the Hebrue word signifying sharp or obscure speeches, or riddles: see Psalm. 49. 5.

4 of antiquitie] understand, which are of antiquitie, that is, ancient things since the foundation of the world. Mat. 13. 35.

5 V. 5. established] or reared-up. a testimonie] or witness, meaning the Covenant: see Psalm. 19. 8. in Jakob] among the Israelites, the children of Jakob. to their sons] all their posteritie, as Deut. 4. 9. teach them thy sons, and thy sons sons. So Deut. 6. 6. 7. 11.

8 V. 8. perverse] or forward, stubborn. So Israel is noted to be, Exod. 32. 9. Deut. 31. 27.

9 V. 9. Ephraim] the ten tribes of Israel, of which Ephraim was chief, though they were valiant warriors, yet for their synns, set before their enemies. 1 King. 17. Hof. 10. 11. 14. Some understand it of that slaughter of Ephraims sons mentioned, 1 Chr. 7. 21. 22. 23. which was while their

father lived in Egypt.

V. 10. refused to walk] as 2 King. 17. 14. 15. they would not obey, but hardened their necks &c. and refused his statutes and his covenant, which he made with their fathers &c.

V. 12. a miracle] that is, miracles, marvels, as in verse 2. parable is for parables.

of Tsoan] or of Tani. as the Greek and Chaldee calleth it. It was a chief citie in Egypt, and the Kings Court or pallace; and a place of great antiquitie, Isa. 30. 3. 4. Num. 13. 23. And the field of Tsoan, is the countrie or territories of that citie, as the field of Edom, Gen. 32. 3. the field of Moab, Gen. 36. 35. Num. 21. 20. So after, verse 43.

V. 13. dest the sea] the red sea, where the Israelites were baptised, Exod. 14. 1. Cor. 10. 2.

V. 14. & dews] to shadow them from the sun; and to guide them in their journeyes: a figure of Gods protection over his Church, and guidance of the same. Exod. 13. 21. & 40. 38. Num. 9. 17. 22. Nehem. 9. 19. Isa. 4. 5.

V. 15. the Rocks] once at Horeb, Exod. 17. 6. and agayn at Cadesh, Num. 20. 7. 11. The Rock was spiritually Christ, 1 Cor. 10. 4.

great deeps] that is, the great deep, as the Greek turneth it: the phrase is taken from Gen. 7. 11. though here deeps is put for deep; for the more vehemencie: or, for every of the great deeps. Or wee may turn it, & in deeps very much, to weat drink.

V. 17. to provoke bitterly] by rebellion, exasperating and causing wrath and bitterness; as both the Hebrue and Greek words signify. Psal. 5. 11. Heb. 3. 16.

V. 18. for their soules] that is, their lust, their appetite: see Psal. 27. 12.

V. 20. bread] that is generally, food, Psal. 136. 25. and in special flesh, as after is explyned, and the Hebrue lechem sometime signifyeth, Levit. 3. 11. Num. 18. 2. Of this their lusting, see Num. 11. 4. &c.

can be prepare] The word can, is agayn to be repeted from the former sentence. See also the note on Psal. 77. 5.

V. 21. ascended] that is, burned: for fyre

fyre mounteth upward: so verse 31.

V. 24. *Manna*] or as in Hebrue, *Man*, a small round thing like *Cornander seed*, coloured like *Bdchum*, (that is like waxe and clear, but white,) hard, to be ground in mills, or pounded; of it cakes were made, whose tall was like the best fresh oil, and like wafers made with honey. When the dew fel on the hoist by night, the *Manna* fel with it, when the dew was ascended, the *Manna* appeared like the hoar frost on the earth; then the people gathered it, for when the heat of the sun came, it was melted. It was a meat which they knew not, nor their fathers: when they saw it, they sayd *It is Manna* (that is, a ready meat, or *What is this?*) for they wist not what it was: and Moses sayd, *This is the bread which the Lord hath given you to eat.* Num. 11. 7. 8. 9. Exod. 16. 14. 15. 31. Deut. 8. 3. Of this they had to eat forty yeres in the wilderness, til they came into Canaan. Exod. 16. 35. Ios. 5. 12. It was a figure of Christ; and his spiritual graces, Iohn 6. 31. 32. 33. Rev. 2. 17.

V. 25. *man did eat*] or Every one did eat, *bread of the Mighties*] that is, of the Angels, (as the Chaldee and Greek explyneth it,) which are mighty in strength, Psalm. 133. 20. and *Manna* is called their bread, eyther because by their ministry God sent it; or because it came from heaven the habitation of Angels, as the Chaldee paraphraseth: or because it was excellent, so as the Angels (if they needed any food) might eat it. So the tongue of Angels, 1 Cor. 13. 1. is the most sweet and excellent tongue: Or by mighties, we may understand the mightie heavens. *meat*] The Hebrue *tsedah* properly signifyeth venison, that is, meat caught with hunting: but generally is used for all food. So Psalm. 133. 15.

*to satiate*] or enough: for every man had an Omer full (that is, the tenth part of an Ephah or Bassel) of *Manna* for a day. Exod. 16. 16. 36. and of fl-ih, they had store, til it came out at their nostrills, and was lothsome unto them; Num. 11. 19. 20.

V. 26. *brought on*] led or drove forward; as Num. 11. 31. Then there went forth a wind from the Lord; and brought quailles from the sea &c.

V. 27. *flesh as dust*] that is, quailles in great abundance; so that he that gathered least, gathered ten Homers full, (that is, an hundred Ephahs or Bushels;) for one Homer conteyned ten Ephahs, Numb. 11. 32. Exod. 16. 17.

V. 28. *made it fall*] the flesh, the quailles, being fat and heavie fowle; and by the moist south-east wind made more heavy, fel upon the camp, a dayes journey on each side, round about the hoist, and they were about two cubits above the earth. Num. 11. 31. *his camp*] the Lords, because he dwelt among them, Num. 5. 3. called elsewhere the *hofs of the Lord*; Exod. 12. 41. or *his*, that is, Israels: so verse 53. 64.

V. 30. *They were not estranged*] that is, (as the Greek explyneth it) they were not deprived, their desired meat was not taken away from them: as it is written, the flesh was yet between their teeth, it was not yet cut off: (that is, taken from them, as Joel 1. 5.) and the wrath of the Lord was kindled against the people. Num. 11. 33. Or it may be understood, of their affections and lust not yet changed.

V. 31. *ascended*] that is burned; as ver. 21. This is meant of the plague wherewith God smote the people, Num. 11. 33. 34.

*fat*] that is, the chief, and strongest, as Judg. 3. 19. So weak poor or base men are called lean or thin, Psalm. 41. 2. Fat, (or fatnesses;) is here figuratively put for persons. See the notes on Psalm. 73. 12. & 106. 15.

*choise-yong-men*] yong men are called *choise*, because they are selected for wars & other serviceable assayres when ancient men are let rest. Num. 1. 3. & 8. 24. 25. 26. Exod. 24. 5.

V. 33. *hasty & ravenous*] or, a suddayne plague, as was threatened, Levit. 26. 16.

V. 36. *flatteringly-allured*] or deceived, that is, went about to deceive, by perswading flattering words.

V. 39. *firmely-prepared*] aright-setled ready and stable, as is the hart of the godly, Psalm.

*Pfal. 112. 7. & 17. 8.*

V. 38. *mercifully covered* ] made expiation, and forgave; so *Pfal. 65. 4. & 79. 9.* corrupted ] that is, destroyed utterly: so *Deut. 4. 31.* multiplied to turn ] that is, much and often turned away his anger.

V. 39. *flesh* ] that is, weak, and corrupt. see *Pfal. 16. 5.* a wind ] mans life is a vapour that appeareth for a little time, and afterward vanissheth away: *Iam. 4. 14.*

V. 40. *How oft* ] ten times (as the Lord sayd, *Num. 14. 22.*) this people tempted him, and obeyed not his voice. 1. At the red sea, for fear of the Egyptians; *Exod. 14. 11. 12.* 2. At Marah, where they wanted drink; *Exod. 15. 23. 24.* 3. In the wilderness of Sin, where they wanted meat; *Exod. 16. 1.* 4. In keeping Manna til the morrow, which God had forbidden, *Exo. 16. 20.* 5. In going out for Manna, on the Sabbath day; *Exod. 16. 27. 28.* 6. At Rephidim, murmuring for lack of water, *Exod. 17. 1. 2. 3.* 7. At Horreb, where they make the golden calf, *Exod. 32.* 8. In Taberah, murmuring for tediousness of their way, *Num. 11. 3.* 9. At Kibroth hattavah, where they lusted for flesh; *Num. 11. 4. 10.* In Parim, where they refuse the land of Canaan, being discouraged by their spies, *Num. 14. 1. 2. &c.* And after this they synned seven times; as 1. In pressing to goe fight, when God forbade them, *Num. 14. 44. 45.* 2. In the rebellion of Korah, Dathan, and Abiram, *Num. 16. 1. &c.* 3. In the murmuring for the death of Korah, and his company, *Num. 16. 41. &c.* 4. At Meribah, murmuring for lack of water, *Num. 20. 2. 3. &c.* 5. For grief of their way, murmuring and loathing Manna, *Num. 21. 4. 5. &c.* 6. At Shittim, committing whordom with the daughters of Moab; 7. and in the same place, coupling themselves to Baal-peor, and eating the sacrifices of the dead. *Numb. 25. 1. 2. 3. &c.*

V. 41. *returned and tempted* ] that is, *efisoomer*, again and again tempted; contrarie to the law, *Deut. 6. 16.* limited ] prescribed limits, bounds, or marks; as before, v. 20.

V. 44. *to blood* ] The first of the ten

plagues, wherewith God smote the Egyptians, which had drowned his children in their rivers. *Exod. 7. 19. 20. 21. & 12. 22.* whereto agreeth the third vial of wrath poured out on Antichrists kingdom, spiritually called, *Egypt, Rev. 15. 4. 6. & 11. 8.*

V. 45. *a mixed swarm* ] a mixture, sūdry sorts of flies, vermine, or hurtful bealls; by the Greek they were *flyes*; by the Chaldee *mixture of wild beasts*. It was the fourth plague of Egypt; see *Exod. 8. 24.* the *fog* ] that is, *frogs*, (as afterward *caterpillar*, locust, for locusts, &c.) The second plague of Egypt, *Exod. 8. 6.* figures of undean spirits, which gather the Kings of the world to the battel of the great day of God. *Rev. 16. 13. 14.* corrupted ] that is, marred and destroyed.

V. 46. *their fruit* ] all that growes out of the earth. *caterpillar* ] a worm that consumeth and spoileth graff and fruits. *Iord. 1. 4.* *Locust* ] or grasshopper, (which have their name of their multitude, for they flye many together *Prov. 30. 27. Nahum 3. 15. Iudg. 5. 5.*) Locusts in those countries, flye in the aier, multitudes together; and where-soever they fall; they devour every green thing. This was the eight plague of Egypt, wherby all herbes and fruits were consumed, *Exod. 10. 14. 15.* Figures of Antichrists ministers, *Rev. 9. 3. 4. &c.*

V. 47. *blasting-baylstone* ] a word no where found but in this place. The seventh plague of Egypt was grievous *hayl* mixed with fyre, that kylled men, beasts, herbes and trees, *Exod. 9. 24. 25.* So in *Revel. 16. 21.* *hayl of talent weight*, falleth on blasphemers.

V. 48. *be shut-up* ] that is, *gate*: see *Pf. 31. 6.* so verse 50. *lightnings* ] or, the *fyre-cakes*, *thunderbolts*: see this word *Pfal. 76. 4.* The Greek here turneth it, *fyre*.

V. 49. *messengers* ] or *Angels of evils*; or as the Greek sayth, *evil Angels*: such in deed God useth to punish men by, *Iob. 1. 12. 16. &c.* The Chaldee also translateth, *sent by the hand of them that doe evil*. But hereby may be meant *Moses* and *Aaron*, whom the Lord sent to denounce these plagues before they came, &c. by their hand brought them

them on Egypt. *Exod. 7. 1. 2. 19. & 8. 1. 2. 5. 16. 21. & 9. 14. 15. &c.*

V. 50. *He weighed*] to weete, making his punishments proportionable to their syns and obstinacie: for as men increafe syn, so dooth God judgment. *Levit. 26. 21. 23. 24. 27. 28.* *wild-beasts*] that is, beasts, which have their name of *livelynes* (as is noted *Psal. 68. 11.*) therefore some turn it here, *lfe*; but the Greek playnly sayth *cattel*. The first plague of Egypt, was the pest or morayn of all beasts and cattel, *Exod. 9. 3.*

V. 51. *the first born*] the tenth and last plague, was the death of all the firstlings of Egypt, in the night that Israel kept the passover, and departed the land; *Exod. 11. 27. 29. 30.* The first born usually ministered to God: but God smote all such idolatrous ministers in Egypt, and upon their gods also, he did execution. *Num. 33. 4.* but spared the first born of Israel, by the blood of the Lamb, & after chose the tribe of Levi, to minister in their stead. *Numb. 3. 40. 41. 45. & 8. 16. -- 19.*

*beginning of strengthes*] or chiefest of painful night: so the eldest child is named: *Gen. 49. 3. Deut. 21. 17.* Therefore were they to be given to the Lord. *trus of Cham*] the dwellings of the Egyptians, which were the posteritie of Cham, the son of Noah; *Gen. 10. 6.* See the note on *Psal. 68. 32.*

V. 52. *his people pass forth*] the Israelites took their journeys from Rameses, *Exod. 11. 37.* See *Psal. 77. 21.*

V. 54. *border of his holynes*] *his holy border*, meaning the land of Canaan, sanctified to be the possession of his people, and limited in all the borders of it, as *Num. 34. 1. 3. -- 12.* Or, *border of his sanctuary.*

*this mountayn*] that is, mountany countrie Canaan; called a *land of mountayns and vallies*, *Deut. 34. 11.* So *Exod. 15. 17.* Or in special he may mean, *mount Sion*: whereof after, in *verse 68.*

V. 55. *the heathens*] the seven mighty nations of Canaan, where Ioshuah and Israel kylled one and thirry kings: *Deut.*

*7. 1. Iosh. 11. 7. -- 24.* *made them sell, in the line*] that is, made their country fall out by line and mesure, to be the inheritance of Israel. *Iosh. 15. & 16. & 17. chapters.* *tribes*] the posterity of the 12. sonns of Israel, called *tribes*, after the Roman name where at first, the whole multitude was divided into three parts, called therof *tribes*: but the Hebrue name signifieth *Staves* or *rodds*, as growing out of one Rock or tree: and these were twely. *Num. 13. 3. 9. -- 16.*

V. 56. *And they tempted*] The Israelites notwithstanding all former mercies, tempted God & synned in Canaan their possession, as is manifested in the book of Iudges.

V. 57. *like their fathers*] whose karkesses fel in the wilderness. For of six hundred thousand men that came out of Egypt, not any one came into Canaan, save Caleb and Ioshua, *Exod. 38. 26. Num. 14. 29. 30. & 26. 64. 65.* *a warping bow*] or, bow of deccyt, that shooteth awry, and so deceiveth. So *Hos. 7. 16.*

V. 58. *bye-places*] Temples, Chappels & consecrated places on mountayns, where the nations used to sacrifice, and Israel imitated them. *Num. 33. 52. Deut. 12. 2. 1 King. 11. 7. & 12. 31. 32. & 14. 23.*

*to gealousie*] *to gealous anger*, for which, a man wil not spare in the day of vengeance, nor can bear the sight of any ransom, *Prov. 6. 34.* unto this, God is moved by idolatrie, which is spiritual fornication, *Exod. 20. 4. 5. Deut. 31. 16. 17. & 32. 21.*

V. 59. *abhorred*] or refused, with lothsomnes and contempt. So after, *verse 67.*

V. 60. *the dwelling-place*] the tabernacle set in Shilo, *1 Sam. 1. 3.* There God dwelt among men, *Exod. 29. 44. 45. 46.*

V. 61. *his strengb*] the Ark of his covenant, (called the *Ark of his strengb*, *Psal. 132. 8.*) this was captured by the Philistims, *1 Sam. 4. 11.* The Chaldee translaterh it, *his Law.* *bewoens-glorie*] or saynes; magnificence; meaning the Ark forementioned, as Phineas wife sayd, *the glory is departed fro Israel, for the Ark of God is taken.*

1. Sam. 4. 20. 22.

62 V. 62. [*But up*] that is, delivered his people to the sword of the Philistims, who killed thirtie thousand Israelites, 1. Sam. 4. 10.

63 V. 63. The [*fyre*] that is, Gods wrath, by the sword of the Philistims; as *vers. 21*. So in *Ezek. 30. 8.* a fyre in Egypt, signifieth (as the Chaldee there expoundeth it) a people strong like fyre. *we were not prayed* by hymnes, and songs, as was the wont at their espowals and mariages: that is, they were not married.

64 V. 64. Their Priests] *Hophni and Phineas*, 1. Sam. 4. 11. The Hebrue is singularly, *Hu Priests*, and so before and after, *his choise young men*, &c. meaning Israels, who is spoken of, as of one man. But the scripture useth these phrases indifferently; as *All Adam was servants*, 2. Sam. 8. 14. for which in 1. Chron. 18. 13. is written, *All Adam were servants*. Of this name Priests; see *Psal. 99. 6.* *weep not*] that is, lamented not at their funeral; for Phineas wife her self dyed in travel, 1. Sam. 4. 19. 20.

65 V. 55. *awaked*] *stirred up himself* to punish the Philistims, whereas before he seemed to sleep; as *Psal. 44. 34.* *after wine*] or, by reason of wine: that is, when he hath drunk wine, which cheareth and incourageth the hart; so did God behave himself.

66 V. 56. *behind*] that is, in the hinder secret parts: (as the Chaldee addeth, with emerods in their hinder parts:) for so God smote the Philistims with piles or hemorrhoids for abusing his Ark; 1. Sam. 5. 1. 6. 9. 12. *eternal reproch*] by this punishment, and the monuments thereof; for the Philistims were forced to make similitudes of their hemorrhoids and secret parts, of gold, and send with the Ark home to Israel; as an oblation for their syn. 1. Sam. 6. 4. 5. 11. 15. 17.

67 V. 67. *he refused*] or *abhorred*, despised: as *verse 59.* *the tent of Joseph*] that is, the tribe of Ephraim the son of Joseph, where the Tabernacle and Ark had remained many yeres in Shiloh: God returned not the Ark thither, but to Bethshemesh and Kirjathjearim, cities of Judah, 1. Sam. 6. 12. & 7. 1. 2. Wherefore Shu-

loh is used after for an example of judgement, *Ier. 7. 12. 14.* & *26. 6. 9.* Or this may be meant of the ten tribes of Israel, (of whom Ephraim of Joseph was chief) which were cast off for idolatry, and captived by the Assyrians. 2. King. 17.

V. 69. *builded his sanctuary*] the glorious temple, by Solomon Son of David. 1. King. 6. 1. 2. 3. &c. *like hye places*] Kings pallaces or towres. The Greek and Chaldee turneth it *Vicorns*, whose horns are hye, *Psal. 92. 17.* For *Ramin*, hye places, they read *Remin*, *Vicornes*.

V. 70. *from the fold of sheep*] that is, his base estate. For David keeping his fathers sheep, was by Sammel anoynted King over Israel. 1. Sam. 16. 11. 13. 2. Sam. 7. 8. So *Amos 7. 14. 15.*

V. 71. *to feed Jakob*] so the Greek well explaineth the Hebrue phrase, *to feed in Jakob*; where *in* is to be omitted in English, as the like phrase sheweth, 1. Sam. 16. 11. & 17. 34. and the Hebrue it self often omitteth it, as 2. Sam. 5. 3. & 7. 7. So here in the former verse, *he chose* is David, that is, *he chose David*. Kings are sayd to feed their people; because their office is like to the good shepherds; in guiding & governing. See *Psal. 23. 1.* And *Pastours* are Princes, *Ier. 6. 3.* & 12. 10.

V. 72. *discretions of his hands*] or *Prudencies of his palmes*, that is, with most prudent and discrete administration, menaged he them; figuring Christ herein, who is called David, and the great and good *Pastour* of his flock. *Ezek. 34. 23.* *Iob. 10. 11.* *Heb. 13. 20.*

## PSALME 79.

The Psalmist complaineth of the desolation of Jerusalem, 8. He prayeth for deliverance, 13. and promisseth thankfullnes.

A Psalm, of Asaph;

O God, the heathens are come,  
into thine inheritance; they have  
desiled the Pallace of thine Holynes:  
they have layd Jerusalem on heaps.  
They

2 They have given, the karkels of thy  
servants; for meat, to the fowls of the  
heavens: the flesh of thy gracious-  
saints, to the wild-beast of the earth.  
3 They have shed their blood, like wa-  
ters, round-about Jerusalem; & there  
was none to bury them. Wee are a re-  
proch, to our neighbours: a scoff &  
a scorn, to them that are round about  
us. How long Jehovah, wilt thou be  
angry to perpetuity: shall thy zealous-  
ly, burn as fyre? Powr out thy wrath-  
ful-heat, upon the heathens, which  
know thee not: and upon the king-  
doms; which call not, on thy name.  
7 For, he hath eaten-up Iakob: and his  
habitation, they have wondrously de-  
solated. Remember not against us;  
former iniquities: make hast, let thy  
tender mercies prevent us; for, wee  
are brought very low. Help us, O  
God of our salvation; because of the  
glorie of thy name: and ridd-us-free  
and mercifully, cover our synns, for  
thy names sake. Why shall the hea-  
thens say, where is their God? known  
be among the heathens before our  
eyes; the vengeance, of the blood of  
thy servants that is shed. Let the sigh-  
ing of the prisoner, come before thy  
face: according to the greatnes of  
thine arm, reserve thou, the sonns of  
death. And render, to our neigh-  
bours seven-fold, into their bosome:  
their reproch, wherewith they have  
reproched thee O Lord. And wee thy  
people, and sheep of thy pasture; will  
confess to thee, for ever: to generati-  
on and generation; wee will tell, thy  
praise.

*Annotations.*

**O** *of Asaph* ] or to him: see Psal. 101.  
thine inheritance ] or possession; the  
land of Canaan invaded by the Ge-  
tiles. Exo. 15. 17. 2 Sam. 12. 19. Jer. 50. 10. 11.  
Lam. 1. 10. *beaps* ] that is, mines, *Adic.*  
1. 6. 8c. 5. 12.

V. 2. *karkel* ] for karkesser; as affect,  
loaf, for beasts: and prisoner, verſe 11. for  
prisoners: see Psal. 34. 8.

V. 3. *none to bury* ] which is a thing  
most dishonourable: Ecclef. 6. 3. Compare  
herewith Rev. 11. 2. 9.

V. 4. *zealous* ] that is *hot wrath borne*, as  
Psal. 89. 47. So Ezech. 36. 5. elsewhere, it is  
ſayd to *smoke*, Dent. 29. 19. this fyre is the  
flame of Iab, Song. 8. 6.

V. 6. *which call not &c.* ] a note of  
prophatenes, Psal. 14. 4. This ſentence  
Jeremie useth, Jer. 10. 25.

V. 8. *former iniquities* ] iniquities of former  
times (or persons;) done by us, or our fa-  
thers, as Psal. 21. 7. both are joynd togi-  
ther, Lev. 26. 40. *Lā. 5. 7.* Former, & iniquities,  
differ in gender; yet many times ſuch are  
coupled, the ſenſe being regarded more  
then ſtrict form of words; which the He-  
brue text ſometimes manifeſteth; as *Iaba*,  
2 Sam. 8. 5. for which in 1 Chron. 18. 5. is  
*Iabo: Iaben*, 2 Chron. 18. 16. *Iabem*, 1 King. 22.  
17. So again in this Psal. verſe 10.

*brought low* ] or, *weakened*, emptied, im-  
poveriſhed. See this word, Psal. 41. 2. &  
116. 6.

V. 10. *known be* ] to weet the vengeance;  
let it be open and manifeſt. The Chaldee  
translateth, *Let him be revealed among the  
peoples, that we may ſee the vengeance of thy  
ſervants blood that is ſhed.* Here again the  
words differ in gender, (as was noted be-  
fore, verſe 8.) wherefore ſome turn it, *let  
him* (that is God) *be known*, by the vengeance  
&c. Compare herewith Deut. 32. 42. 43.  
Jer. 51. 36. 37.

V. 11. *the ſighing* ] or the *groaning mourn-  
fulcry*: ſo Psal. 102. 21. *reserve* ] or,  
*make to remain*, that is, keep alive from  
deſtruction; which if God had not done,  
they had been as Gomorrah, Iſa. 1. 9. And  
this God promiſed to doe, Exk. 6. 1. 8. &  
Aa 2

18.16. *[sonar of death]* that is, persons appointed to dye, or worthy of death: in Chaldee, delivered to death: 23.1 Sam. 10.31. Deut. 21.2. So Psal. 102.21. and, *Son of perdition*, 2 Thes. 2.3.

12 V. 12. *fivefold* that is, fully and abundantly. See Psal. 11.7. *into their bosom* that is, largely, and that it may affect, and cleave unto them, so Isa. 65.7. Jer. 32.18. see also Luk. 6.38.

## PSALME 80.

*The Psalmist complaineth of the miseries of the church. 9. Gods former favours are turned into judgments. 19. He prayeth for deliverance.*

1 To the mayster of the musick on Shoshannim: Eduth, a Psalm of Asaph.

2 **O** Thou that feedest Israel, give ear; thou that leadest Joseph as a flock: thou that sittest on the Cherubims, shine bright. Before Ephraim, and Benjamin, and Manasse; stir up thy strength: and come, for salvation to us. O God return us: and cause thy face to shine; and we shall be saved.

5 Jehovah God of hosts: how long wilt thou smoke, against the prayer of thy people? Thou makest them ear, the bread of teares: and makest them drink of tears a great measure. Thou puttest us a strife to our neighbours: and our enemies, mock among themselves. O God of hosts return us: & cause thy face to shine; and we shall be saved.

9 Thou removedst a Vine out of Egypt: thou drovest out the heathens, and plantedst it. Thou preparedst the way before it: and rootedst in the roots of it; and it fylled the land. The mountains were covered with the sha-

dow of it: and the boughes of it, were like the Cedars of God. It sent out the branches thereof unto the sea: and the sucking-spriggs thereof, unto the river. Why, hast thou burst down the hedges of it: so that all which pass by the way, have plucked it? The boar out of the wood hath wrooted it up: and the store of beasts of the field, have fed it up. O God of hosts, return & now: behold from heavens & see, and visit this vine. And the stock, which thy right hand planted: and the son, whom thou madest strong for thy self. *It is* burned with fyre, *it is* cut down: at the rebuke of thy face, they perish. Let thy hand be, upon the man of thy right hand: upon the son of Adam, whom thou madest strong for thy self. And we wil not goe back from thee: quicken thou us, and we wil call on thy name. Jehovah, God of hosts return us: cause thy face to shine, and we shall be saved.

## Annotations.

**S**hoshannim] that is, six stringed instrument, or Lilies: see Psal. 45.1. Eduth] that is, a Testimonie, or Ornament. An excellent testimonial of the faith of Gods people in afflictions. The Chaldee applieth it to them that saie in the Synedrion that studied in the testimonie of the Law. See also Psal. 60.1.

V. 2. *feedest Israel*] & God, *Pastor of the Israelites*. See Psal. 23.1. *Joseph*] the posterity of Joseph, and with them, the other tribes. Joseph is named as principal, the first birth-right being taken from Ruben, and given to him. 1 Chron. 5.12. So Psal. 97.16, 21. *on the Cherubims*] which were upon the Ark of the covenant, in the sanctuary, from whence God gave oracles to his people, when they sought



sought unto him. Exod. 25. 18. Num. 7. 39. 1 Sam. 4. 4. 2 Sam. 6. 2. 2 King. 19. 15. Of these Cherubs, see the note on Psalm 18. 12. [shin-bright] that is, shew thy glorie, and thy favour to us, as Psalm 50. 2. & Job. 10. 3. where shining is favour. This is taken from Deut. 33. 2. So after in Psalm 94. 1.

V. 3. Ephraim, Benjamin, and Manasse] that is, the tribes or posterity of these three Patriarches: which were all joynt together in one quarter, on the west side of Gods tabernacle; and when it removed, they went next after it. Num. 2. 17. 18. 10. 12. & 10. 21. 22. 23. 24. After the captivity of Babylon also, the remnants of these tribes, dwelled in Ierusalem, for which they were thanked by the people, 1 Chron. 9. 3. Nibem, 11. 2. [a salvation] or full salvation, and deliverance. By adding a letter, the signification is increased; as in Psalm 3. 3.

V. 4. return us] or restore us, to weat, from sorow, to joy; from captivitie, to libertie &c. Psalm 126. 1. & 23. 3. So the Chaldee sayth, return us from our captivity. [face to shine] or, to be light, that is, cheerful, comfortable. See Psalm 4. 7. & 31. 17. & 67. 2. Dan. 9. 17. and we shall] or that we may be saved: as Psalm 43. 4. so verse 8, and 20.

V. 5. smoke] be very angry, against the prayer; that is, not hear, but shut it out, as Habak. 1. 2. Lam. 3. 8. So the Chaldee expoundeth it, wilt thou not receive the prayer. See smoke for anger, Psalm 74. 1.

V. 6. bread of tears] bread steeped in tears, as the Chaldee sayth; or tears in stead of bread, as Psalm 42. 4. meaning great afflictions. a great-measure] The Hebrew Shalish is the name of a measure, so called of three, as conteyning a third part of the greatest measure, four times as big, as the usual cup to drink in.

V. 7. a strife] contention, or contradiction; that our neighbours contend & speak against us; or strive who shall vanquish & possess us. among themselves] for their pleasure: or, mock at them, (as Psalm 2. 4.) that is, at thy people, as verse 6. that is, at us,

as the Greek translateth it. This may be the meaning, though we went before; for the Hebrew sometime changeth person, though it mean the same; as Deut. 5. 10. that love me, and keep his (that is, my) commandments. See also Psalm 19. 10. & 65. 7. & 115. 9.

V. 8. and we shall] or, that we may be saved; This verse is the same with the fourth, save that there was only God; here is added, God of hosts; and in verse 10, (where it is the third time repeated,) is added, Jehovah God of hosts; thus increasing faith and earnestness in their prayers.

V. 9. removedst a Vine] that is, a Church, the common wealth of Israel; as it is written, the Vineyard of the Lord of hosts is the house of Israel, and the men of Judah, are his pleasant plants. Isa. 5. 7. Jer. 2. 21. So the Chaldee paraphraseth, the house of Israel, which is likened to a Vine. And removing or translating, is the word so often used in Num. 33. where all the journeyes of Israel are rehearsed.

the heathens] the seven nations of Canaan. See Psalm 78. 55.

V. 10. preparedst] or madest ready: so this word is translated in Greek, Mat. 3. 3. from Isa. 40. 3. & Mat. 11. 10. from Mal. 3. 1. where the word may is expressed; and here also the Greek sayth, thou madest way; properly it signifyeth to take away all impediments, that the way may appear. The Chaldee expoundeth it, thou removedst the Canaanites from before it. rootedst in] that is, madest to take deep root.

V. 11. Cedars of God] that is, the great and goodly Cedars, as Psalm 36. 7. or, Cedars planted of God, as Psalm 104. 16. These the Chaldee expoundeth to be Teachers (of the Law) likened to strong Cedars.

V. 12. the river] Euphrates; see the notes on Psalm 72. 8.

V. 13. the bedges] the fishes; wherupon the spoile of it followeth, as Isa. 3. 1. So after Psalm 89. 41. 42.

V. 14. bear] beastly tyrants, like swine, as the Assyrians, Babylonians, &c. which wasted the land of Canaan. 2 King. 17. 6. & 19. 1. 2. &c. [sort-of-beasts] as Psalm

10. 11. So the law threatned, I will send wild beasts upon you, which shall devour you, &c. *Levit. 16. 22.* But here beasts, are wicked people.

16 V. 16. the stock] or vine-yard; the bask or place which beareth up the vine branches. and the son] or branch: understand agayn, visit him, or look upon him. By the son, may be meant Christ, as the Chaldee paraphrast playnly sayth, the King Messias: (called in verse 18. the son of man, and so here also in the Greek version: ) who is the true Vine: his Father, the husbandman; his disciples, the branches; John 15. 1. 5. who taketh part with the afflictions of his people, was himself called out of Egypt, Mat. 2. 15. and when his servants are vexed, it is done unto him. *Act. 9. 4.* Otherweise, by the son, may be understood a yong Vine, or branch: as elsewhere boughs are called daughters; *Gen. 49. 22.* And so by the son, be meant Israel, as *Exo. 4. 22.* the Lords plant, *Isa. 5. 7.*

18 V. 18. man of thy right hand] whom thou lovest, honourest, and powerfully helpest. So Iakob called the son whom he loved, Benjamin, that is, the Son of the right hand. *Gen. 35. 18.* Hereby also is meant Christ; called the Son of Gods love, *Colos. 3. 13.* and the Church his body, translated into his Kingdom. The Chaldee expoundeth it, the man to whom thou hast sworn by thy right hand.

### PSALME 81.

An exhortation to a solemn praising of God. 1. God challengeth that duty by reason of his benefits. 2. Exhorting to obedience, he complayneth of their disobedience, which turneth to their own hurt.

1 To the mayster of the masik upon Gittith, a psalm of Alaph.

2 SHout joyfully, unto God our  
3 strength: shout triumphantly, unto  
4 the God of Iakob. Take up a psalm, and give the cimbrel: the pleasant harp, with the psalterie. Blow

up the trumpet in the new-moon: in the appointed-time, at the day of our feast. For it is a statute to Israel: a judgement due, to the God of Iakob. He put it, in Ioseph for a testimony; when he went forth from the land of Egypt: where I heard a language; that I knew not. I removed his shoulder from the burden: his hands passed from the basket. Thou calledst in distress, & I released thee: I answered thee in the secret place of thonder: I proved thee, at the waters of Meribah Selah. Hear o my people, and I will testify unto thee: o Israel, if thou wilt hearken to mee. If there shall not be in thee a forreyn God: neyther thou bow-down thy self, to a strange God. I, and Jehovah, thy God; which brought thee up, out of the land of Egypt: open-wide thy month, and I will fill it.

But my people hearkned not to my voice: and Israel, was not well-affected to mee. And I sent him away, in the perverse-intendement of their own hart: let them walk, in their own counsels. O that my people, had been obedient to mee: that Israel, had walked in my wayes. Even soon, would I have humbled their enemies: and turned my hand, upon their distressers. The haters of Jehovah, should have falsly-denied to him: and their time, should have been for ever. And he would have fed him, with the fat of wheat: and out of the rock, with honey would I have sufficed thee.

*Annotations.*

Gittith]

**G** [trib] see the note on Psal. 8. 1.  
 V. 3. Take up ] to weat, in your member, or lift up your voice with psalm or song. So in Esa. 42. 1. to lift up, is meant the voice. give ] that is, bring the timbrel &c. of these instruments see Psal. 68. 26. & 33. 2.

V. 4. Blew the trumpet ] or, the Cornet, (whereof see Psal. 98. 5.) this was done, both to proclaim the solemnitie unto men, and to be a memorial for them before God. Levit. 23. 4. Numb. 10. 10. for in their publik worship, the Israelites used trompes with other musical instruments; 2 Chron. 5. 12. 13. & 29. 27. the new moon ] when a solemae feast, with special worship was appointed of God, Num. 28. 1. 14. and at these times (as on the Sabbaths) they used to assemble to worship, and hear Gods word, 2 King. 4. 23. Ezk. 46. 3. Esa. 66. 23. these feasts were a shadow of things to come, but the body is in Christ, Collos. 2. 16. 17. the appointed time ] or, the solemnitie, solema feast, which was thrise in the yere, 1. at the Paschever, 2. at Pentecost, and 3. at the feast of Tabernacles. Deut. 16. 26. of which last, some understand this festivitie, Cefeh, as having the name of covering in booties; others, of the covering, that is, the change of the moon, when it is hid by the sun, feast ] or daunce; see Psal. 42. 5. This may be meant of all feasts, or in special, of the feast of blowing trompets, in the first day of the seventh moneth, Levit. 23. 24. or of the paschever, as after, verse. 6.

V. 5. a judgement ] that is, a site, or ordnance; made by God, and a due to be performed to him. So judgement, is for due, Deut. 18. 3.

V. 6. in Joseph ] among the posteritie of Joseph, and the other tribes of Israel. Joseph is named, as principal, having the birthright. 1 Chron. 5. 1. 2. So Psal. 80. 2.

from the land ] so the Greek turneth it; the Hebrew ghuat, being here for meghual, the same that min, from, as 2 Chron. 33. 8. with 2 King. 21. 8. Zach. 4. 3. At their going out of Egypt, the feast of the Paschever was ap-

pointed, Exod. 12. after, in the wilderness, the other feasts. Levit. 23. or we may read it, against the land, viz. to destroy it, and the first born. Exod. 11. 4. 5. The Chaldee applieth this to Joseph, when he went out of prison, and ruled over the land of Egypt.

I heard a language ] Hebr. a lip, used for the speech or language, as Gen. 11. 1.

V. 7. from the burden ] that is, burdens, wherewith they were vexed in Egypt, making bricks, building cities &c. Exo. 1. 11. & 4. 5, 7, 8. bucket ] or pot; such vessels as wherin they carried draw, mortar, brick &c.

V. 8. Thou calledst ] Israel having left Egypt, Pharaoh with his host pursued them, and they were sore afraid and cryed to the Lord, Exod. 14. 10. 15. scatt place of thonder ] out of the black cloud, wherewith God guided and protected Israel, but with thonder, rayn &c. dismayed the Egyptians; Exod. 14. 19. 20. 24. 25. See also Psal. 77. 18. 19. of Meribah ] that is, of Scife, so named because Israel there strove with Moses, and almost stoned him. Exod. 17. 1. 2. 3. 4. 7. There God proved the, to know what was in their hart, whether they would keep his commandments or no, Deut. 8. 2. Exod. 15. 25. and there they proved God, Psal. 95. 9.

V. 9. testify ] or protest, take to witness, namely the heavens & earth &c. as Deut. 31. 28. & 31. 1. 46. & 30. 19. and deeply charge thee. Compare herewith Exo. 19. 3. 4. 1. &c. & 20. 22. 23. Jer. 21. 7. 8.

V. 11. open wide ] that is, speak and ask freely. This sentence our Saviour openeth thus, If ye abide in me, and my words abide in you; ask what ye will, and it shall be done to you, Joh. 15. 7. and the Apostle thus, whatsoever we ask of God, we receive of him, because we keep his commandments &c. 1 Joh. 3. 22. The Chaldee expoundeth it, Open thy mouth to the words of the Law, & it will be with all good.

V. 12. not well-affected ] had no will, or good inclination; which they shewed presently after the giving of the Law, by making themselves gods of gold, and by their

their continual rebellions afterward. *Exod. 32. 1. — 31.*

13 V. 13. *perverse intendment* } or, *sub-*  
*versive opinion*, writhing and oblique intent-  
on, which they looked after in their exor-  
neous hart. This word is taken frō *Deut.*  
19. 19. and after often objected to them  
by *Jeremie*; *Jer. 3. 17. & 7. 24. & 9. 14. &*  
*11. 8.* And this is noted for a judgment of  
God, when he suffereth people to walk in  
their own wayes, *Ab. 14. 16.*

15 V. 15. *bumbled* } and so have given  
them rest from their enemies, as in 1 *Chrō.*  
17. 10. compared with 2 *Sam. 7. 11.*

16 V. 16. *falsly-denied* } or *feignedly sub-*  
*mitted*: see *Psal. 13. 45. & 66. 3.* *their*  
*time* } If this be referred to the enemies, it  
is meant *their time of distress*; as *Psal. 10. 1.*  
and 31. 16. so *time* is used, *Jer. 17. 7. Isa. 13.*  
12. if to Gods people, it meaneth their  
continued settled state: which the Chal-  
dee translateth, *their strength.*

17 V. 17. *fed him* } that is, *his people*, verse  
14. *fat of wheat* } the principal, or *flow*  
of corn: so *Deut. 32. 14. Psal. 147. 14.*

out of the rock } out of which God had  
made his people suck honey & oil. *Deut.*  
32. 13. Spiritually, the Rock is *Christ*, 1 *Cor.*  
10. 4. the *honey* is the gracious words that  
flow from him; *sweetnes to the soule*, and  
health to the body; *Prov. 16. 24. Psal. 119. 11.*  
*Song. 4. 11.*

### PSALME 83.

*An exhortation to the Judges, and reproof  
of their negligence.*

A Psalm, of Asaph

1 **G**od, standeth in the assemble  
2 of the Gods. How long wil ye judge  
3 injurious-evil: and accept, the faces  
4 of the wicked, Selah? Judge ye the  
poor-weakling & the fatherless: justi-  
fic, the afflicted and the poor. Deli-  
ver the poor-weakling & the needy:

ridd-free out of the hand of the wic-  
ked. They know not, neyther will  
they understand; they will walk-on in  
darknes: moved shalbe, all the foun-  
dations of the earth. I have sayd, ye  
are Gods: and ye all are sonns, of the  
most-high. But surely, ye shall dye as  
men: and as one of the Princes, shall  
ye fall. Rise-up o God, judge thou  
the earth: for thou shalt inherit, in all  
nations,

### Annotations.

**T**He assembly of God } that is, the *asse-*  
(or session) of *Magistrates*; whose of-  
fice is the ordinance of God, *Rō. 13. 1. 2.*  
*Deut. 16. 18.* and who are to execute not  
the judgements of man, but of the Lord,  
who is with them in the cause and judge-  
ment. 2 *Chron. 19. 6. Deut. 1. 17.* in the  
mids of the Gods } that is, among the Judges,  
(as the Chaldee translateth) or *Magistrates*,  
(verse 4.) who in the Law are called Gods,  
*Exod. 21. 9. 18.* because the word of God  
was given to them, *Job. 10. 34. 35.*

V. 2. *How long &c.* } Thus God by his  
Prophet judgeth and reproveth the Gods  
or judges, for unrighteous judgement. The  
Chaldee addeth *How long ye wicked wil ye*  
*judge &c.* accept the faces } respect the per-  
sons, lift up, admire, honour or favour the fa-  
ces; a thing forbidden both concerning  
rich and poore, *Deut. 1. 17. & 16. 19. Le-*  
*vit. 19. 15. Prov. 23. 5. Lam. 2. 1. — 9.*

V. 3. *Judge ye* } that is, defend, deliver;  
see *Psal. 43. 1. Esai. 1. 17.* justice } that  
is, do justice, as 1 *Sam. 15. 4.* and acquit, or  
absolve him, his cause being right. *Deuter.*  
25. 1. *Jer. 22. 3.*

V. 5. *They know not* } The judges are ig-  
norant of their duty, *Mic. 3. 1. Jer. 10. 21. Pro-*  
*verb. 29. 7.* The Chaldee paraphraseth, *They*  
*are not wise to doe good*, and they understand  
not the Law. they wil walk on } that is,  
continue wilfully ignorant, and synful in  
perverting justice; *Ab. 3. 9.* To walk in  
darknes,

darknes, is to live in syn, 1. Job. 1. 6. Ephe. 4. 17. 18. & 5. 3. *moored* [saibe] to weete, therefore *moored* as the Chaldee explaineth it; or though *moored* be all the *faul- tuous*; though all lawes and orders be violated, all estates disturbed, and strong- est helps come to ruine. *Psal. 24. 14. 19.*

V. 6. [sons of the most high] the Chaldee paraphraeth, as the *Angels of the High*. And Magistrates should be as *Angels* for wil- dom, 2 Sam. 14. 20.

V. 7. [as earthly-men] as *Adam*; that is, as any other mortal man: so after, as one of the *Princes*, that is, of the other *Princes* of the world: see the like in *Judg. 16. 7. 11. 17. Genj. 3. 16.* for this Psalm was spoken to the Magistrates of Israel: for whatsoever the law sayth, it saith it to them that are under the law, *Rom. 3. 19.*

V. 8. *inherit* that is, have *sovereignie &c* dominion. So this word meaneth, *Levit. 25. 45. 46. Jer. 49. 2.* And Christ is called *heyr*, (that is *Lord*) of all, *Heb. 1. 2.* See *Psal. 1. 3.*

## PSALME 83.

*A complaint to God, of the enemies conspi- racie. 10. A prayer against them that oppress the church.*

A song, a psalme of Asaph.

God keep not thou silence: cease not as-deaf, and be not still O God. For loe thine enemies, make a tumultuous-noise: and thy haters, lift-up the head. Against thy people, they have craftily taken se- cret-counsel: and consulted, against thine hidden-ones. They have sayd, Come and let us cut them off from bring a nation: that the name of Israel may be remembred no more. For they have consulted in hart together: against thee, they have striken a cove- nant. The tents of Edom, and the Is- maelites; Moab and the Hagarens, Gebal and Ammon, and Amalek: the

Philistines, with them that dwell in Tyrus. Also Ashsur, is joynd with them: they have been an arm, to the sons of Lot Selah. Doe thou to them as to Midian: as to Sisera, as to Laban at the brook of Kishon. Which were abolished in En-dor: they be- came dounge for the earth. Put them even their nobles, as Oreb & as Zeeb: and as Zebach and as Salmunnah, all their authorized princes. Who sayd, Let us possess to our-selves, the habi- tations of God. My God, let them as a rolling-thing: as stubble before the wind. As the fyre burneth a wood: and as the flame, seareth the moun- tains. So, pursue them with thy tem- pest: and suddainly-trouble them with thy storm. Fyll their faces with shame: that they may seek, thy name Iehovah. Let them be abashed, and suddenly-troubled unto perpetuities, and let them be ashamed and perish. That they may know, that thou whose name is I E H O V A H, onely thou: as the most hye, over all the earth.

## Annotations.

K *Keep not silence &c.* ] Hebr. *let not si- lence* (or *silence*) be to thee: that is, sit not still, but stir up thy self, to help, and avenge us on our enemies. So *silence* is used for *being still*, *Judg. 18. 9.*

V. 3. *lift up the head* ] insolently and boldly, vaunting themselves, and warring against us. So *Judg. 8. 18.* On the contrary, Gods people shall *lift up their heads*, that is, be of good comfort and courage, when their redemption draweth neere, *Luk. 21. 28.*

V. 4. *thine hidden ones* ] that is, as the Greek explaineth it, *thy saints*; which are *hidden*

hidden of God in his tabernacle in the day of evil, from the strife of tongues, *Psal. 17. 5. and 31. 21.* whose life is hid with Christ in God, *Colos. 3. 3.*

V. 5. *from being*] or, *that they be no more a nation*; Moab and others consult thus against Israel, after the like is against *Moab*, and effected, *Jer. 48. 1.*

V. 6. *in hart together*] this noteth, their earnestness, craftyness, and joynt consent in evil.

V. 7. *The tents*] that is, *armies* with their Kings and captains. *Judg. 7. 13. 14. 2 King. 7. 7. 10. Jer. 6. 3. Hab. 3. 7.*

*Edom*] the *Edomites*, or *Idumeans*, which were the sons of *Esau*, named *Edom*: the brother of Israel; see the notes on *Psal. 60. 10.* the *Israelites*] children of *Israel*,

the son of Abraham, who was (with the bond woman *Hagar* his mother,) cast out of his fathers house for persecuting his brother *Isaac*; in whose evil wayes his children here walk. *Gen. 26. 1. 15. and 28. 9. 10. 14. Gal. 4. 22. 29. 30.* *Moab*,] the *Moabites*, the posterity of *Lot*; see *Psal. 60. 10.* the *Hagarites*] the *Chaldee*

paraphrast calleth them *Hungarians*. They were the posterity of *Isaac*, *Abel*, and other like children of *Ismael*, son of *Hagar*, of whom came twelve Princes of their nations, *Gen. 25. 12. 15. 16.* some of which were called by their fathers name, *Israelites*, (as before,) some by their grandmother's name *Hagarites*, and dwelt in *Arabia*, east ward from *Gilead*, neer to the *Israelites*. *1 Chron. 5. 10. 19.* The word *Hagarites*, signifieth *fugitives*, or *strangers*, (as the Greek turneth them *παροικας*, *1 Chron. 5. 10.*) they were after called *Saracens*, which in the Arabick tongue is *thereas*.

V. 8. *Gabal*] that is, the *Gabalites* or *Gileadites*, that dwell in the Province or Citie *Gabal* (or *Gabalat*) in *Phoenicia* neer *Sidon*, whence *Solomon* had *Masons*, or *stone-fewers*; *1 King. 5. 12. Ezech. 27. 9.*

*Ammon*] the *Ammonites*, that came of *Esau*, as did the *Moabites*. *Gen. 29. 37. 38.* These nations which were neerest allyed unto *Israel*, and whom God would not

suffer the *Israelites* to molest, when they came out of *Egypt*, *Deut. 2. 4. 5. 9. 19.* combine here together against *Israel* to cast them out of Gods inheritance, so evil did they reward them, as King *Ichoshaphat* complained, *2 Chron. 20. 10. 11. 12.*

*Amalek*] the *Amalekites*, which were of *Eliphaz* the son of *Esau*, the brother of *Israel*, *Gen. 36. 12. 16.* they dwelt in the south country neer *Canaan*, *Numb. 13. 30.* were the first that fought against *Israel*, *Exod. 17. 8.* Sec. for which God would have had their remembrance put out fro under heaven, *Deut. 25. 17. 18. 19.* and *K. Saul* was sent to perform it, but did it not fully, *1 Sam. 15. 2. 3. 9. & 28. 18.* and was himself slayn by an *Amalekite*. *1 Sam. 31. 8. 9. 10.* the *Philistines*] or *Palestines*, see the note on *Psal. 60. 10.* *Tyrus*] the *Tyrrians*, which remembered not the brotherly covenant that had been between them and *Israel*, *Amos 1. 9.* See the note on *Psal. 45. 13.*

V. 9. *Assur*] the *Assyrians*, the posteritie of *Shem* the son of *Noah*, *Gen. 10. 22.* This nation was the rod of Gods wrath against *Israel*, who in the end captived ten tribes, *Esa. 10. 5. 6. 2 King. 17. 19. & 18. 9. 11. 13. &c.* The *Chaldee* paraphrast calleth *Senacherib* also the *King of Asshur* &c. as *an*] that is, as *help* (as the Greek sayth,) and a strength to *Loth*'s sons, the *Moabites* & *Ammonites*. Thus were here ten peoples, confederates against God and his people. So in *Gen. 15. 19. 20. 21.* there are ten wicked nations, whose land is given up to conquest to *Abrahams* seed.

V. 10. as to *Midian*] the *Midianites*, the posteritie of *Abraham*, by his concubine *Keturah*, *1 Chron. 1. 32.* who being turned *Idolaters*, drew *Israel* to syn in the wilderness, for which *Moses* revenged the *Israelites* of them, by the slaughter of all their males, and their five Kings, and a wonderful great spoile, *Numb. 31. 7. 8. 14. 32.* Sec. but after that recovering and oppressing *Israel* in their own land, were by *Gedon* and 300 men, vanquished, when they lay in the vally like grasshoppers in murther, *Judg. 6. 2. & 7. 12. 22. &c.*

and

and to this victory hath the Psalmist here reference.

*As to Sisera*] the Captayn in the host of Iabin, King of the Canaanites; he had nine hundred charrets of yron, and vexed Israel sore, but by Deborah a prophetess, and Barak a Captayn of Naphtali, the Lord destroyed Sisera, with all his host and charrets, there was not a man left; and Sisera flying, was kylled by Jael, Hebrews wife; who drove a nayl into the temples of his head. *Judg.* 4. 23.—21.

*Iabin*] the King of Canaan, who upon the death of his captayn Sisera, forementioned, was subdued and destroyed before the Israelites, *Judg.* 4. 23. 24.

*as the brook*] or in the bourn, that is, the vally of Kishon; the Hebrew *Nachal* (as our English *bourn*;) signifieth both a vally and a river running in it. Kishon was a river at the foot of mount Carmel, by it, Sisera & the Kings of Canaan fought, and were vanquished; and the bourn Kishon swept them away. *Judg.* 4. 13. & 5. 19. 21.

*Endor*] a citie by Kishon, neer unto Tannach and Megiddo where the Canaanites perished, *Iosh.* 17. 11. *Judg.* 5. 19. *drag for the earth*] that is, lay rotting above ground, unburied; as is explyned, *Ier.* 8. 2. & 16. 4.

V. 12. *Put them*] or him; that is every one of their nobles, and all joyntly. See the notes on *Psal.* 2. 3.

*Oreb and Zeeb*] two Princes of the Madianites, whome Gedeon slew, *Judg.* 7. 25.

*Zebach and Salmunach*] two Kings of the Madianites, whom Gedeon also pursued, and kylled, *Judg.* 8. 12. 21.

*authorized*] or, anointed, that is, Princes, as the Greek expresth, and the Chaldee translateth them *Kings*. See the notes on *Psal.* 2. 6.

V. 14. *as a whirling-thing*] or wheel but here is meant a light thing, as chaff or straw, that rowleth or turneth round before the whirlwind; as the next words shew, and a like speech in *Isa.* 17. 13: plainly manifest. Elsewhere the word signifieth also a wheel, *Isa.* 28. 18. and the *spoke* or round orb of the aier, *Psal.* 77. 19.

V. 15. *few*] or bare xp. See the like similitudes, *Dant.* 32. 22.

Verf. 17. *with shame*] or dishonour, contempt: the Hebrew word properly signifieth *lightness*; as the contrary *heaviness*, is so called of weightiness. *Psal.* 3. 4. *that they may seek*] or, *and let them seek*: it may be meant of the enemies fore mentioned, forced to seek and call on God, as *Psal.* 18. 42. or indefinitely, *that men may seek*. So after in verse 19.

V. 19. *Jehovah*] This is the chiefest name of the Eternal & most blessed God, so called of his Essence, being, or existence, which is simply one, *Dent.* 6. 4. The force of this name the holy Ghost openeth by *He that is, that was, and that will be*, or, *is to come*, *Rev.* 1. 4. 8. & 4. 8. & 11. 17. and 16. 5. and the form of the Hebrew name, implieth so much: *Je*, being a signe of the time to come, *Jehovah*, he wil be: so, of the time present, *Elveh*, he that is; and *vah*, of the time past, *Elavah*, he was. It importeth that God is, and hath his being of himself from before all worlds, *Isa.* 44. 6. that he giveth being or existence vnto all things, and in him all are and consist, *Act.* 17. 25. that he giveth being unto his word, effecting whatsoever he hath spoken, whiche promises, *Exod.* 6. 3. *Isa.* 45. 2. 3. or threatenings, *Ezek.* 5. 17. and 7. 27. It is in effect the same that *Eloheh*, *I wil be*, or *I am*, as God calleth himself, *Exod.* 3. 14. Of this the Gentiles named the greatest God, *Jove*, and *Jupiter*, that is *Jehovah father*, (of the shorter name *Jeh*, mentioned *Psal.* 68. 5.) and *Vero* the Iearndest of the Romanes, thought *Jove* to be the God of the Iewes, *August.* l. 2. *de causis. Evan.* c. 12. Hereof also in Greek writers he is called *Jeo*, *Didor.* *Sicul.* l. 2. c. 5. *Clem.* *Alex.* *strom.* l. 5. *Macrobi.* l. 1. *Saturnal.* c. 18. But in the Greek tongue the name *Jehovah* cannot rightly be pronounced; and for it the Greek Bibles have *Lord*, which the new Testament foloweth, as *Mark.* 12. 29. from *Dent.* 6. 4. and elsewhere usually; and the Hebrew text sometime putteth *Adonai*, *Lord*, or *Mohim* God, for *Jehovah*, as *Psal.* 57. 10. compared with *Psal.* 108. 4. & *Chro.* 21. 24. with *Ezek.* 14. 14. When *Adonai*,



Lord, is joynd with it, it is written *Jehovah*, as *Psalm 68. 21.* then the *Lewes* read it *Elohim*, God, as at other times they read it *Adonai Lord*; and pronounce not *Jehovah* at all at this day; though in ancient dayes it appeareth to be otherwise. The Greek historie of *Baruch*, seemeth to use in stead of it, *Aionios*, that is, the *Eternal*, or *Everlasting*. *Bar. 4. 10. 14. 20. 22. 24. 35. & 1. 2.* See the annotations on *Gen. 2. 4.*

only thou] or, only thine, that is, which only hath *Iehovah* for thy name; for the true God, hath only being; and *Idols* are nothing in the world, *1 Cor. 8. 4.* and *Angels*, and *Magistrates* are called *Elohim Gods*, *Pf. 8. and 81.* but *Jehovah* is peculiar to very God alone. And this is that name (I suppose) which the author of the book of *Wisdom*, calleth incommunicable, *Wisd. 14. 21.* Yet this is the name of *Christ*, called *Jehovah our justice*, *17. 23. 6.* for Gods name is in him, *Exod. 23. 21.* and he is very God, and *Eternal life*, *1 Job. 5. 20.*

#### PSALME 84.

The Prophet longing for the communion of the Sanctuary, sheweth how blessed they are that dwell therein. 9. He prayeth to be restored unto it.

To the mayster of the musik upon Gittith: a Psalme to the sonnes of Korach.

How amiable are thy dwelling-places; O *Iehovah* of hosts! My soule longeth and also fainteth, for the courts of *Iehovah*; my hart and my flesh, doe shewt, unto the living God. Yea the sparrow findeth a house, and the swallow, a nest for her, where she layeth her young: thine altars, *Iehovah* of hosts; my King, & my God. O blessed are they that abide in thine house: still, they shall praise thee *Selah*. O blessed is the man, whose strength is in thee: they in whose hart, are the hye-ways.

They that passing thorow the vale of Baca, put him for a well-spring: also with blessings, the rayn covereth. They shall goe, from power to power: hee shall appear, unto God in *Sion*. *Iehovah*, God of hosts, hear thou my prayer: give ear, O God of *Iakob* *Selah*. See thou O God, our shield: and look upon, the face of thine Anointed. For, better is a day in thy courts, than a thousand: I have chosen, to sit at the threshold, in the house of my God, rather then to remain in the tents of wickednes. For *Iehovah* God, is a Sun, and a shield: *Iehovah* will give, grace and glorie: he wil not withhold good; from them that walk in perfection. *Iehovah* of hosts: O blessed is the man, that trusteth in thee.

#### Annotations.

Gittith] see *Psal. 8. 1.*  
V. 1. dwelling-places] or habitades; see the notes on *Psal. 43. 3.*

V. 3. for the courts] that I may come into them: for the Priests only went into the Temple, the people stood in the court yards, which were two: *2 King. 11. 5.* See *Psal. 65. 5.* [shewt] to weat, for desire to come unto God.

V. 4. the sparrow] or bird; in Chaldee, the dove: the Hebrue sparrow is generally any bird; *Psal. 11. 2. Gen. 7. 14.* (specially the sparrow; when other birds are named; as here and *Psal. 102. 3.* for such haunt mens houses. [swallow] or free-bird, called in Hebrue *dor*, of liberty which this bird seemeth to have above others, flying boldly and nestling about houses: so *Prov. 26. 2.* The Greek takes it here for the Turtle dove; (which hath in Hebrue another name, *Psal. 74. 19.*) so also doeth the Chaldee, adding this reason, because her young are lawful to be offered on thine altar.

things alters } to weete, are the places where the birds nestle neer unto them, in houses, or trees, which sometime were by Gods tabernacle, *Ios. 24. 26.* or understand as before, (*I long for*) thine alters.

V. 6. the hye-ways } or *caufeyes*; namely, which lead to thy house: that is, they which affect hartily, long after and de-lyte to goe up to thy house. Spiritually these *ways* or *paths* are made by preaching of the gospel; *Isai. 40. 3. & 35. 8. & 11. 16.*

V. 7. They that passing } of them that pass. of *Baca* } that is, of mulberie trees; which use to grow in dry places. The Greek sayth, *vale of tears*. Both mean, that through wants and afflictions wee must come into the kingdome of God. This valley was neer unto Ierusalem, as may be gathered by *1 Sam. 5. 23. 25. Ios. 15. 8.*

put him } or set him, that is, God: making him by faith a well of life unto them; for he is the fountayn of living water, *Ier. 2. 13.* Or, set it, that is, the valley, making it a fountayn, by digging wells therein. And this may be an allusion to that well digged by the Princes and Captayns of Israel, *Nam. 21. 16. 18.* also with *blef.*

*sings* } or *c.* } that is, bountifully and abundantly, the rayn shall cover them. Rayn figurth out the doctrine of the gospel; *Deut. 32. 2. Isa. 45. 8. Ios. 23. 14. & the rayn of blessings*, is a bountiful abundant rayn, *Ezek. 34. 26.* (as to *few with blef. sings*, *2 Cor. 9. 6.* is to sow abundantly, or liberally: and *blefing*, is *liberalitie*, *2 Cor. 9. 5. Prov. 11. 25.*) So God would cause a bountiful-rayn of grace and comfort, to cover them that goe up to his house in Ierusalem; as ell where he is sayd to refresh his inheritance, with the rayn of liberalities throwed upon it, *Psal. 68. 10.* whereas on the contrary, *who so wil not goe up to Ierusalem, to worship the King the Lord of hosts*, upon them shall come no rayn, *Zach. 14. 17.* The Greek turneth this sentence thus, *the Lawgiver* (or *Teacher*) shall give blessings; the original *Adorb* being ambiguous, sometime signifying a *Teacher*, *Iob. 36. 22.* some-

time *rayn*, *Ios. 23. 14. & 36. 20.* so that from the Hebrue it may also be interpreted, with *blefings*, the teacher shall cover them; the meaning much like the former; the Teacher being God or Christ, in whom wee are blessed with all spiritual blessings in heavenly things, *Eph. 1. 3.* The Chaldee expounds it, with *blefings*; he wil cover them that continue in the doctrine of his Law. Some understand *bracoth*, *blefings*, to be here as *breath*, *pools* digged and tyllid with rayn. Both mean one thing.

V. 8. from power to power } that is, increasing their power (or strength) dayly more and more; as the Apostle sayth, we are changed into Gods image, from glory to glory; *2 Cor. 3. 18.* and Gods justice is revealed from faith to faith, *Rom. 1. 17.* our faith and glory increasing more and more. *Prov. 4. 18.* Or from army to army, (from troop to troop) respecting the troupes of Israel which went all the males thrice every yere, to appear before the Lord, *Exod. 23. 14. 17.* The Hebrue *Chajil*, power, is used sometime for an army of men, *Psal. 33. 16.* and sometime for riches, *Psal. 49. 7.* which also may be implied here.

he shall appear } or, till he, that is, every one of them, appears, according to the law, *Exod. 24. 23. Zach. 14. 16.*

V. 10. of thine Anoynted } or *Messiah*; our Lord Christ, in whom God respecteth us; or David, his figure and father in the flesh, called also Gods anoynted, *1 Sam. 23. 1.*

V. 11. then a threshurd } to weete, in any other place. *sa at the threshurd* } that is; be in the lowest room, and basell estate: as the Greek sayth, *be cast down*; (or *as a subject*). And by Gods house, may be meant his tabernacle; as *Luk. 11. 51.* with *Mat. 23. 35.* to remain } or abide my whole life long.

V. 12. is a Sun } or, wilbe a Sun, that is a light, *Isa. 60. 19. Rev. 21. 23.* understanding hereby all blessings and comforts, by Christ the Sun of righteousness. *Mal. 4. 2.*

## PSALME 85.

The Psalmist out of the experience of former mercies, praisth for the continuance thereof. 2. He promisth to waite thereon, out of confidence of Gods goodness.

To the mayster of the musick,  
a psalme to the sonns  
of Korach.

**T**Hou hast been favourable to thy land, O Iehovah: thou hast returned, the captivity of Iakob, Thou hast forgiven, the iniquity of thy people: thou hast covered, all their syns. Thou hast gathered-away all thine exceeding anger: thou hast turned, from the fervencie of thine anger. Turn thou us, O God of our salvation: and cease, thine indignation against us to cease. Wilt thou be angry with us for ever? wilt thou draw-out thine anger, to generation and generation? Wilt not thou turn and revive us: that thy people, may rejoyce in thee? Shew us Iehovah, thy mercies: and give us, thy salvation. I will heare, what God Iehovah will speak: for hee will speak peace, unto his people and unto his gracious-saints: and let them not return to unconstant-folly. Surely his salvation is neer to them that fear him: that glorie, may dwell in our land. Mercy and trueth are met: justice, and peace have kyssed. Faithfulness, springeth out of the earth: and justice, looketh down from heaven. Also Iehovah, will give the good: and our land, shall give her fruit. Injustice shall goe before his face: and hee will put, her foot-steppe in the way.

*Annotations.*

**T**O the Jewes] or, of them. See Psal. 42. 2.

V. 2. *hast been favourable to*] or, *hast favourably-accepted, been well-pleased; to waite, in times past.* This also respecteth the promise, *Levit. 26. 42.* *[captivity]* that is, *the company of captives, or prisoners;* as Psal. 68. 19. See also Psal. 14. 7.

V. 4. *gathered-away]* that is, *withdrawn, ceased, or effused;* as the Greek interpreteth it. So in *Ios. 2. 10.* the stars *gathered-away,* (that is, *withdraw*) their shining.

V. 5. *Turn us]* to our former estate. *cause to cease]* or *dissipate;* as Psal. 33. 10.

V. 6. *Wilt thou draw]* that is *continue;* see Psal. 36. 11.

V. 7. *Wilt not thou turn and revive]* that is, *again revive us.* See Psal. 71. 20. The Greek sayth, *O God, thou turning wilt revive us.* For *hale,* they read *ba-al:* the letters transplaced.

V. 8. *Shew us]* or *Let us see,* that is, *injoy.* So Psal. 50. 13.

V. 9. *the God]* or *the Almighty: Al,* and *let them not]* or, *that they turn not to folly:* that is, to syn: see Psal. 125. 3. The Greek sayth, *and to them that turn the heart to him.*

V. 10. *that glory may dwell]* or, *glory shall dwell;* meaning that glory of God, which we are destitute of by syn, *Rom. 3. 23.* shall be restored by grace in Christ, and God wil dwell among men, and communicate with them his glory, *Rev. 21. 3. 11. Ipe. 60. 1.* and they are changed into the same image, from glory to glory, as by the spirit of the Lord, *2 Cor. 3. 18.* Or, by glory is meant, Christ, the salvation of God, who dwelt in our land; when the word was made flesh, and men saw the glory thereof, as the glory of the onely begotten of the Father, full of grace and truth, *Iohn 1. 14.*

V. 11. *are met]* that is *come together,* which before seemed asunder; and they have mutual societie; (so meeting importeth, *Prov. 22. 2. Ipe. 34. 14.*) The truth of Gods promises, are in Christ fulfilled. *Luk. 1. 68. 69. etc. Act. 13. 32. 33.*

*have kyssed]* as friends doe when they meet,

meet, *Exod. 4. 27. Or 12. 7. 2* signe of concord, love and joy. So Christ is King of justice and of peace, *Heb. 7. 3.* and the work of justice by him, is peace, *Isa. 32. 17.* for, being justified by faith, men have peace towards God, *Rom. 5. 2. Luk. 2. 14.*

V. 12. *Faithfulnes springeth*] or *Truth buddeth out of the earth* (or *land*;) that is, the land bringeth forth faithful increase, answerable to Gods blessings upon it. The land figuring the minds of men, *Heb. 6. 6. 7. 8.* which by faith apprehend Gods mercy in Christ. *from heaven*] the justice of God through faith, not our own justice which is of the Law. *Philip 3. 9.*

V. 13. *the good*] or *good things*; that is the good gift of the holy Ghost, to sanctify his people: as *Luk. 11. 13.* compared with *Mat. 7. 11.* See also the note on *Psal. 65. 5.* *our land*] our earthly nature sanctified, brings forth good fruits in Christ. *Mat. 13. 23.* See *Psal. 67. 7.*

V. 14. *Justice shall goe*, or, *He will cause justice to goe before him.* *will put his footsteps*] or, *will set (her) in the way*, of his footsteps: which significeth to mean a settled course of walking in vertue. Or, *when he shall put his footsteps into the way.*

## PSALME 86.

David strengtheneth his prayer by the confidence of his religion, 5. by the goodness and power of God. 11. He desireth the continuance of former grace. 14. Complaining of the proud, he craveth some token of Gods goodness.

A Prayer, of Davids

**B**OW-down thine ear Jehovah answer mee: for I am poor, afflicted and needy. Keep my soule, for I am merciful: thou my God, save thy servant; that trusteth unto thee. Be gracious unto mee Jehovah: for unto thee doe I call, all the day. Rejoyce, the soule of thy servant: for unto thee Lord, lift I up my soule. For thou Jehovah, art good and mercifully

pardonest: and much of mercie, to all that call upon thee. Give ear Jehovah, to my prayer: and attend, to the voice of my supplications-for-grace. In the day of my distress, will I call unto thee, for thou wilt answer mee. There is none like thee, among the gods: O Lord, and none like thy works. All nations, whom thou hast made; shall come and bow down themselves before thee O Lord: and shall glorifie thy name. For great art thou, and doest marvelous-things: thou, art God thy self alone. Teach mee, O Jehovah, thy way; I will walk in thy truth: unite my hart, for to fear thy name. I will confess thee, O Lord my God; with all my hart: and will glorify thy name for ever. For thy mercy, is great toward mee: and thou hast delivered my soule from the lowest hell. O God, the proud are risen-up against mee; and the assembly of violent men, seek my soule: and they have not set thee before them. But thou Lord, art a God pitiful and gracious: long suffering, & much of mercie and truth. Turn the face unto mee, & be gracious to mee: give thy strength to thy servant: and save, the son of thine handmaid. Doe with mee a signe, for good: and let my haters see and be abashed: because thou Jehovah, hast helpen mee and comforted mee.

## Annotations.

**A** Prayer] the like title is of *Psal. 17.* To Christ may this Psalm be applied.

V. 1. *merciful*] or, *a gracious-soules*: *pious, holy*, See *Psal. 4. 4.* This title God taketh to himself, *Ier. 3. 12.*

V. 4. *Lift up*] see the notes on *Psal.*

25. 1. The Chaldee sayth, *lift up my soule in prayer.*

V. 5. *mercifully-pardons*] or art propitious, a forgiver: the Chaldee addeth, of them which turne to the Law. See Psal. 115. 11.

V. 8. *among the gods*] Though there be that are called Gods, whether in heaven or in earth, (as there be many gods, and many Lords;) yet unto us there is but one God &c. 1 Cor. 8.

5. 6. *all the gods of the peoples, are idols*, Psal. 96. 5. Or, by gods, may be meant Angels, as the Chaldee here explyaineth it; & the Princes of the world. *and none*] to sweet, can doe works like thine; or, no works are like thy works. Psal. 136. 4.

V. 11. *Waite my hart*] apply and knit it to thy fear onely, and that with simplicitie.

V. 13. *hell*] or grave; the state of death: see Psal. 16. 10.

V. 14. *she proud*] Compare this with Psal. 54. 5.

V. 15. *pitiful*] or, full of ruth, mercy & tender love. When Gods name was proclaimed before Moses, this title with other, was in it, Exod. 34. 5. 6. *long suffering*] Hebr. *long of nostrils*, that is, of anger; long ere thou be angry. The nose & anger, have one name in Hebrue, see Psal. 2. 5.

V. 16. *son of thine handmayd*] that is, born thy servant, of godly parents that were thy servitors. Of Christ this also was true, the son of Marie the Virgin, the handmayd of the Lord. Luk. 1. 48. See the like speech, Psal. 116. 16.

V. 17. *Dee with me a sign*] or, Shew it me; that is, So deal with me, in my deliverance and preservation, that I may have my self, and may be to others a signe, for good. Korah and his company were for a signe to the Israelites, Numb. 16. 38. & 26. 10. *sign*, a sign to the Ninevites, and Christ to the Jewes, Luk. 11. 30.

### PSALME 87.

The nature and *joy* of the Church. 4. The increase, honour, and comfort of the members thereof.

To the sons of Korah, a Psalme  
a Song:

**H**is foundation, among the mountains of holynes. Jehovah loveth, the gates of Sion; above all the dwelling places of Iakob. Glorious things, spoken is of thee: O Cite of God Selah. I will make mention of Rahab and Babel, to them that know me; Ioe Palestina & Tyrus with Cush; this man was born there. And of Sion, it shall be sayd; man and man, was born in her: and he, the Most high shall establish her. Jehovah, will recount, when he writeth the peoples: this man was born there Selah. And fingers as players-on-flutes: all my wellsprings in thee.

### Annotations.

**H**is foundation] or The foundation thereof, Gods groundwork of the Temple which was built upō the mountains of Moriah and Sion. 1 Chron. 3. 1. Psal. 1. 6. Some refer it to the Psalme, the foundation (or argument) wherof, is of the Church of Christ. The Chaldee sayth, By the hands of the sons of Korah the Psalme was sayd, and the Song founded in the mouth of the ancient fathers.

V. 2. *gates of Sion*] the publick assemblies of the people: see the notes on Psal. 8. 15. The Law was to come out of Sion, Mic. 4. 2. and the scepter of Christs Kingdom; Psal. 110. 2. *dwelling places*] these the Chaldee expoundeth, *Synagogues of the house of Iakob*; which were in all the cities of Israel.

V. 3. *spoken is*] that is, are particularly spoken; all and every of them of thee *Cite of God*] that is Jerusalem so called also Psal. 46. 5. & 48. 2. a figure of the Church. What honourable things are spoken of this City, see Isa. 54. & 60. & 62. & 65. Rev. 21. & 22. chapters. The Hebrue phrase is *thee*,

thee, is rightly turned according to the Greek, of thee or concerning thee; which many times hath such signification, as Psal. 63. 7. & 71. 6. & 119. 46. 1 Sam. 19. 4; so also in the Greek, as Rom. 11. 2.

V. 4. *Rehab*] that is, as the Chaldee paraphrast sayth, *the Egyptians*. So Egypt is called *Rehab*, in Psal. 89. 11. Isa. 51. 9. eyther for the strength and pride of Egypt, (which the word *Rehab* signifieth;) or of some chief city so named; as elsewhere *Taan*; Psal. 78. 12. The calling of Egypt to the fellowship of the Church, is also prophesied, Isa. 19. 19. 21. 25. And for *the* mention, the Chaldee translateth, *the Egyptians and Babylonians they shall mention thy praises*. *Babel*] the Babylonians, see Psal. 137. 1. their chief city was *Babel*. Of a Christian church there, mention is made, 1 Pet. 5. 13. *to them*] or, among them that know me; to meet my familiars. *Palestina*] the Philistines: see Psal. 60. 10. *Tyrus*] the Tyrians; see Psal. 45. 13. Of them were Christian disciples, Act. 21. 3. 4. *Cush*] the Ethiopians, as the Greek translateth; see Psal. 68. 32. *this man*] that is, (as the Greek sayth,) *these men*; meaning, all before mentioned.

So the Hebrew often speaketh of a whole nation, as of one man. See Psal. 35. 22. & 130. 8. But the Chaldee expoundeth it, *where this King is borne*. *was borne there*] in the city of God, aforesayd. There, of immortal seed by the word and spirit of God, are men borne anew. Act. 1. 23. 1 Sam. 1. 18. A thing to come, is here set down as already doen; so in Isa. 9. 6.

V. 5. *man and man*] so the Greek also expresseth the Hebrew. Hereby seemeth to be meant every man, successively; as Hebr. 1. 8. For Jerusalem is the mother of us all, Gal. 4. 26. (So day and day, is every day; Hebr. 3. 4. Psal. 61. 9.) Or, *man and man*, is many men, of this and that nation, of each estate and degree. *stablish her*] that the gates of hell shall not prevail against her, Mat. 16. 18. Therefore this city lieth square settled in all changes. Revel. 21. 16. Ezek. 48. 16. 20. It may also be read, and

be, *will stablish her on high*; and so the Chaldee expoundeth it; and Jerusalem is sayd to be above, Gal. 4. 26.

V. 6. *writing the peoples*] in the writing of the house of Israel, that is the Church, Ezek. 13. 9. Isa. 44. 3.

V. 7. *And singers*] or, *And singing* are &c. This may have reference to the solemn worship of God, used in the Church of Israel; where singers and players on instruments, had in charge continually to laud the Lord, &c. 1 Chron. 9. 33. & 25. 1. 2 &c. and dances were used at their holy feasts, to honour him with, Judg. 21. 19. 21. So Christ the Lamb, hath harpers with him on mount Sion, that sing as it were a new song before the throne, Rev. 14. 1. 2. 3. Or, it may respect that which followeth, *all my springs in thee* (or of thee) are singing (that is, *doe sing*) as also dance, (or as they that dance,) that is, shew joyfulness.

*players on flutes*] or, *dancers*, for so this word may also be taken for dancing, (to meet at the sound of the fluit or pipe;) as Judg. 21. 21. Compare herewith Isa. 30. 29. The Greek here urneth it, *rejoycers*: and it may foretell the joy that should be in the world, for the conversion of the Gentiles. *my wellsprings*] or *fountainys*;

(*streames of water*, as Psal. 104. 10.) that is, *all gifts and graces*: which the scripture noteth by lively fountainys of waters, wherewith they are refreshed that serve God in his Temple, day and night, Rev. 7. 15. 17. and wellsprings of salvation, Isa. 12. 3. And as Christ is called a fountain, so is his Church, Song. 4. 15. 12. *in thee*] for now, unto principles & powers in heavenly places, is known, by the Church, the manifold wisdom of God, Eph. 3. 10. 1 Pet. 1. 12. Or we may read it, as before in the third verse, *of thee all my springs, doe sing*. &c.

## PSALME 88.

A prayer conteyning a grievous complaint of manifold miseries.

A song a Psalm, to the sons of  
C C Korach

Korach: to the master of the music,  
on Machalath leannoth: an instruct-  
ing-psalm, of Heman the Ezrachite.

2 **O** Iahovah, God of my salvation:  
by day I cry-out, & in the night  
3 before thee. Let my prayer, come be-  
fore thee: bow thine ear, to my shril-  
4 cry. For my soule is fylled with evils:  
5 and my life, draweth neer to hell. I  
am counted, with them that goe-  
down the pit: I am, as a man that hath  
6 no strength. Among the dead, free:  
like the slayn, that lye in the grave;  
whom thou remembrest no more: &  
they, are cut-away from thine hand.  
7 Thou hast put me, in the pit of the  
lowest-places: in darkneskes, in the  
8 deep-places. Thy wrathful-heat stay-  
eth upon me: & with all thy billowes,  
9 thou afflictest me. Selah. My known-  
acquaintance thou hast put-farr-away,  
from me: hast set me for abominati-  
ons to them: I am shutt-up, and can-  
10 not get out. Mine eye languisheth,  
through mine affliction: I call on thee  
Iahovah, all the day: I spread-out my  
11 hands unto thee. Wilt thou doe a  
miraculous-work to the dead: or shall  
the deceased rise up, shall they confesse  
12 thee Selah? Shall thy mercy be told  
in the grave: thy faithfulness, in per-  
13 dition? Shall thy miraculous-work be  
known, in the darknes: and thy jus-  
14 tice, in the land of oblivion? But I,  
unto thee Iahovah doe I cry-out: &  
in the morning, my prayer shall pre-  
15 vent thee. Wherefore Iahovah, dost  
thou reject my soule: dost thou hide  
16 thy face from me? I am poor-afflicted,  
and breathing-out-the-ghost from my  
youth: I bear thine affrightings, I am  
17 doubtfully-troubled. Thy wrathe

pass over me: thy terrours, doe dis-  
may me. They compasse me about as  
waters, all the day: they are gone-a-  
bout, against me together. Thou hast  
put-farr away from me, lover and fel-  
low-freind: my known-acquaintance  
are in darknes.

### Annotations.

**M** *Achalath* a kind of wind-instrument;  
or, by interpretation, *Infirmity*. See  
Psal. 53. 2. *leannoth* or, 10 sing-  
by-turns, which is, when one part answer-  
eth an other in singing; it may also be in-  
terpreted to *afflict* (or *bumble*). This Psalm  
is the most dolefull of all the Bible; full  
of complaints even to the end. *Heman*  
*the Ezrachite* ] so the next Psalm is in-  
tituled of *Ethan the Ezrachite*: there were  
two of this name, *Heman* & *Ethan*, sons  
of Zerach the son of Iudah the Patriarch,  
1. Chron. 2. 4-6. men renowned for their  
wisdom, 1. King. 4. 31. also *Heman* & *E-*  
*than* singers and musicians of the poster-  
tie of Levi the Patriarch, 1. Chron. 15. 17. 19.  
& 16. 42. *Heman* being son of Isai the son  
of Samuel the Prophet, 1. Sam. 6. 33. him-  
self being also a Seer or Prophet in K. Da-  
vids dayes, 1. Chron. 25. 5. And of the king-  
dome promised to David, dooth A-hin  
intreat, Psal. 29. 4. &c. Christs afflictions  
and kingdom, are in these Psalms fore-  
told; he was the true David, Hos. 3. 5.

V. 4. *draweth neer* ] or *toucheth hell*, or  
*the grave*. So, *to touch* (or *come neer to*) the  
gates of death, Psal. 107. 18.

V. 9. *a man* ] Hebr. *geber*, that is, a  
strong man, but without abilitie or power  
to help my self; as the Greek saith *help-*  
*less*.

V. 6. *free* ] that is, *acquitted*, or *dis-*  
*charged* from the troubles and affayres of  
this life: for in death, the prisoners rest to-  
gether, and the servant is free from his master.  
Job. 3. 18. 19. or *free*, that is, *sequestered*, apart  
from others, as K. Azariah being leproous  
dwelt in an house of freedom, that is, alone.



apart from other men, 2 King. 15. 5. from  
thine hand; that is, from thy care help guidance  
Or, as K. Azariah before said, was cut  
off from the house of the Lord, 2 Chron. 26. 24.  
or by thine hand; and so understand from the  
land of the living, 26 Isa. 53. 8.

V. 7. pit of the lowest places] the utter-  
most pit, as the Greek sayth, which the  
Chaldee paraphraseth thus, in captivity,  
which is like to the nether pit. darknesse]  
or dark place: so Psalm. 143. 3. deep-  
places] or gulfs: see Psalm. 69. 8.

V. 8. stayeth] or, is imposed, and lyeth  
hard. billowes] breaking-waves of the  
sea, see Psalm. 43. 8.

V. 9. set me abominations] that is, made  
me most abominable (or loathsome,) to every of  
them. can not get out] so Lam. 3. 7. Job.  
19. 8. Of this phrase see the note on Psalm.  
77. 5.

V. 10. languisheth] or pineth away, the  
Chaldee sayth, droppeth tears. Compare  
herewith Levit. 26. 16.

V. 11. the deceased] Hebr. Rephaim,  
dead men are so called, as being incurable or  
unrecoverable in life; so Isa. 14. 9. & 26. 14. 19.  
Prov. 2. 18. & 9. 13. & 21. 16. See also Psalm.  
6. 6. The Chaldee expoundeth, shall the  
bodies which are delivered to the dust, rise up?

V. 12. perdition] Hebr. Abaddon, the  
grave where bodies perish, and seem to be  
lost. So Job. 28. 22. & 26. 6.

V. 13. darknes] that is, the place and  
state of the dead; called the land of darknes,  
and shadow of death, Job. 10. 21. 22. So Eccles.  
6. 4. Note here the sundry titles given to  
the state of death. land of oblivion]  
where dead men are, (as is before noted,)  
which also are forgotten, out of minde, Psalm.  
31. 13. Eccles. 8. 10. & 9. 5.

V. 14. breathing out the ghost] that is,  
ready to dye, expiring: through continual  
miserics. The Greek sayth, in labours from  
my youth. from the youth] or, for the  
shaking-off: that is, the affliction; am  
doubtfully troubled] or distressed, for fear  
least evils should befall me.

V. 17. dismay] suppress, or cut me off.  
The Hebrue word is larger then usual, to

increase the signification. The Greek  
turneth it, trouble.

V. 19. my known acquaintance are in  
darknes] that is, withdraw and hide them  
from my sight; and (as Job complayneth,)  
are strangers unto me, See Job. 19. 13. 24. Or  
as the Greek referreth it to the former,  
and unknown friends (to weet, thou hast  
put far) from calamitie; or for the calamitie,  
that is upon me. Or, as the Chaldee pa-  
raphraseth, and to my known friends, dark  
am in their sight.

PSALM 89.

The Psalmist praiseth God for his covenant,  
6. for his wonderfull power, 16. for the care of  
his Church, 20. and for his favour to the king-  
dome of David. 39. He complaineth of contra-  
rie events, 47. expostulateth, praiseth & bleisseth  
God.

An instructing psalm, of Ethan  
the Ezrachiite.

I Will sing, the mercies of Iehovah,  
for ever: to generation and genera-  
tion, will I make-known, thy faith-  
fulness with my mouth. For I sayd;  
mercie shalbe built up, for ever: the  
heavens, thou wilt stablish thy faith-  
fulness in them. I have stricken a co-  
venant with my chosen: I have sworn,  
to David my servant. I will stablish  
thy seed unto eternitie: to genera-  
tion and generation, wil I build up  
thy throne Selah. And the heavens,  
shall confess thy marvelous work Ie-  
hovah: also thy faithfulness, in the  
Church of the Saints. For who in  
the skye, may be compared to Ieho-  
vah: may be likened to Iehovah, a-  
mong the sonnes of the mighties?  
God w daunting-terrible in the secreet  
of the saints very-much: and fearful,  
over all round-about him. Iehovah,

God of hosts; who is like thee, mighty  
 Iah? and thy faithfulness, is round-  
 about thee. Thou rulest, over the  
 swelling of the sea: when the waves  
 thereof rise: hyc, thou stillest them.  
 Thou hast beaten-down Rahab-as a  
 wounded-man: thou hast scattered  
 thine enemies, with the arm of thy  
 strength. Thine are the heavens, thine  
 also is the earth: the world and plen-  
 ty thereof, thou hast founded them.  
 The North and the right-side, thou  
 createdst them: Tabor and Hermon,  
 in thy name they shall shout. Thou  
 hast an arm, with might: strong is  
 thy hand, exalted is thy right-hand.  
 Justice and judgement, are the prepa-  
 red-place of thy throne: mercy and  
 truth, goe-before thy face. O blessed  
 are the people, that know the shout-  
 ing-sound: Jehovah, in the light of  
 thy face they shall walk-on. In thy  
 name, they shall be glad all the day: &  
 in thy justice shall they be exalted.  
 For thou, are the glorie of their  
 strength: and in thy favourable-ac-  
 ceptation, our horn shall be exalted.  
 For of Jehovah, is our shield: and of  
 the holy-one of Israel, our King. Thou  
 spakest thou in a vision, to thy graci-  
 ous-saints: & saydest, I have put help,  
 upon a mighty-one: I have exalted,  
 me-chosen out of the people. I have  
 found, David my servant: with oile  
 of mine holines have I anointed him.  
 With whom, my hand shall be establi-  
 shed: also mine arm shall strengthen  
 him. The enemy shall not exalt-up-  
 on him: & the son-of-injurious-evil,  
 shall not afflict him. And his distres-  
 sers: I will beat-down from his face:  
 and them that hate him I will plague.

And my faithfulness and my mercie  
 shall be with him: and in my name, shall  
 his horn be exalted. And I will set his  
 hand in the sea: and his right-hand in  
 the rivers. Hee shall call-on mee, my  
 father thou: my God, and rock of  
 my salvation. I also will give him to  
 be the first-born: High, above the  
 Kings of the earth. For ever, will I  
 keep for him my mercie: and my  
 covenant, shall be faithfull to him. And  
 his seed I will put to perpetuities: and  
 his throne, as the dayes of heavens.  
 If his sons shall leave, my law: and  
 shall not walk, in my judgements. If  
 they shall profane my statutes: & not  
 keep, my commandements. Then  
 will I visit their trespasss with the rod:  
 and their iniquities with stripes. But  
 my mercie, I will not make-frustrate  
 from with him: nor deal-falsly, a-  
 gainst my faithfulness. I will not pro-  
 fane my covenant: and that which is  
 gone out of my lips, I will not charge.  
 Once, I have sworn by my holynes:  
 if I lye unto David. His seed, shall be  
 for ever: and his throne, as the Sun  
 before me. As the Moon, it shall be  
 stablished for ever: and a witnes in the  
 skye, faithful Selah. But thou hast  
 cast off, and refused: hast been ex-  
 ceding-wroth with thine Anointed.  
 Hast abolished, the covenant of thy  
 servant: hast prophaned his crown to  
 the earth. Hast burst-down all his  
 hedges: hast put his fortresses a ruine.  
 All that pass by the way, robb him:  
 he is a reproch, to his neighbours.  
 Thou hast exalted, the right-hand of  
 his distressers: hast rejoyced, all his  
 enemies. Also thou hast turned, the  
 edge of his sword: and hast not made  
 him

45 him to stand, in the battel. Thou  
 46 hast made his brightness to cease: and  
 his throne, thou hast cast down to  
 the earth. Thou hast shortened, the  
 47 dayes of his youth: hast enwrapped  
 him, with shame Selah. How long Ie-  
 48 hovah, wilt thou hide thy self to per-  
 petuate? that thy hot-wrath burn like  
 the fyre? Remember how transitorie  
 49 I am: unto what vanitie, thou hast  
 created all the sonns of Adam. What  
 strong-man shall live; and not see  
 50 death: shall deliver his soule, from  
 the hand of hell Selah? Where be  
 those thy former mercies Lord: thou  
 51 swarest to David, by thy faithfulness?  
 Remember Lord; the reproch of thy  
 52 servants: that I bear in my bosome,  
 of all great peoples. Wherewith thine  
 enemies, Iehovah, doe reproch: wher-  
 53 with they doe reproch, the footsteps  
 of thine Anointed. Blessed be Ieho-  
 vah for ever; Amen, and Amen:

## Annotations.

1 **O**F *Abas*] see the note on Psal. 82. 1.  
 3 V. 3. *I sayd*] to weat, by thy spi-  
 rit: therefore the Greek changeth  
 the person, and translateth, thou (Lord)  
*saydest.* built up] that is, conserved;  
 propagated, increased continually. in them]  
 or with them, that so long as the heavens  
 endure, thy faithfulness shall continue; as  
 wise 30. 37. 38. Psal. 72. 5. & 119. 89. or by  
 heavens may spiritually be meant the  
 church, called often heaven, and the king-  
 dome of heaven, *Esaie. 66. 22. Revel. 4. 1. 2. &*  
*12. 1. & 15. 2. Math. 3. 2. & 23. 24. 31.* and  
 the planting of the Church, is called the  
 planting of the heavens, *Esaie. 51. 26.*

4 V. 4. *my chosen*] mine elect people. There-  
 fore the Greek changeth the number; *my*  
*chosen ones:* but the Chaldee translateth,  
*with Abraham my chosen.* David] the

figure & father of Christ according to the  
 flesh, who also is called David, *Ezek. 34.*  
*23. Jer. 30. 9. Hes. 3. 5.* of him is this and  
 other Psalmes chiefly to be understood.  
*Act. 2. 30. & 13. 36. &c.*

V. 5. *thy seed*] Christ and Christians, the  
 children of Christ, the son of David. *Heb.*  
*2. 13. Rev. 22. 16.* thy throne] the king-  
 dome of Christ, unto whom God gave the  
 throne of his father David, to reign over the  
 house of Jacob for ever, *Luk. 1. 32. 33. 69. Je-*  
*rusalem is this throne, Jer. 3. 17.* which is  
 continually builded of God, *Psal. 147. 2.*

V. 6. *the heavens*] the heavenly creatures,  
 Angels, and godly men; *Luk. 2. 13. 14. Phil.*  
*3. 20. Rev. 7. 9. 10. 11. 12.* So the Chaldee  
 expoundeth it, the Angels of heaven. See al-  
 so *Psal. 50. 6.* in the church] or in the  
 congregation, to weat, shall be confessed, or ce-  
 lebrated.

V. 7. *sons of the mighties*] or of the Gods,  
 that is, Princes of the world. See *Psal. 29. 1.*  
*& 82. 1. 6.* The Greek sayth, *sons of God,*  
 wherby also Angels may be meant, as *Iobi.*  
*1. 6.* and so the Chaldee here paraphra-  
 seth.

V. 8. *daunting-terrible*] in Greek, glo-  
 rified. See *Psal. 10. 18.* the secret] or  
 mystrie, or (as the Greek turneth it) coun-  
 cil: meaning the church or congregation,  
 where the secrets or mysteries of Gods King-  
 dom are manifested. *Mat. 13. 35. Rom. 16.*  
*25. 1 Cor. 4. 1. Eph. 3. 4.* This word is sun-  
 dry times used for a Council or Congrega-  
 tion, *Psal. 111. 1. Ezek. 13. 9. Jer. 6. 31. & 15.*  
*17.* or it may here be understood of the  
 company of Angels, as *1 King. 22. 19.*

very much] to weat, terrible, or referring  
 it to the later, in the great secret-council.

over all] or, above all; see *Psal. 76. 12.* The  
 Chaldee paraphraseth, above all the An-  
 gels which stand round about him.

V. 11. *Rabab*] in Greek, the proud;  
 hereby may be meant the Egyptians, as  
*Psal. 87. 4.* (and so the Chaldee expounds  
 it of Pharaoh the wicked;) or, the proud sea,  
 as *Iob. 26. 11.* both were subdued, when  
 Israel came out of Egypt, *Exod. 16. & 15.*  
 See *Isa. 51. 9.* The raging sea, and swelling wa-

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V. 13. The North } which God hath stretched out over the empty-place; Job. 26. 7. the right side } that is, the south (as the Chaldee paraphrast explyaineth;) so called because a man standing with his face to the east, (as they were wont when they prayed, the south is on his right hand. So the East is called *Kedem*, before; and the West, *achor*, that is, behind; Job. 23. 8. Esai. 9. 12. It seemeth that this turned to superstition and idolatrie that men prayed towards the east; therefore God so ordered his tabernacle and temple, that all worshipped there, with their faces to the west; Ezek. 8. 16. Exod. 27. Num. 3. *Tabor* } a goodly mountayn in Galilee, Jos. 19. 22. Judg. 4. 6. 12. *Herman* } an other sayr mountayn, eastward, without Iarden, called also *Sbirion*, See Psal. 42. 7. & 39. 6. by these are meant the east and west parts, answerable to the former North and South: as the Chaldee paraphrast sayth, *Tabor* is the west, and *Cherman* that is in the east.

V. 15. the prepared-place } establishment, or base, on which the throne is settled; so the word sometime signifieth, as Exe. 3. 3. Psal. 104. 5. So Psal. 97. 2. *goe before* } or come before, prevent, as prest and ready at hand.

V. 16. the showing-sound } or the alarme, the shrill clanging-sound of the trumpet, which was blowe at the wars, journeyes, assemblies, solemn feasts, and over the sacrifices of Israel; Psal. 81. 4. & 27. 6. Num. 10. 3. 9. 10. Job. 2. 1. 15. or the showing, the jubilation, to weete of the King that is among his people, as Num. 23. 21. who by the sound of his word, as of a trumpet, warneth, informeth and guideth his people. Isa. 58. 1. Exe. 33. 3. - 7. 8. Hof. 8. 1. Lev. 5. 17. 2 Chron. 13. 12. 15. Zach. 9. 14. Rev. 1. 10. & 4. 7. *light of thy face* } the favour of God shining in the gospel and light of the knowledge of the glory of God, in the face of Jesus Christ, Job. 12. 35. 2 Cor. 4. 6. See also the

notes on Psal. 4. 7. & 44. 4.

V. 18. the glory } or beauty, by whome they conquer, and triumph over their enemies. *our horn* } a signe of honour, strength, kingdome, glory and salvation, Psal. 112. 9. & 92. 11. & 148. 14. 1 Chron. 25. 5. Luk. 1. 69. So after, in verse 25.

V. 19. of *tehorah* } or to him, to weete petycyneth. *our shield* } that is our protection; or protector, meaning David & Christ: see Psal. 47. 10.

V. 20. in a vision } by the spirit of prophesie; Isa. 1. 1. Lam. 2. 9. *to thy gracious saint* } that is *Saints*, (for so the Greek changeth the number;) meaning the prophets Samuel, & Nathan; the one of which anointed David; the other foretold of the perpetuities of his kingdome; 1 Sam. 16. 2. Sam. 7. 4. 5. & c. *pry help* } the Chaldee addeth for my people. upon a mighty-one for a Worshy, a Champion, meaning David, who help Gods people in fighting the battels of the Lord. 1 Sam. 18. 13. 14. 30. But chiefly these things are meant of Christ, The Chaldee expoundeth it, *one mighty in the Law*. *chosen* } and consequently beloved, as Math. 12. 18. from Esai. 42. 1.

V. 21. oile of mine holynes } that is, mine holy oile, poured on David by Samuel, on Christ by the Holy Ghost. 1 Sam. 16. 1. 13. Luk. 4. 18. 21. Job. 3. 34.

V. 23. The enemy shall not exalt } or not feare, as a creditor doeth on the debtor. Satan & death prevailed not against Christ, though he became surety for our debts. Job. 14. 30. 1 Cor. 15. 26. Heb. 2. 14. See this word Psal. 55. 16. *son of injurious-evil* } that is, the injurious, wicked person: this promise is in 2 Sa. 7. 10. applied in this phrase to all Gods people. A son of evil, is one addicted and given over to it; Dent. 32. 13. So *sonnes of death*, Psal. 79. 1. *son of perdition*, 2 Thes. 1. 3.

V. 26. set his hand } that is, give him power & dominion over them that dwell by the sea & rivers; wherof see the notes on Psal. 72.

V. 27. pry father } so God promised, I will

will be his father, and he shall be my son, 1 Sam. 7.14. The Apostle applieth this to Christ, and proveth hereby that he is greater than the Angels, Heb. 1.4.5.

V. 28. *first born*] or *first-begotten*; that is, the principal, as is after explyained. For the first born had three prerogatives, a double portion of goods, Deut. 21. 17. the government or chiefty, 1 Chron. 21. 3. and the priesthood, Num. 8. 14. 19. 16. 17. Mal. 2. 5. 6. 7. & 3. 3. See the notes on Psal. 78. 51. This honour is peculiar to Christ, who is sayd to be the first born of every creature, and the first born of the dead, that in all things he might have the preeminence, Col. 1. 2. 15. 18. to be worshiped therefore of all the Angels of God, Heb. 1. 6. and prince of the Kings of the earth. Rev. 1. 5. The Chaldee addeth, the firstborn of the kings of the house of Judah.

V. 30. *his seed*] Christians born of God, are called Christs seed and children, Isa. 53. 10. Heb. 2. 13. and Christ is called the Everlasting Father, Isa. 9. 6. *his throne*] that is, *kingdome*; which shall be perpetual. 2 Sam. 7. 13. Heb. 1. 8. Dan. 2. 44. & 7. 14. The accomplishment of these promises can not be found in Solomon, whose seed and throne was overthrowne, Jer. 22. 30. Jerk. 21. 25. 26. 27.

V. 31. *If his name* &c.] This explyaineth the promise, *If he syn* &c. 2 Sam. 7. 14. 15. for being understood of Christ, he properly synned not, 1 Pet. 2. 22. but was made syn for us, 1 Cor. 5. 21. and the synners of his sonns or people, are counted his, for God layd on him the iniquitie of us all, Isa. 53. 6.

V. 33. *with the rod*] the rod of men, 2 Sa. 7. 14. that is, with moderate correction, and for their profit, that they may be partakers of my holynes. Heb. 12. 6. 10.

V. 34. *not make frustrate*] not break off, or cease, (as Psal. 81. 5.) that is, not utterly take: for the mountayns shall sooner remove, Isa. 54. 10. and no afflictions can separate us fro the love of God which is in Christ Jesus our Lord, Rom. 8. 39. — 39. See the fulfilling of this touching David, in 1 King. 11. 6. 12. 13. 36. 37.

V. 36. *Once for One time*: see Psal. 61. 11. by my holynes] by my self who am the holy God, Genes. 22. 16. Esai. 5. 16. Because he hath no greater to swear by, God sweareth by himself; and willing more abundantly to shew the verities of promise the stableness of his counsell, bindeth himself with an oath, Heb. 6. 13. 17. 18.

*if I lye*] that is, surely I will not lye: for so the Hebrew phrase is sometime explyained, as Adm. 2. 12. if a signe be given to this generation, for which in Math. 16. 4. is written, a signe shall not be given. So, if they shall enter into my rest, Psal. 95. 11. Heb. 3. 11. which the Apostle openeth thus, hee swaure that they should not enter. Heb. 3. 18. An oath usually implieth an imprecation, which for the most part is concealed. See 1 Sam. 14. 44. 1 King. 20. 10.

V. 37. *as the sun*] that is, perpetual & glorious, (as the Chaldee explyaineth it, *shall shine as the sun*.) See Psal. 72. 5.

V. 38. *it shall be stablished*] or, which is stable, referring it, (as doth the Greek,) to the Moon, which although it sometime waxeth and sometime waneth, and seemeth to be gone; yet is continually renewed, and so stable: a fit resemblance of the throne or Church of Christ, which hath not alwayes one face or appearance in the world; though it be perpetual.

*and a witness*] the moon and perpetuities of it, with the successive course of night and day, is made a witness of Gods faithfulness in his covenant. Jer. 33. 20. 21. Christ also himself is called a faithful witness, Rev. 1. 5. Esai. 55. 4. and faithful, meaneth steadfast, as 2 Sam. 7. 16. compared with 1 Chron. 17. 14 and that lye not; Prov. 14. 5.

V. 39. *But thou*] or, *And thou*; a word of grief & indignation, as Psal. 2. 6. As than complaineth of the miseries of the church, whereby all the former promises, seem to be frustrated.

V. 40. *his crown*] or *diademe*, profaned, by casting to the ground. Next, a separation, is figuratively used for a crown or garland, such as Kings wore, 2 Sam. 1. 10. and bye Priest, Exod. 29. 6. as being a signe of their separation from others in respect of

of some dignity or holynes: and hereof the *Naxarites* had their name, *Nam. 6. 1. 5. 7.* So *Psal. 131. 18.*

V. 43. *rob*] or *rise him*, meaning Christ in his members: for that which is done to any one of them, is doen unto him. *Mat. 9. 4. Mat. 25. 40. 45.*

V. 44. *his brightness*] or *purity*; that is, the splendent glorie and dignitie of the kingdom defiled & profaned by the enmities.

V. 45. *dayes of his youth*] of his strength and wigour, hastening old age and miserie upon him. *Hos. 7. 9.* See the contrary, *Psal. 103. 5. Job. 33. 25.*

V. 48. *how transitory*] or of *what world-ly time*, of *what short durance*: see *Psal. 39. 6.* the Greek turneth it, *what my substance is.* Compare herewith, *Job. 10. 9. 10. 20.* &c.

V. 49. *see death*] that is, *die*. So *Luke 2. 16. Psal. 16. 10.* The Chaldee sayth, *see the Angel of death.* the hand of bell] the power of the grave, or, of death: see *Psal. 49. 16. 10.*

V. 51. *of all great peoples*] or, *of all the many* (the multitudes of) *peoples*.

V. 52. *the footsteps*] or *foot soles*; that is, the wayes, life, actions, and sufferings. *Psal. 16. 7. & 49. 6.* This referred to Christ, respecteth the oracle, *Gen. 3. 15.* that the serpent should bruisse the footsole of the womans seed. Referred to Christians, which follow his footsteps, in suffering and dying with him, that we may be glorified with him, (1 *Pet. 2. 21. Rom. 8. 17.*) it noteth the scandal of the cross of Christ, to the Iewes a stumbling block, & to the Greeks, foolishnes, 1 *Cor. 1. 23. 1 Pet. 4. 13. 14.* The Chaldee understands it of the *followers* of the footsteps.

V. 53. *Bless'd be*] These be words of faith and joy, as finding an issue out of the temptation: and rejoycing in the mids of tribulation, as *Rom. 7. 24. 25. 2 Cor. 1. 3. 4. &c.* and Amen.] Thus is this

third book of the Psalms also concluded. See the notes on *Psal. 41. 14. & 72. 19.*

## The fourth Book.

### PSALME 90.

*Moses setting forth Gods providence, 3. complaineth of humane fragilitie, 7. devotes chastisements, 10. and brevitie of life. 12. His prayeth for the knowledge and sensible experience of Gods good providence.*

A prayer, of Moses the man of God.

**L**Ord, thou hast been to us an habitation, in generation and generation. Before the monastrys were born; and thou hadst brought forth the earth and the world; even from eternitie unto eternitie, thou art God. Thou turnest sory-man, unto contrition; & layest, return ye sonns of Adam, For a thousand yeres, in thine eyes, as yesterday when it is past: & as a watch in the night. Thou carriest them away with a flood, they are as a sleep: in the morning, as the grass that is changed. In the morning, it flourisheth and is changed: at the evening, it is cut down and withereth. For wee are consumed in thine anger: and in thy wrathful heat, wee are suddainly troubled. Thou hast set our iniquities before thee: our hidden-faults, to the light of thy face. For all our dayes, doe turn-away in thine exceeding-wrath: wee have consumed our yeres, as a thought. The dayes of our yeres, in them are three skore and ten yeres; and if they be in strengths, four skore yeres; and their pride, & molestation & painful iniquitie: for it is, cut-down speedily, and we flye away. Who knoweth the strength of thine anger: & according to thy

to thy fear, thine exceeding-wrath? To number our dayes, so make thou us to know: that we may apply the hart to wisdom. Return Iehovah, how long? and let it repent thee, concerning thy servants. Sacrifice us in the morning with thy mercie: that wee may shewt and rejoyce, in all our dayes. Make thou us rejoyce, according to the dayes thou hast afflicted us: the yeres *wherein* we have seen evil. Let thy work appear unto thy servants: and thy comly-honour, unto their souns. And let the pleasantnes of Iehovah our God, be upon us: and the work of our hands, establish thou upon us; yea the work of our hands, establish thou it.

## Annotations.

**T**He man of God] that is, the Prophet, as Deut. 33.1. For a Prophet, a Seer & a man of God, were all one; 1 Sa. 9.6. 8.9.10.11. The Chaldee paraphrast sheweth it here, saying, *A prayer that Moses the Prophet of the Lord prayed, when the people of the house of Israel, had sinned in the wilderness.* This Psalmeth hath reference to that historie in Num. 14. *an habitation*] or *menſion*, in all our travails in this terrible wilderness. Exo. 33.14. Deut. 8.15. & 33.27.

V. 2. *were born*] this and the next word brought forth, are similitudes taken from procreation of children, to signifie the creation of the world. Like speeches are in Job. 38.28.29. of the rayn, dew, ice and frost.

V. 3. *unto contrition*] till hee be contrite, or broken; that is, even to death, as the Chaldee explaineth it, *Thou turnest man for his sin unto death.* *return*] the body to the earth, Psal. 146.4. and the spirit to God, Eccles. 12.7.

V. 4. *a watch*] a ward or custodie; which is about three hawres space; for the Jewes

divided the day into twelve hawres, John. 11.9. and so the night: which they subdivided into foure watches, Matthew. 14.25. named the evening, midnight, cock-crowing and dawning: Mark. 13.35. Luk. 12.38.39. Math. 24.43. See also Exod. 14.24. 1 Sam. 11.11.

V. 5. *a sleep*] the Chaldee paraphrasteth, *If they turn not, thou wilt bring death upon them, which is like a sleep unto them: and in the world to come they shall be changed, as the grass which is cut downe.*

V. 6. *is changed*] or *change*th, to weete, the estate thereof; that is, *spring* or *growth*, as the Chaldee explaineth it. And so the Hebrue (which generally significeth a change, passage, or shifting,) is sometime used for the better, to *spring*, Job. 14.7. So to *change* the strength, Esai. 40.31. is to *renew* or *increase* it.

V. 8. *our hidden synns*] or, synns of our youth, as the Chaldee here taketh it. The Hebrue word will bear both; so also the sense; for wee have both *secret synns*, Psal. 19.13. & *synns of our youth*, Psal. 25.7 which God often punisheth us for, Job. 20.11

*to the light of thy face*] that is, knowing, remembring, manifesting, and punishing them. Jer. 16.17. Psal. 109.14.15. For the Lord lighteth things that are hid in darkness, and maketh the counsels of the heart manifest, 1. Cor. 4.5. *hee is of pure eyes and cannot see evil*, Hab. 1.13. therefore David prayeth, *hide thy face from my synns*, Psal. 51.11.

V. 9. *doe turne away*] or, *turne the face*, decline, as the day drawing to an end. Jer. 6.4.

*as a thought*] or *as a word*, a sound that passeth out of the mouth; as Job. 37.2 as a tale that is told, for mans life is a breath or vapour; Psal. 39.6. Lam. 4.14. and so the Chaldee translateth it, *as the breath of the mouth is winter.* Moses bewayleth the decaying of the people in the wilderness; for they came out of Egypt, six hundred thousand men, Exod. 12.37. and not one feeble among them, Psal. 105.37. and being mustred at mount Sica: from 20. yeres old and above, they were 603550. men. besides the tribe of Levi, Num. 1.45.47



but for their syn, as Ezechiel God sware their taskesses should fall in the wilderness, Num. 14. 22. 29. which came so to pass. For being mustred about 38. yerres after, ther was of all that armie, not left a man alive, save Caleb and Josua. Num. 14. 63. 64. 65.

10 V. 10. if they ] (the yerres) be in strengthes; that is, most strong and valid; or, if by reason of great-strength. their pride ] or prowess, that is, the excellencie, or lussihed of those yerres, the bravest of them, is but miserie. painful-iniquitie ] pain and miserie, the punishment of syn. Iniquitie is often put for the punishment of it, Psal. 32. 6.

11 V. 11. according to thy fear ] or, as thy fear; that is, who knoweth (or acknowledgeth) thy wrath, so as thy fear teacheth men to doe; meaning by fear, eyther Gods law, as Psal. 19. 10. or his fearfull judgements upon synners, which should strike a fear into mens hearts. Orat. 13. 11. Psal. 119. 120. Ion. 1. 16. Or, as thy fear, that is, so as to fear thee, for thy wrath, and by it to depart from evil, as Prov. 16. 6. 2 Cor. 5. 10. 11. or, even according to thy fear, so is thy wrath. The Chaldee paraphraseth, who knoweth to turn away the strength of thy anger; but the just which fear thee, appeasing thy wrath.

12 V. 12. may apply ] or, may bring, may make come. to wisdom ] or, may get a heart of wisdom, that is, a wisdome; and so may bring it to thee, when we shall come to judgement.

13 V. 13. how long? ] wilt thou afflict us? as the Chaldee paraphraseth: or, wilt thou defer to help us? See Psal. 4. repent thee ] to weep; of the evil intended or inflicted upon thy servants, as Deut. 32. 36. Isai. 2. 13. Ion. 1. 10. Jer. 18. 8.

14 V. 14. in the morning ] that is, early; after the dark night of afflictions; see Psalm. 54. Or 30. 6.

15 V. 15. the yerres &c. ] that is, as wee have bene many dayes & yerres afflicted: so let us have many yerres of comfort.

16 V. 16. thy comely honour ] or magnificence, in releasing us from trouble, and refresh-

ing us with mercie.

V. 17. the pleasantnes ] or bewtie; that is, the accomplishment of thy covenant & promise to our fathers, let now be seen vpon us. So the staff bewtie (or pleasantnes) in the Lords hand, signified his covenant with them, Zech. 11. 7. 12. or generally it meaneth Gods amiable grace & favours: see Psal. 27. 4. The Chaldee expounds it, the pleasantnes of Paradise. stablish ] or direct, firm and sure. For the Lord worketh all our actions for us, Esai. 26. 12. and without him wee can doe nothing, Job. 15. 5.

# PSALME 91.

The state of the godly. 3. Their safetie. 9. Their habitation. 11. Their keepers. 14. Their friend; with the effects of them all.

1 **H**EE that sitteth, in the secret of  
2 the most-hye: shall lodge him-  
3 self in the shadow of the Almighty. I  
4 will say; of Iehovah, my safe-hope &  
5 my fortress: my God, in him will I  
6 trust. For hee will deliver thee, from  
7 the snare of the fouler: fro the woe-  
8 ful pestilence. Hee will cover thee,  
9 with his wing; and under his fetters  
10 thou shalt hope-for-safety: his truth,  
shall be a buckler and a shield. Thou  
shalt not fear, for the dread of the  
night: for the arrow, that flyeth by  
day. For the pestilence, that walketh  
in the darknes: for the stinging-  
plague, that walketh at noon-day.  
A thousand, shall fall at thy feet: and  
ten thousand at thy right-hand: un-  
to thee, it shall not come near. One-  
ly, with thine eyes shalt thou behold:  
& shalt see, the reward of the wicked.  
Because thou Iehovah my safe-hope:  
the most-bye, thou hast put for thy  
mansion. There shall not befall unto  
thee any evil: and the plague, shall not  
come

11 come-nigh thy tent. For his Angels,  
 12 will hee command for thee: to keep  
 thee, in all thy wayes. Upon their  
 13 hāds shall they bear thee up: lest thou  
 dash thy foot against a stone. Thou  
 shalt tread upon the sicree-Lion and  
 the Aspe: thou shalt tread-down, the  
 14 lurking-Lion and the Dragon. Be-  
 cause hee cleaveth unto mee, there-  
 fore will I deliver him: I will set him  
 on hye, because hee knoweth my  
 15 name. Hee shall call on mee, & I will  
 answer him; with him will I be in dis-  
 tress: I will release him, and will ho-  
 16 nour him. With length of dayes, wil  
 I satiffie him: and will make him to  
 see, my salvation.

### Annotations.

1 **S**erret ] in Greek, help. [shall lodge]  
 Sor, that lodgeth; abideth. [shadow] that  
 is defense, as Num. 14. 9. So the Greek  
 sayth, protection; the Chaldee addeth, sha-  
 2 dow of the clouds of the glory of the Almighty.  
 V. 2. I will say ] or, doe say, namely,  
 to that man for his further comfort and as-  
 surance; as verse 3. Sec. or, in his name; put-  
 ting my self for an example. The Greek  
 for more playnnes changeth the person,  
 thus; Hee shall say to the Lord thou art mine  
 helper &c. The Chaldee addeth, David  
 sayd, I will say, &c. of Iehovah ] or,  
 to him, that he is my safe hope, (or my shelter.)  
 3 V. 3. of the fowler ], as Psal. 124. 7. or  
 hunter; meaning the diuill that hath the  
 power of death, and seeketh to destroy.  
 Heb. 2. 14. 1 Pet. 5. 8. the woeful pestilence]  
 Hebr. the pest of woeful-evils; that is, the most  
 5 woeful, noysom and contagious pest.  
 V. 5. the dread of the night: the dreadful-  
 evil, that terrifyeth in the night. Proverb. 3. 25.  
 Song 3. 8. arrow] to the pestilence is  
 called, Deut. 32. Ezek. 5. 16. The Chaldee  
 calleth it, the arrow of the Angel of death.  
 6 V. 6. the singeing-plague ] the murreyn

(or pest) that suddainly pricketh and destroy-  
 eth. Deut. 32. 24. Th' Apostle in Greek cal-  
 leth it a sting or prick, 1 Cor. 15. 55. from  
 Hos. 13. 14. as there the Lxx. turned it. The  
 Chaldee here expounds it, the company of  
 Divils. at noon-day ] that is, openly: so  
 Lev. 15. 8.

V. 8. shall thou behold ] or, regard, consider,  
 as the Greek turneth it.

V. 9. Because thou Iehovah ] an imper-  
 fect speech, as in verse 2. understand, Be-  
 cause thou sayest, thou Iehovah art Sec. or,  
 because thou hast put Iehovah who is my covert:  
 even the most hye hast thou put for thy mansiō,  
 or dwelling-place.

V. 10. befall unto thee ] or occasionally-  
 be-fall, be thrust upon thee, or caused to come  
 unto thee: so Prov. 12. 21.

V. 12. upō their hāds ] or, their palms: which  
 the Chaldee expoundeth, their strength.  
 This scripture the Divill alleged when he  
 tempted Christ, to throw down himself  
 headlong: Math. 4. 6. Luk. 4. 10. 11. but  
 some of these words, are there omitted.

lest thou dash ] or, that thou dash (or burst)  
 not. The Angels are all ministering spirits, sent  
 forth to minister for their sakes, which shall be  
 heires of salvation. Heb. 1. 14. See also Psal.  
 34. 8. a stone ] the Chaldee interprets  
 it, evil concupiscence, which is like unto a stone.

V. 13. the sicree-Lion ] or Libbard, in  
 Hebrew Shachal. Of Lions there be di-  
 vers kinds; see Psal. 7. 2. 48 ] or, Cock-  
 atrice, basilisk, as the Greek here turneth  
 it: see Psal. 18. 5. under these names, are  
 meant all other things dangerous or ad-  
 verse to the life of man, which by faith  
 are overcome; as Mark, 16. 17. 18. Heb. 2. 1  
 33. 34.

V. 14. He cleaveth to mee ] or, is fastned,  
 that is, affected to mee, in faith, hope, love,  
 delyte &c. The Chaldee expounds it, to  
 my word. God cleaveth in love to his peo-  
 ple, Deut. 7. 7. so they also unto him; Tho  
 Greek here turneth it, be hoped in mee. Eli-  
 where it is commonly used for fast-love &c  
 pleasure, Gen. 34. 8. Esai. 38. 17. Deut. 21. 17.  
 set him on hye ] to weer, in a safe defen-  
 sed place, as the word importeth: ther-  
 fore

fore the Greeke sayth, I will protect him. See the notes on Psal. 20. 1.

V. 15. *honour him*] give him honour, or glorie: Elsewhere, his people are sayd to honour or glorify him, Psal. 50. 15. See 1 Sam. 2. 30.

V. 16. *stiffy*] or give him his fill. So Abraham, Isaac, David, Iob &c. are sayd to be full or satisfied with dayes, Gen. 25. 8. and 35. 29. 1 Chron. 23. 1. Iob. 42. 17. *make him to see*] that is, to enjoy; or shew him: see Psal. 50. 13.

### PSALME 92.

The Prophet teacheth how good it is to praise God, 5. for his great works, 7. for his judgments on the wicked, 11. and for his goodness to the godly.

A Psalm a song, for the day of Sabbath.

**I**T is good, to confesse to Iehovah: And to sing psalm, to thy name o most-hye. To shew-forth thy mercy in the morning: and thy faithfulness, in the nights. Vpon the ten stringed-instrument, and upon the psalterie: with meditation upon the harp. For thou hast rejoyced mee, o Iehovah, with thy work: in the acts of thy hands, will I shew. How great are thine acts Iehovah: very deep are thy thoughts. A brutish man, knoweth not: and an unconstant-fool, understandeth not this. When wicked-men spring-up as the grasse; and all that work iniquitie doe flourish: that they shall be abolished unto perpetuities. But thou art high, for ever Iehovah. For loe thine enemies, Iehovah; for loe thine enemies shall perish: they shall be scattered, all that work iniquitie. And my horn shall be exalted as the Unicorns: mine old-age, shall be

anointed with fresh oile. And mine eye shall behold, on mine enviers: of evil-doers that rise-up against mee, mine eares shall hear. The just, hee shall spring-up as a Palm-tree: as a Cedar in Lebanon, shall hee grow. They that are planted, in the house of Iehovah: in the courts of our God, shall they flourish. Yet, shall they sprout in grayness: they shall be fat & green. To shew, that Iehovah is righteous: my Rock, and no injurious-evil is in him.

### Annotations.

**O**F Sabbath] that is, of Cessation, or Resting, to weare, from our own works, mills, wayes, and words, Exod. 20. 10. Esai. 58. 13. Heb. 4. 10. which day was the seventh from the creation, wherein God rested from all his work, and blessed and sanctified it, & commanded it to be kept holy unto him, Gen. 2. 3. Exod. 20. 8. which was a token of his mercy unto, & sanctification of his people, Nehem. 9. 14. Exod. 31. 13. 14. This day was sanctified by an holy convocation or assembly of the people, Levit. 23. 3. offering of sacrifices, Nu. 28. 9. 10. singing of Psalmes, as this title sheweth, with 2 Chron. 29. 26. 27. reading & expounding the scriptures, Act. 13. 21. & 15. 21. praying, Act. 16. 13. disputing, conferring, meditating of Gods word & works, Act. 17. 2. & 18. 4. and doing works of mercy to them that were in need: Mat. 23. 2. — 7. 8. 11. 12. The Chaldee paraphraseth thus, *As hymne a song which the first man Adam, sayd for the Sabbath day.*

V. 3. *in the night*] see Psal. 134. 1.

V. 4. *with meditation*] or meditated-song; or upon *figgagon* with the harp. The word signifieth meditation, as Psal. 9. 17. Here some think it to be the name of an instrument, or, a salome sound: the Greeke turneth it a song.

V. 5. *with thy work*] which is all done well

well and perfectly; Gen. 1.31. & 2.2. Dent. 32.4.

V. 10. *shalbe scattered*] or *shall despair themselves*, The Chaldee paraphrast sayeth, *shalbe separated from the congregation of the just, in the world to come*.

V. 11. *shalbe exalted*] or, *thou wilt exalt, as the Unicorn*, therewith to smite mine enemies; as Dent. 33. 17. The horn signifieth kingdom and strength, and glorie; and the Chaldee here translateth it *strength*. See Psal. 75. 5. 11. Psal. 21. 22. *mine old age*] so also the Greek translateth it; or, *when I am old*. After which seemeth to be understood, *shalbe anointed*, (or, as before, *shalbe exalted*) with oil. Often times words are not expressed, which are understood: as is observed on Psal. 69. 11. & 18. 7. 29. Others, for *mine old age*, doe turn it I *shal be anointed*. *fresh*] or, *green oil*.

V. 12. *mine eye shall view*] to weete, *evil, or destruction*, as the Chaldee explyaineth: or *the reward of my foes*. See Psal. 54. 9. & 91. 8. *shall bear*] the Chaldee addeth, *the voice of their b. takings*.

V. 13. *palm-tree*] or *date-tree*, which groweth not in these cold parts: it is a tree of tall and upright stature; whereto the scripture hath reference, Song. 7. 7. the branches, *sayr and green*, wherewith they made booteles at their soleinne feasts, Levit. 23. 40. the fruit pleasant to eat; Song. 7. 8. Exod. 15. 27. This tree though laden and pressed, yet endureth and prospereth; therefore the branches caried in the hand, or worn in garlands, were signes of victorie, Rev. 7. 9. with such graven trees, the walls of Gods house, and other holy things were bewilded, 1 King. 6. 29. & 7. 36. figures of the flourishing estate of the godly Alwayes, as this Psalme sheweth, with Ezek. 40. 16. 26. 31. & 41. 18. 19. 20. wheras the wicked prosperitie, is momentary as grass; verse 8.

a Cedar] see the note on Psal. 29. 5.

V. 14. *grow*] or *grow*, waxing in stature, and fruitfulness; through the blessing of God, in whose house they are planted, 1 Cor. 3. 6. Vnto this, are all Gods people

exhorted, Ephes. 4. 15. 16. Colos. 1. 10. The Chaldee paraphrasteth, *Yes, as their fathers shall they procreate children, in greatness*] or *heavy-age*, when naturall strength decayeth, God ministrerth vigour above nature. See Psal. 71. 9. 18. Esai. 65. 12. Heb. 11. 11. 12.

V. 16. *no injurious evil*] *no manner of injurie*, for the th'Hebrue hath a letter more then ordinarie to increase the signification, as Psal. 3. 3. & 125. 3. And thus respecteth Moses speech, Dent. 32. 4. where *injurious evil*, is opposed to Gods faithfulness in his administration.

## PSALME 93.

The Majesty, power and holynes of Christs kingdom.

Iehovah reigneth, is clothed with high-majestie: clothed is Iehovah, hath girded himself with strength: the world also is established, it shall not be mooved. Stable is thy throne from then: thou art from eternitie. The floods have lifted-up, O Iehovah; the floods have lifted-up their voice: the floods lift-up their dashing-noise. Than the voices of many waters; the wondrous-strong billowes of the sea: more wondrous-strong is Iehovah in the high-place. Thy testimonies, are very faithful holynes becometh thine house, Iehovah, to length of dayes.

## Annotations.

I *is clothed*] or *hath put on*, to weete, as an ornament, and in abundant measure: for so *clothing* doeth signify, Psal. 65. 14. *gyrded himself*] that is, is in a readines, to perform his work, Psal. 2. 9. Luk. 12. 35.

V. 2. *from then*] that is, from the time that thou hast been, which is, from eternitie: Or, *before then*, which the Chaldee expoundeth *the beginning*: this phrase spo-

ken of God, or Christ, meaneth *eternity*, Prov. 8. 22. in respect of the creatures, it is the beginning of time: *Psalm 44. 8.*

V. 3. *The floods* ] these are often put for the tumultuous rage or tyranny of peoples, *Psalm 51. 8.* or *18. 5.* *Psalm 17. 12. 13.* but here, the Chaldee explayneth it, of their lifting up their voice with song.

V. 4. *wondrous [strong] excellent, or magnificent billows*: this phrase is taken from *Exod. 15. 10.* See also this word, *Psalm 8. 4.*

*the high-place* ] or height, that is heaven. So *Psalm 71. 19.*

V. 5. *faithful* ] or, *made sure constant*. See the note on *Psalm 19. 8.* *so length of dayes* ] that is, *for ever*. See *Psalm 21. 5.* & *13. 5.*

### PSALME 94.

*The Prophet calling for justice, complaineth of tyranny and impie. 2. He teacheth Gods providence. 11. He sheweth the blessednes of chastisements. 15. God is the defender of the afflicted.*

1 **O** God of vengeance Iehovah: &  
2 God of vengeance shine-thou-  
3 clearly. Be thou lifted-up, O judge  
4 of the earth: render a reward, unto  
5 the proud. How long, shall the wicked,  
6 O Iehovah: how long, shall the  
7 wicked shew gladnes? Shall they utter,  
8 shall they speak a hard-word: shall  
9 they boast-themselves, all that work  
10 iniquitie? Thy people Iehovah they  
bruise in pieces: and afflict thine heritage.  
They slay the widow and the stranger:  
and murder the fatherless. And say, Iah  
shall shall not see: nor Iakobs God,  
understand. Understand ye brutish among  
the people: & unconstant-fools, when  
will ye be prudent? He that planted the  
ear, shall not hee hear: or hee that formed  
the eye, shall not hee see? Hee that cha-

stiseth the heathens, shall not hee rebuke? hee that teacheth man knowledge? Iehovah, knoweth the thoughts of man: that they are vanitie. O blessed is the man he whom thou chastenest O Iah: and teachest him out of thy law. To give him quietnes, from the dayes of evil: untill a pit-of-corruption, be digged for the wicked. For Iehovah will not leave his people, and will not forsake his inheritance. But judgment shall return, unto justice: and after it, all the upright in hart. Who will rise-up for mee, against evil-doers? who wil stand-up for me, against the workers of iniquitie? Unless Iehovah had been an helpfullnes unto me: my soule had almost dwelt in silence. When I sayd, my foot is mooved: thy mercy Iehovah, stayed mee up. When many were my cogitations within mee: thy consolations, delysed my soule. Shall the throne of woeful-evils, have fellowship with thee: which frameth molestation by a decree? They run-by-troups, against the soule of the just: & condemn-as-wicked, the innocent blood. But Iehovah is to mee for an hye-refuge: and my God, for the rock of my safe-hope. And hee will return upon them, their iniquity, and in their malice hee will suppress them: Iehovah our God, will suppress them.

### Annotations.

**O** of vengeance. ] to whom vengeance  
be cometh as *Deuter. 32. 35.* and which  
punisheth evils. So elsewhere hee is  
called the God of recompense, *Ier. 51. 56.*  
[*shew clear*] to our comfort, and our fiers  
terror. See *Psalm 10. 2.* & *20. 1.*

V. 2. *be lifted up*] on thy throne, and in thy just judgement. So *Psal. 7. 7. 8.*

V. 4. *Plur*] or talk loosely, well out as a fountayn; see *Psal. 19. 3. Lam. 3. 11.* *hard-word*] hard things; durable reproches; see *Psal. 31. 19.* *boast*] or exalt themselves with speaking & applying things to their own praise. This word is used in the good part, *Esa. 61. 6.*

V. 9. *that planted the ear*] that is, made, and set it in the body. So in *Esa. 51. 16.* hee is sayd to plant the hearers.

V. 10. *man knowledge*] here is to be understood, shall not hee know? Such unperfect speeches through passion of mind, are often in scripture. *Psal. 6. 4. 2 Sam. 1. 8* supplied in *1 Chron. 11. 6.* The Chaldee maketh this paraphrase, *Is it possible that hee hath given the Law to his people, and they not be rebuked when they syn? Did not God teach the first man knowledge?*

V. 11. *the thoughts of men*] the inward disceptations and reasonings of all men, even the wisest. This sentence Paul allegeth against the wisdom of the world, *1 Cor. 3. 10.* and as an expositor, in stead of men, he putteth the wife.

V. 12. *the man*] Hebr. *geber*, the mighty, chaster [?] or nurture; instructest, as this word is Englished, *Deut. 4. 36.* which this place seemeth to have reference unto. For chastisement or restraint is by word, or deed. And here the doctrine of Gods Law, is opposed to all wise mens cogitations.

V. 14. *not know his people*] not give them over, or reject them; (as the Greeke turneth it:) to w<sup>r</sup>er, whole whom he hath fore-knownen and chosen; because it hath pleased the Lord to make them his people; as *1 Sam. 12. 21 Rom. 11. 2. 5* &c.

V. 15. *judgement shall return to f<sup>r</sup>st*] that is, severity to mercie: the rigour of the Law, changed to the clemency of the Gospel. So judgement is often used for severity of punishment, as *Jer. 51. 9.* and justice for grace and mercie, see *Psal. 24. 5.* Or, judgement, which in the affliction of Gods people, & prosperitie of the wicked, seemeth to be

parted from justice, shall return unto it; when the godly are delivered & the wicked punished. *after it*] so the Greeke turneth it: or, *after him*, meaning God.

V. 16. *who will rise up*] or who standeth up, namely to assist me? meaning, no man doeth.

V. 17. *no help*] that is, a full help, see *Psal. 44. 17.* *in silence*] the place of silence and silence, that is, the grave, as the Greeke explaineth it: so *Psal. 115. 17.* see also *Psal. 49. 13.*

V. 18. *is moved*] or slippeth: see *Psal. 38. 17.*

V. 19. *my cogitations*] my careful troubled thoughts, perplexed as the branches of a tree, (for so the word properly signifieth,) therefore the Greeke turneth it *forerewes*. So *Psal. 139. 23.*

V. 20. *of woful evils*] or of mischiefs; the mischievous tyrannous throne, of the unrighteous judge: shall it have fellowship, (or be joynd) with the (God) meaning, it shall not: as *Shalt thou build? 2 Sam. 7. 1. 18* Thou shalt not build, *1 Chron. 17. 4.* See also *Psal. 1. 5.* *which frameth*] or, hee that frameth, & formeth. *by a decree*] or, for a statute: a law.

V. 21. *run by weapons*] combine, and gather together as banded to fight in Greeke, they have for.

V. 23. *will turn*] Hebr. *hath turned*, that is, will assuredly turn. *in their malice*] or, for their evil.

# PSALME 95.

*An exhortation to praise God, 3. for his greatness. 6. and for his goodness. 8. A warning not to harden the heart against Gods word, as Israel had done, who therefore turned not into his rest.*

Come, let us shew joyfully to Jehovah: let us shew triumphantly, to the Rock of our salvation. Let us prevent his face with confession: with Psalmes, let us shew triumphantly to him. For Jehovah is a great God.

God: & a great King, above all gods.

In whose hand, ~~are~~ the deep places of the earth: and the strong-heights, of the mountains, ~~are~~ his. Whose the sea is for he made it: & the dry-land, his hands have formed. Come, let us bow-downe our selves, and bend-downe: let us kneel, before Iehovah our maker. For, he is our God; and wee ~~are~~ the people of his pasture, and sheep of his hands: to day, if ye shall hear his voice. Harden not your hart, as in Meribah, as in the day of Massah, in the wilderness. Where your fathers tempted mee: proved me, also saw my work. Fourtie yeres, I was yrked with that generation, and sayd, they ~~are~~ a people erring in hart: and they, know not my wayes. So that I sware in mine anger: if they shall enter, into my Rest.

### Annotations.

Come] or Go to. The holy Ghost by David thus exhorteth Israel to laud the Lord and obey his voice. For he penned this Psalm, Heb. 3. 7. & 4. 7.

the Rock] meaning Christ, as the Apostle sheweth, Heb. 3. 5. 7. the Greek translateth it God our saviour.

V. 2. ~~prevail~~] come fast and speedily.

V. 3. great God] or great Potentate, *El*. So Christ is also intituled, Tu. 2. 13. all gods] Angels, Princes, or false gods. Psalm. 86. & 82. 6. & 96. 4. 5.

V. 4. deep-places] or, deep desert. Hebr. *serchings*; that is, deep secret places for which serch is made, Job. 28. 1. 2. &c. and which cannot by mans serch be found. Job. 38. 4. 5. 6. 18. strong-heights] or, weary high-places, hye mountains, which weary men to clyme them: but the word hath also a signification of strong, and not being wearyed, Num. 23. 12.

V. 7. of his hand] that is, of his guidance;

Psalm. 77. 21. See also Psalm. 100. 3. is day] hereby is meant the whole time wherein Christ speaketh by his gospel, Heb. 3. 7. 13. 15. and 4. 7. 8.

V. 8. in Meribah] that is in the Contention (or Provocation as the Greek turneth it.) The name of a place in the wilderness, where Israel contended with Moses, and tempted the Lord, saying, Is the Lord among us or not because there was no water for the people to drink. Therefore hee called the place Massah (Tentation) and Meribah (Contention.) Exod. 17. 1. 2. — 7. Also another place, where again they contended with Moses and with the Lord, Num. 20. 1. 3. 13. day of Massah] that is, of Tentation: by day againe, we may understand the whole space wherein they tempted God ten times as is sayd, Num. 14. 22. (so the day of salvation, 2 Cor. 6. 2. is the time thereof.) Yet there was a special day and place of Tentation named Massah. Exod. 17. 1. 7. wherupon Moses warned the people, Ye shall not tempt the Lord your God, as ye tempted him in Massah, Deut. 6. 16.

V. 9. tempted mee] hereupon the Apostle sayth, they tempted Christ, 1. Cor. 10. 9.

my work] that is, works; Heb. 3. 9 both in miraculous mercies giving them bread from heaven, and waters out of the rocks &c. Psalm. 78. 15. — 23. &c. and in punishments for their rebellions, Psalm. 78. 31. 33. &c. Heb. 3. 17. For work sometime signifieth reward. Psalm. 109. 20. Job. 7. 2. Lev. 19. 13.

V. 11. if they shall enter] that is, they shall not enter, Hebr. 3. 11. 28. a part of the oath is not uttered; see Psalm. 89. 36. This oath was made at Cadeth, where the people through unbelief refused to enter the promised land. Num. 14. 21. 22. 23. 30. 32. Heb. 3. 17. 19. my rest] the land of Canaan, Deut. 12. 9. 1 Chron. 23. 25. a figure of a better rest which we that have believed the word, doe enter into, Heb. 4. 3. for if that land (wherein now they were) had ben their rest, David would not have spoken of an other, There remaineth therefore a Rest for the people of God, let vs studie to enter into it. Heb. 4. 8. 9. 11.



An exhortation to praise God, for his great-  
nes. 5. The vanity of Idols. 8. God onely is  
to be served. 9. His reign and judgement is to  
be shewed to the Gentiles.

1 Sing ye to Iehovah, a new song:  
2 Sing ye to Iehovah, all the earth.  
3 Sing ye to Iehovah, bleſſe ye his  
name: preach-the-good-tidings of  
4 his ſalvation, from day to day. Tell  
among the nations his glory: among  
5 all peoples, his marvellous-works. For  
great, is Iehovah and praised vehem-  
6 ently: fearful he is, above all Gods.  
7 For all the gods of the peoples are  
vayn-idols: but Iehovah, made the  
8 heavens. Glorious-majestie & com-  
ly-honour are before him: strength  
and bewtious-glorie, in his sanctua-  
9 ric. Give to Iehovah, ye kinreds of  
the peoples: give to Iehovah, glorie  
and strength. Give to Iehovah, the  
10 glory of his name: take up an obla-  
tion, & come into his courts. Bow-  
down your selves to Iehovah, in the  
comly-honour of the sanctuarie: tre-  
ble ye at his face, all the earth. Say  
ye among the nations, Iehovah reign-  
eth, the world also shalbe ſtabliſhed,  
it ſhal not be mooved: hee will judge  
the peoples, with righteousneſſes.  
11 Let the heavens rejoyce, & the earth  
be glad: rote let the ſea, and the plen-  
12 ty therof. Let the field ſhew glad-  
nes, and all that therein is: then let all  
the trees of the wood, ſhowt-joyful-  
13 ly. Before Iehovah, for he cometh  
for he cometh, to judge the earth: he  
will judge the world with juſtice; &  
the peoples, with his faithfulnes.

Annotations.

A New ſong &c.] See *Pſal.* 73. 3. This  
Pſalm is a part of that ſong where-  
with God was celebrated, when  
the Ark of his covenant was brought  
with joy into Davids citie from Obed-e-  
doms houſe, 1 *Chron.* 16. 23. &c. And it  
conteyneth a prophetic of Chriſts king-  
dome; and of the calling of the Gentiles  
from idols, to ſerve and praise the living  
God.

V. 2. *preach-the-good-tidings*] or *Euangelize*: See *Pſal.* 40. 10.

V. 4. *praised*] and *praiseworthy*: See *Pſ.* 18. 4.

V. 5. *Vain-idols*] or *things of naught*; as  
the Apoſtle openeth this word, ſaying,  
we know that an idol is nothing in the world;  
1 *Corinth.* 8. 4. *Elim* and *Elabim*, in Hebrue  
are Gods; of *Strength*. *Elim*, idols; as being  
*Al-Elim* not Gods, without strength. So  
ellwhere they are plainly called *Idolabim*,  
no Gods, 2 *Chron.* 13. 9. unable to doe good  
or evil, and unprofitable. *Ier.* 10. 5. *Eſa.* 44.  
9. 10. And as the name of God, is joynd  
with things to ſhew their excellencie, *Pſal.*  
36. 7. ſo is this contraryweiſe, to ſhew  
their vanity; as of *Physicians*, *Iob.* 13. 4. of *ſhep-herds*, *Zach.* 11. 17. of *false doctrine*, *Ier.* 23. 14.  
The Greek here turneth it *dæmonia*, divils;  
by which name idols are called, 1 *Cor.* 10.  
19. 20. *Rev.* 9. 10. 2 *Chron.* 11. 15.

V. 6. *heavenous-glorie*] for this in 1 *Chr.* 16. 27. is written *joyfulness*.

V. 7. *Give &c.*] Compare *Pſal.* 29. 1. 2. The Chaldee expoundeth it, *Bring a new ſong to God*.

V. 8. *to his courts*] or *his face*, or *preſence*; 23 1 *Chron.* 16. 29.

V. 9. *of the ſanctuarie*] or *of ſanctities*; See *Pſal.* 29. 2. *tremble*] or *be paynd*, as in travel of childbirth.

V. 10. *with righteousneſſes*] that is, moſt righteouſly.

V. 11. *Let rejoyce*] or *ſhall rejoyce*; and ſo the reſt. So *Pſal.* 98. 7. 8. 9. The Chaldee paraphraſeth, *Let the hoſts of heaven rejoyce, and the juſt of the earth be glad*.

V. 13. *with juſtice*] or, *in juſtice*, that is, juſtly. *to Rev.* 19. 11. *Act.* 17. 31. *Pſal.* 9. 9.

## PSALME 97.

The majestie of Gods kingdom. 7. The Church rejoyceth at Gods judgements upō idolaters. 10. An exhortation to godlynes and gladnes.

**I**ehovah reigneth, let the earth be glad: let the many yles, rejoyce. Clowd & gloomy-darknes are round about him: justice and judgment, are the stable-place of his throne. Fyre, goeth before him: & flameth, round about his distressers. His lightnings illuminate the world: the earth, seeth and trembleth. The mountayns, like waxe, melt at the presence of Iehovah: at the presence, of the Lord of all the earth. The heavens declare his justice: and all peoples, see his glorie. Abashed be al they that serve a graven-thing, that gloriously-boast themselves in vayn-idols: bow down your selves to him all ye Gods. Sion heareth, & rejoyceth, and glad are the daughters of Iudah: because of thy judgements Iehovah. For thou Iehovah, art high above all the earth: vehemently art thou exalted; above all Gods. Ye lovers of Iehovah hate evil: hee keepeth, the soules of his gracious-saints; hee will deliver the, from the hand of the wicked. Light, is sown for the just: and joy for the right of hart. Rejoyce ye just, in Iehovah: and confesse, to the remembrance of his holynes.

## Annotations.

**I**ehovah] that is Christ, called Iehovah Iour justice, Jer. 23. 5. 6. of him & his reign is this Psalm, as the 7. verse manifesteth. the many yles] that is; nations or gentiles dwelling in the yles: as, the yles

shall waite for his Law, Esai. 42. 4. which is expounded thus, the Gentiles shall trust in his name. Mat. 12. 21. So Esai. 60. 9.

V. 2. gloomy-darknes] see Psal. 18. 10. this noteth the terrour of his doctrine & administration. Mal. 3. 2. Mat. 3. 12. 25 at the law giving; Deut. 4. 11. The Chaldee sayth, A clowd of glorie and gloomy-darknes. stable-place] establishment, or base; see Ps. 89. 15.

V. 3. Fyre] severe judgments for Christs enemies, as Esai. 42. 25. & Eccl. 15. 16. Ps. 50. 3.

V. 4. illuminate] or have illumined: as at the giving of the law, there were thunders, lightnings, voices, earthquakes &c. Exod. 19. so the like proceed frō the throne of Christ, Rev. 4. 5. trembleth] or is payed; see Psal. 77. 17.

V. 5. at the presence] or, from the face.

V. 6. The heavens] heavenly creatures, as thonder, lightning, tempest &c, or the Angels, as the Chaldee interpreteth. See Psal. 10. 6.

V. 7. veyn-idols] see Psal. 96. 5. all ye Gods] that is, as the Greeke sayth, all ye his Angels; see Psal. 2. 6. Vnto this th'Apostle seemeth to have reference saying, when he bringeth in his first begotten son into the world, he sayth, And let all the Angels of God worship him. Heb. 1. 6. Although the very words of the Apostle are found in the Greeke version of Deut. 32. 43. but the Hebrew hath none such. See the fulfilling of this, Luk. 2. 13. 14. Mark. 1. 13. Rev. 5. 11. 12.

V. 8. daughters] that is, cities of Iudah, the Christian Churches: see Psal. 48. 12.

V. 11. Light is sown] that is, Comfort and joy is reserved after trouble, as Psal. 2. 16. but hidden for the present, as seed in the ground; for, we are dead, and our life is hid with Christ in God, Col. 3. 3. 4. & it doeth not yet appear what we shall be. 1. Ioh. 3. 2.

V. 11. confesse] that is, celebrate it. See Psal. 30. 5.

## PSALME 98.

The Psalmist exhorteth the Jewes, 4. the Gentiles,

*Gentiles, 7. and all creatures to praise God, for his salvation by Christ.*

A Psalm;

**S**ing ye to Iehovah, a new song, for he hath doen marvelous things: his right-hand hath saved him, and the arm of his holines. Iehovah hath made knowen, his salvation: to the eyes of the nations, he hath revealed his justice. Hee hath remembered his mercy, & his faithfulness to the house of Israel: all the ends of the earth have seen, the salvation of our God. Showt triumphantly to Iehovah, all the earth: showt-cheerfully, and showt-joyfully and sing-psalms. Sing-psalms to Iehovah with harp: with harp, & voice of a Psalm. With trumpets, & voice of the cornet: showt-triumphantly, before the King Iehovah. Let the sea rore, & the plenty therof: the world, & they that sit therein. Let the rivers clap the hands: together let the mountains showt-joyfully. Before Iehovah, for he is come to judge the earth: he will judge the world in justice; & the peoples, in righteousnesses.

*Annotations.*

**A** New song ] see Psal. 33.3. *saved him* ] or, *got him salvation*, and *victorie* over all his enemies. See Psal. 59.16. & 63.5.

V. 2. *his salvation* ] the redemption by Christ, as Luk. 1.32.31.33. *to his justice*, is that which is by faith in Christ, Rom. 10.3.4. c. 10.

V. 3. *remembered* ] and consequently performed his mercy &c. so Luk. 1.54.55.72.73.74. *all the ends* ] that is, the dwellers in the ends of the earth; so Esai. 52.10.

V. 6. *voice of the cornet* ] or, *sound of the trumpet*: for here are two severall words

for trumpets, some of which were made of metal, as silver &c. Num. 10.2. some of horn, Ios. 6.4. and these were used both in wars, and in the worship of God: see Psal. 81.4.

V. 8. *clap the hands* ] or, *clap palms*: a signe of joy; as Isa. 55.12. Psal. 47.2.

V. 9. *in justice* ] that is, *justly*. So Psal. 96.13. *in righteousness* ] that is, *most righteously*. So Psal. 9.9.

PSALME 99.

*The Prophet setting forth the kingdom of God in Sion, 5. exhorteth all, by the example of forefathers, to worship God as his holy mountaine.*

**I**ehovah reigneth, the peoples are styrr'd: he sitteth on the Cherubims, the earth is moved. Iehovah is great in Sion: and hye he is above all the peoples. Let them confesse thy name, great & fearful; holy it is. And the strength of the King, loveth judgment: thou hast stablished righteousness; thou hast doen in Iakob, judgment and justice. Exalt ye Iehovah, our God; & bow-down your selves, at the footstool of his feet; holy he is. Moses and Aaron, with his Priests; & Samuel, with them that call on his name: they called upon Iehovah, and hee answered them. In the pillar of a clowd, hee spake unto them: they kept his testimonies, and the decree hee gave them. Iehovah our God, thou answeredst them: a God forgiving, thou wast unto them; & taking vengeance, on their practises. Exalt ye Iehovah, our God; and bow-down your selves, at the mountsyn of his holynes: for Iehovah our God, is holy.

## Annotations.

1 **A**Re *stirred*] or, though they be stirred, to weet, with anger; as the Greek translateth be angry: see Psal. 4. 5. This is opened in Revel. 11. 17. 18. thou (Lord) reignest, and the nations are angry. Thus the wicked are afflicted; but the godly doe rejoyce, Psal. 97. 1. he sitteth for, even he that sitteth on the Cherubims, reigneth: see Psal. 80. 2. & moved with indignation; stirred up to resist, as Act. 17. 13.

4 V. 4. the strength] this is joyned with Gods wrath, Eccl. 8. 22. and here seemeth to have like meaning; that God is strong to punish in judgement the rebellious, & defend his people.

5 V. 5. at the footstool] or toward it, meaning the Sanctuary and Ark there. Psal. 80. 13. 1 Chron. 28. 2. Lam. 2. 1. Psal. 132. 7. Ezek. 43. 7. hee is] as is expressed, verse 8. or it (the temple) is holy.

6 V. 6. with his Priests] or among his principall officers; see the like phrase in Psal. 54. 6. The Hebrue *Cohén*, which wee call a Priest, or Sacrificer, is the name of the Kings chief officer, as in 2 Sam. 8. 18. Davids sons were *Cohéns*, (Chief rulers, *An-larchai* as the Greek termeth them,) which is expounded in 1 Corin. 18. 17. to be the first (or Chief) as the Kings hand. It hath the name of ministrations, Esai. 61. 6. 10. and was a title specially given to Aaron and his sons, that ministered unto God in the Sanctuary. Exod. 28. 3. 4. 41. called] or were calling: that is, prayed for the people, as Exod. 32. 11. &c. Num. 14. 17. 19. & 16. 22. 46. 1 Sam. 7. 9. & 12. 19. 23. Hereupon Moses and Samuel were noted for chief intercessors with God, Lev. 25. 1. So the Chaldee here expounds it, his Priests which gave their lives for the Lords people; and Samuel prayed to the Lord for them, as the fathers of old, which prayed in his name.

7 V. 7. of a cloud] as Exod. 33. 9. Num. 16. 42. and this noteth Gods favour, but with some obscuritie: and so is inferiour to the mediation of Christ; who hath without clouds or shadows obteyned

eternal redemption for us; that wee may goe boldly to the throne of grace, for to receive mercie and find grace to help in time of need. Heb. 4. 14. 16. & 7. 25. & 9. 11. 12.

V. 8. & God forgiving] a mighty God that pardonedst or tookest away, to weete, the punishment of their syn; see Psal. 25. 18. and taking] or though thou tookest vengeance, as their practices] theirs, that is, the people, for whom Moses prayed, as Numb. 14. 20. 21. 22. Exod. 32. 14. 34. 35. or theirs, that is, Moses and Aarons syns; which God punished and would not be intreated; as Num. 12. 12. Deut. 3. 23. 24. 25. 26.

## PSALME 100.

An exhortation to praise God cheerfully for his grace, goodness, and fidelitie.

## A Psalm for confession:

1 **S**HOWE ye triumphantly to Iehovah, all the earth. Serve ye Jehovah with gladnes: come before him, with singing-joy. Know ye, that Iehovah he is God: he made us, and not we: his people, and sheep of his pasture. Enter ye his gates, with confession; his courts with praise: confess ye to him, blest ye his name. For Iehovah is good, his mercie is for ever: and his faith, unto generation & generation.

## Annotations.

1 **F**Or confession] for the publick praise of God, with thanks for his mercies. all the earth] that is, as the Chaldee translateth, all inhabitants of the earth;

V. 2. singing.] or shrilling, showing-mirth.

V. 3. made us] this word is used both for our first creation in nature, Gen. 1. 26. and for the making of us hye and excellent

lent with graces and blessings; as 1. Sam. 12.6. *Deu. 32.6. Eſai. 43.7. Or 29.23. Eph. 2.10.* and not wee } or, and he we are:

as the Hebrue in the margine readeth it. Both ſeaſes are good: and the Chaldee keepeth this latter, *he we are.*

*ſheep* } or *flock* which hee feedeth. See *Ezek. 34.30.31. Pſal. 95.7.*

V. 4. *confiſion* } the ſacrifice of thanks was thus named; 1 *Chron. 29.31. Iſa. 17.16.*

V. 5. *faith* } or, *faithfuller: truth*, in performing his promiſes.

## PSALME IOI.

David maketh a profeſſion of godlyneſſe, touching his own perſon, his houſe, and the ciue of God; in cheriſhing the good, and ſuppreſſing the wicked.

A Psalm, of David:

**M**ercy and judgment I will ſing: unto thee, Iehovah will I ſing: psalm. I will doe wiſely in the perfect way; when wilt thou come unto mee? I will walk in the perfection of mine hart, in the middeſt of mine houſe. I wil not ſet, before mine eyes, any word of Belial: I hate the doing of them that turn aſide; it ſhall not cleave unto mee. A ſroward hart, ſhall depart from mee: I will know none evil. He that in ſecret hurteth with tongue his fellow-friend, him will I ſuppreſſe: the haughty of eyes and large of hart; him, I cannot ſuffer. Mine eyes ſhalbe on the faithfull of the land, for to ſit with mee: hee that walketh, in the perfect way, he ſhall miniſter to me. He ſhall not ſit with in my houſe, that doeth deceit: hee that ſpeaketh lyes, ſhall not be eſta-bliſhed, before mine eyes. In the mornings, I will ſuppreſſe all the wicked of the land: for to cut off from the ciue of Iehovah, all the workers

of iniquitie.

## Annotations.

**M**ercy and judgment } This may be meant of Davids own adminiſtration: howbeit the Chaldee underſtandeth it of Gods ſaying, *If thou dealeſt mercifully with me, if thou doeſt judgment with me; for all, I will ſing praiſe.*

V. 2. *doe wiſely* } behave my ſelf prudently; as David is ſayd to doe, 1 *Sam. 18.14.*

*when wilt thou come* } namely, to aſſiſt me in the performance hereof: or, when thou ſhalt come, namely, to call me unto an account of my life, &c.

V. 3. *of Belial* } that is, miſchievous (or wicked) word or thing. See *Pſal. 41.9.*

V. 4. *know* } or acknowledge, that is regard, or approve; ſo *Pſal. 1.6.*

V. 5. *hurteth with tongue* } that traduceh, or (as the Hebrue phraſe is) betongueh. Hereupon a man of tongue, is for a prattler or calumniator, *Pſal. 140.12.* The Chaldee paraphraſeth, *He that ſpeaketh with a third (or threſeld) tongue, againſt his neighbour;* meaning a backbiter or calumniator, which is ſayd of the Hebrue doctores to have a threſfold tongue, becauſe he hurteth three therewith, both himſelf by his ſyn, & his neighbour whom he backbiteth, and the receiver of his tale; whom he corrupteth. Hereupon is that ſaying of Ben Syrach, *A third tongue hath diſguſted many. Eccleſ. 28.14. and a third tongue hath caſt out virtuous women, Eccleſ. 28.15.* meaning the backbiter or talebearer. See the annotations on *Levit. 19.16.*

*large* } or wide, broad of hart; meaning proud as *Prov. 21.4.* So, *large of ſoule*, *Prov. 28.25.* is, proud in minde. *I cannot* } here the word bear, or ſuffer is to be underſtood, as is expreſſed *Prov. 30.21.* So *Iob. 31.23.* and in Greek, 1. *Cor. 3.2.*

V. 8. *In the mornings* } that is, every morning, or early: ſee *Pſal. 73.14.*

## PSALME IO2.

The Prophet in his prayer, complaineth of his miſeries.

*affliction. 13. He taketh comfort in the eternitie and mercie of God. 19. The record hereof, is for posteritie. 24. He suffreth by weaknes, by the unchangeableness of Christ.*

1 A prayer, for the poor-afflicted when he shalbe overwhelmed: & shall pour-forth his meditation, before Iehovah.

2 **I**ehovah, hear my prayer: & let my  
3 cry come unto thee. Hide not thy face from me, in the day of distress upon mee: incline thine ear unto me, in the day I call, make hast answer me.  
4 For my dayes are consumed as smoke: & my bones, are burnt as an hearth.  
5 Mine hart is smitten as grass and withered: that I forget, to eat my bread.  
6 For the voice of my groning: my bone cleaveth, to my flesh. I am like,  
7 to a pelican of the wilderness: I am, as an owle of the deserts. I watch & am, as a sparrow, solitarie upon the house-roof. All the day mine enemies doe reproch mee: they that rage  
8 against me, have sworn against me. For I eat ashes, as bread: and mingle my  
9 drinks, with weeping. Because of thine angry-threat and thy fervent-wrath: for thou hast beaved me up, and cast me down. My dayes are, as  
10 a shadow declined: and I am withered as grass. And thou Iehovah, sittest for ever: & thy memorial, to generation and generation. Thou wilt arise, wilt have tender-mercy upon  
11 Sion: for the time to be gracious unto it for the appointed-time is come.  
12 For thy servants deleyte in the stones thereof: and doe pity the dust thereof. And the heathens shall fear, the name of Iehovah: and all the Kings  
13 of the earth, thy glory. When Ieho-

vah shall build up Sion: shall appear, in his glorie. Shall turn, unto the prayer of the lowly: and not despise, their prayer. This shalbe written, for the generation after: and the people created, shall praise Iah. For he hath looked-down from the height of his holynes: Iehovah, from the heavens did behold the earth. To hear, the groning of the prisoner: to loose, the sonns of death. To tell in Sion, the name of Iehovah: and his praise, in Ierusalem. When the peoples shalbe gathered together: and the kingdoms, to serve Iehovah. He hath afflicted my strength in the way, he hath shortned my dayes. I said, & my God, take me not away, in the mids of my dayes: thy yeres are through generation of generations. Afore-time, thou hast founded the earth: and the bea-  
14 veps, are the work of thine hands. They shal perish, but thou shalt stand: and they all, shall wax-old as a garment: as a vesture, shalt thou change them and they shalbe changed. But thou art the same: and thy yeres, shall not be ended. The sonns of thy servants shall dwell: & their seed, shalbe established before thee.

### Annotations.

**F**Or the poor] agreeing to his estate; or, of the poor. overwhelmed with tears, cares, sorowes &c. see Psal 61.3.  
V. 4. smoke] or, with the smoke, vanishing in the aier; so Ps 17.20. The Hebrew letters \*beth, with; & \*kaph, or; are one like another, and sometime put one for another, as 2. Sa. 5.24. with 1. Chron. 14.15. an hearth] the place wheron fyre burneth. Compare Job. 30.30.

- 5 V. 1. *as grass*] or *as the herbs*, smitten with blasting. *Lam. 4. 9.* to eat my bread ] The Chaldee applieth this to the bread of the soule, the Law of God.
- 6 V. 6. *to my flesh*] that is, my *skē*, as *Job. 19. 20.* so elsewhere *skē* is put for *flesh*, *Job. 28. 13.* See also *Lam. 4. 8.*
- 7 V. 7. *a Pelican*] a bird living in wild and desolate places, *Zeph. 2. 14.* *Esa. 34. 11.* It seemeth to have the name in Hebrew of vomiting, and to be that foule which we call the *shovelard*, which swalloweth shellfishes; and after vomitteth them to get the fish. It was a bird unclean by the law, *Levit. 11. 18.* Some think it to be the *birdion*; which maketh a lowd and dolefull noise. Compare *Job. 38. 29.*
- 9 V. 9. *rage against me*] or *vaunt against*, or *world make a fool of me*: the Greek sayth, *that praise me*; meaning leighnedly. The word signifieth to lift up with praise and glorie, & also ingloriously to vaunt, rage, or be mad; see *Psal. 5. 8.* & *75. 5.* The word *against* is here to be understood: as in *Prov. 8. 35.* *be that fighteth against me.* An example of such raging madness, see against Christ, *Luk. 6. 11.*
- 12 V. 12. *declined*] or *shortened-out*; as the shadow of the sun, when it is neer down, which though it seems longer, yet soon passeth away. So *Psal. 109. 23.* & *144. 4.*
- 13 V. 13. *surety*] that is *continuē*, as the Greek explaineth it: for *sitting* and *standing* (as after in verse 27.) are often used for *sure* and *perpetually abiding*. The Chaldee addeth, *sitteth for ever in heaven*, thy *eternall*] or *remembrance of thee*; so *Psal. 135. 13.* from *Exod. 3. 15.*
- 14 V. 14. *at appointed time*] promised for restoration of the Church; as *Dan. 9. 2. 24. 25.* &c. *Jer. 29. 10.*
- 15 V. 15. *delight*] or *doe favour the stones*, though ruinous; as *Nehem. 2. 13.* &c. & *4. 2.* *Zach. 1. 12.*
- 18 V. 18. *the lowly*] so the Greek here turneth it, which elsewhere we call *beach*, that groweth in the wilderness, *Jer. 17. 6.* & *48. 6.* by the name in Hebrew, it seemeth to be some naked shrub, and so a fit resemblance of Gods afflicted people made low naked and desolate by their enemies. Or we may turn it, *the broken-down*, or *rained*: from *Jer. 18. 18.*
- V. 19. *Thy shalbe*] or *Let this be written*, to weet, for remembrance to ages after, as *Exo. 17. 14.* *Drum. 3. 1. 19. 21.* Th. s. sheweth these to be prophecies for our times. created ] that is, restored & made anew, as *Psal. 104. 30.* *Esa. 45. 18.* created in Christ Iesus unto good works, *Eph. 2. 10.* So, a people born, *Psal. 22. 32.*
- V. 20. *the height of his holynes*] that is, his holy lye-place, or, his high-sanctuarie; meaning heaven. This is taken from *Deut. 26. 15.*
- V. 21. *growing*] or *mournfull-cry*, so *Psal. 79. 11.* fount of death ] appointed to dye, as *Psal. 79. 11.*
- V. 24. *in the way*] in the course of my life; see *Psal. 2. 12.* He respecteth the affliction of Israel, in the way that God led them through the wilderness, *Deut. 8. 2. 3.*
- V. 25. *take me not away*] or, *make me not ascend*: see *Job. 11. 32.* The Chaldee addeth, *take me not away out of this world, bring me unto the world that is to come.*
- V. 26. *Afore-time*] that is, *at the beginning*; as *Heb. 1. 10.* where these things spoken to God; are applied to Christ; to prove his godhead.
- V. 17. *shall stand*] that is, *indure* or *continue*, as the Greek expresseth it; *Heb. 1. 11.* change them ] by folding them up, as the Greek explaineth, *Heb. 1. 12.* for the heavens when they are changed shall be folded like a book. *Esa. 34. 4.*
- V. 28. *art the same*] or, *art hee*; that is, *unchangeable*, *Mal. 3. 6.* *Lam. 1. 17.*
- V. 29. *shall dwell*] to weet, in *Sion*, verse 14. 22. as is also expressed, *Psal. 69. 36. 37.* before thee ] that is, so long as thou doost dure; meaning for ever as the Greek well explaineth it. So before the Moon, & Sun, *Psal. 72. 5. 17.* is, so long as the Moon and Sun indure.

## PSALME 103.

David stirreth up his soule to blis God for his



his mercies. 6. He remembreth Gods former affi-  
ons to his people. 8. his pittie, 9. patience, 10.  
denurance, 11. Adams freyley. 17. Gods constan-  
cie in his graces, for which all are to bleſſ him.

A Psalm of David:

1 MY ſoule, bleſſ thou Iehovah: &  
2 All my inward-parts, the name  
3 of his holynes. My ſoule, bleſſ thou  
4 Iehovah: & forget not, al his rewards.  
5 That mercifully-pardoneth all thine  
6 iniquities: that healeth all thy ſick-  
7 neſſes. That redeemeth thy life from  
8 the pit-of corruption: that crowneth  
9 thee, with mercie and tender-pitties,  
10 That ſatiateth thy mouth with good-  
11 things: thy youth is renewed, as an  
12 Eagles. Iehovah doeth justices: and  
13 judgmēts, to all oppreſſed. He made  
14 known his wayes to Moſes: his acti-  
15 ons, to the ſonns of Iſrael. Iehovah  
16 is pittiful and gracious: long ſuffring,  
17 and much of mercie. He will not  
contend to continual-aye: neyther  
keep (his anger) for ever. He hath  
not doen to us, according to our  
ſynns: nor rewarded us, according  
to our iniquities. But as is  
the height of the heavens, above  
the earth: ſo ſtrong is his mercie, o-  
ver them that fear him. As ſarr-  
remote as the Eaſt is from the Weſt:  
ſo ſarr-hath-he-removed, our trespas-  
ſes from us. As a father hath pittie,  
on his ſonns: Iehovah hath pittie, on  
them that fear him. For he knoweth  
our forming: remembering that we  
are duſt, Sory-man, his dayes are as  
gras: as a floure of the field, ſo flou-  
riſheth he. For a wind paſſeth over it  
and it is not: & the place thereof, ſhall  
not know it any-more. But the mer-  
cy of Iehovah, endureth from eternitie

and unto eternitie, upon them that  
fear him: and his juſtice, to the chil-  
drens children. To them that keep  
his covenant: and that remember his  
precepts, for to doe them. Iehovah  
hath firmly-prepared his throne, in  
the heavens: and his kingdome, ru-  
leth over all. Bleſſ Iehovah, ye his An-  
gels: mightie of ſtrength, doing his  
word; hearkning, to the voice of his  
word. Bleſſ Iehovah, all ye his hoſts:  
his miniſters, doing his pleaſure.  
Bleſſ Iehovah, all ye his works; in all  
places of his domination: my ſoule,  
bleſſ thou Iehovah.

Annotations.

A [Li his rewards] that is, any of his be-  
nefits. All is often uſed for any. *Psalm*  
147. 20. 1 *King*. 10. 20. & rewards, for  
benefits: ſee *Psalm*. 13. 6.

V. 3 [ſickneſſes] all diſeaſes griefs & pu-  
niſhments in ſoul or body, (and ſpiritual-  
ly ſynns) are meant by the word ſickneſſes,  
*Exod.* 15. 26, *Deut.* 28. 39. & 41, *Eſai.* 33. 24. See  
alſo *Psalm*. 41. 5. and 147. 3.

V. 4. [pit-of corruption] death and the  
grave, the Chaldee ſayth *ḥy Gehenna*, (or  
*Hell*), whither men haſten by their ſynns,  
till God by chaſtiſement bringeth them  
to repentance, & then ſpareth the. See this  
at large handled, *Job*. 33. 19. 23. 24. 27. 28. 30.

V. 5. good-things] Hebr., the good-thing:  
ſee the notes on *Psalm*. 65. 1. is renews  
ed] or thou reneweſt thy ſelf, as an eagle, as thy  
youth; thy fleſh being ſweeter then in child-  
hood, thou returning to the dayes of thy  
youth, as is ſayd, *Job*. 33. 25. This change is  
by the renewing of the mind, *Rom.* 12. 2.  
wrought by the holy Ghoſt, *Tit.* 3. 5. The  
Chaldee applieth it to renewing in the world  
to come, as an eagle, which caſteth her  
feathers yerely, and new grow up, wher-  
by ſhee ſeemeth freſh & young. flyeth hie,  
and liveth long. Compare *Eſai.* 40. 31.

V. 6. [juſtices] that is, all manner juſtice,  
and

and that which is chiefest. Things are often spoken of plurally, for their excellencie. So *wisdoms*, *Prov. 9.1.*

7 V. 7. *his wayes*] wherein men ought to walk; as *Exod. 18.10.* *Psal. 25.4.5.* or, wherein himself walketh, his administration, his works; as *Psal. 77.10.* *Iob. 40.14.* This later seemeth most meant here, by comparing it with *Exod. 33.13.* & *34.6.7.*

8 V. 8. *long-suffering*] or slow-to-anger: see *Psal. 86.15.*

9 V. 9. *contend*] or *chide*: compare *Esa. 57.16.* *keep*] understand, *his anger*, as both Greek and Chaldee doe explynn it: sometime the Hebrue it self manifesteth the defect, as *he set*, *1 Chron. 18.6.* that is, *he set garrisons*, *2 Sam. 8.6.* This phrase is taken from the law, *Levit. 19.18.* So *Ier. 3.1.* *Nahum. 1.2.* See also *Psal. 109.21.*

13 V. 13. *Jeſehovah hath pittie*] the Chaldee expounds it, the Word of the Lord hath pittie. So in verse 19. for *Jeſehovah* is the Word of the Lord.

14 V. 14. *our forming*] that is, our formed-nature and condition; our matter and form: the original word properly is a *formed-vessel* of earth: applied to our frail estate, *Rom. 9.20.21.* sometime this is spoken of our *ſidious* and *ſinful* imaginations, *Genes. 6.5.* *Deut. 31.21.* and so the Chaldee interpreteth it here, *our evil conſciſſence, which carrieth us into error.*

15 V. 15. *as the graſſe &c.*] that is, *few*, & *transitorie*, though making a *ſayr* ſhew. Compare *Psal. 90.1.6.* *Iob. 14.1.2.* *Lam. 1.10.11.* *1 Pet. 1.24.*

16 V. 16. *not know it*] or *know him*, that is, he shall have no more place here. So *Iob. 7.10.*

18 V. 18. *to doe them*] this noteth the outward praſſiſe and operation of the law; whereas *keeping* or *obſerving* is with the heart and ſpirit of man. *Prov. 3.1.3.* & *4.4.21.* *Psal. 78.8.*

19 V. 19. *prepared his throne*] or *ſtabliſhed* it, a ſigne of dominion and government, to be adminiſſtered in heayn. wherby the Church is figured, *Rev. 4.1.2.* See also *Psal. 9.5.8.9.* & *11.4.*

V. 10. *hearkning*] or *to hearken*; to obey; and this noteth a willing and ready mind in the Angels; and our Lord teacheth us to pray for the like, *Matth. 6.10.* The Hebrue phrase *to obey*; may be Engliſhed *obeying*, as the like in *Psal. 104.15.21.* & *109.11.* See also *Psal. 49.15.* & *65.11.*

V. 21. *his hoſts*] or *armies*; the *thrones*, *principalities*, *powers* &c. that are in the heavenly places, *Ephes. 3.10.* *Col. 2.16.* for they are *his hoſts*, *1 King. 22.19.* *Gen. 32.2.* and generally all creatures are *his hoſts*, see *Pf. 24.10.* *miniſters*] the Angels which miniſter unto him. *Psal. 104.4.* *Dan. 7.10.* the ſame title is given alſo to men. *Eſa. 61.6.*

## PSALME 104.

*A meditation upon Gods powerfull works; and wonderful providence in creating and governing the world and creatures therein. 31. Gods glory is eternall. 33. The Prophet voweth perpetually to praiſe him.*

MY ſoule, bleſs thou Iehovah: Iehovah my God, thou art vehemently great: thou arayest thy-ſelf, with majestie and comly-honour. Decking himſelf, with light as with a garment: ſtretching-out the heavens, as a curtaine. Plancher his loſts, in the waters: making the clouds his charret: walking upon the wings of the wind. Making his Angels ſpirits: his miniſters, a flaming fyre. He hath founded the earth, upon her baſes: it ſhall not be moved, for ever & aye. Thou coveredſt it with the deep, as with a rayment: the waters flood, above the mountains. At thy rebuke they fled: at the voice of thy thonder, they haſted-away. The mountayns they went up, the vallies they went down: to the place, which thou foundedſt for them. Thou didſt ſet a bound, they ſhall not paſſ: they

10 they shall not return, to cover the  
 11 earth. That sendeth wellsprings, in  
 12 the vallies: they walk, between the  
 13 mountains. They give-drink, to all  
 14 the wild-beasts of the field: the wild-  
 15 asses, break their thirst. By them,  
 16 the foule of the heaven dwelleth: fro  
 17 between the branches, they give  
 18 the voice. That watereth the moun-  
 19 tains, from his lofts: the earth is fil-  
 20 led, with the fruit of thy works. That  
 21 maketh grasse to grow, for cattel: and  
 22 the herb, for the use of man: bring-  
 23 ing forth bread out of the earth, And  
 24 wine ~~that~~ rejoyceth the hart of sory-  
 25 man: making the face chearful with  
 26 oil: & bread, ~~that~~ upholdeth the hart  
 of sory-man. Filled are, the trees of  
 Iehovah: the Cedars of Lebanon,  
 which he planted. That there, the  
 birds may make their-nests: the  
 stork, the fyrr-trees ~~as~~ her house.  
 The high mountains, for the wild-  
 goats: the rocks, a shelter for the co-  
 neyes. He made the moon, for ap-  
 pointed-times: the sun, knoweth his  
 going-down. Thou puttest darknes,  
 and it is night: in it doe creep forth,  
 all wild beasts of the wood. The lurk-  
 ing-Lions, roaring for the prey: and  
 seeking their meat of God. The sun  
 riseth, they gather ~~them~~-away: and  
 couch-down, in their dens. Out  
 goeth man unto his work: and to his  
 labour, till evening. How many are  
 thy works, Iehovah: all of them, hast  
 thou done in wisdom: the earth is ful  
 of thy riches. This sea great, and  
 wide of spaces: there ~~are~~ creeping-  
 things even innumerable; small wild-  
 beasts, with great. There, goe the  
 ships: Livjathan, whom thou hast for-

27 med to play therein. They all, look-  
 28 attentively unto thee: to give ~~them~~,  
 their food in his time. Thou givest ~~it~~  
 to them, they gather ~~it~~: thou open-  
 29 est thine hand, they are filled with  
 good. Thou hidest thy face, they  
 are suddenly-troubled: thou gather-  
 est their spirit, they breath-out ~~the~~  
 30 ~~ghost~~; and retorne unto their dust.  
 Thou sedest-forth thy spirit, they are  
 created: and thou renewest, the face  
 31 of the earth. The glorie of Iehovah  
 be for ever: rejoyce let Iehovah, in his  
 32 deeds. He looketh upon the earth,  
 and it trembleth: he toucheth the  
 33 mountains, and they smoke. I will  
 sing to Iehovah in my life: I wil-sing-  
 34 psalms, to my God while I am. Sweet  
 shall my meditation be of him: I, will  
 35 rejoyce in Iehovah. Consumed be  
 synners, out of the earth; and wicked-  
 men ~~be~~ they no more; my soule, blest  
 thou Iehovah; Hallelu jah.

### Annotations.

**A** *nd comely-bonour* ] that is, shewest  
 thy self by all thy works, to be God  
 over all, to whom glorie and ho-  
 nour is due. Therefore God challengeth  
 Iob (and so all men) to doe thus if they  
 can, and they shalbe celebrated of him.  
*Iob 40. 4. 5-9. Of these words, see Psal.*  
*8. 1-6.*

**V. 2. Decking** ] or *Clothing*, or *He do-*  
*theth, to weat himself with light, dwelling in*  
*the light, that none can attayne unto*, 1 Tim 6,  
 16. and at first, commanding the light to  
 shine out of darkness, wherwith he decked  
 the world, Gen. 1. 3. 2 Cor. 4. 6. *at a*  
*curtain* ] that is, *at a canopic, or tent*; Song. 1.  
 5. Jer. 49. 39. when he spread out the fir-  
 mament, by himself alone, Gen. 1. 6. *Esa.*  
*44. 24. Or 51. 13. Job. 37. 18.*

**V. 3. Planchering** ] *He plancheth, or plan-*  
*chereth*

cheereth his lefts, (or upper-chambers) that is the clouds aloft, or upper regions of the aier, as after in verse 13. in the waters] among them; or, with waters, which are above in the firmament, Genf. 1.7. where God bindeth the waters in the clouds, and the cloud is not broken under them, Job. 26.8. making] or putting, that is, disposing them his charret, to sit and ride on, as Esa. 19.2. Rev. 14. 14. Compare Psal. 18. 11.

V. 4. spirits] that is, spiritual substances; so differing from Christ, who is no made or created spirit, but the maker of all things, Psal. 103. 26. & from men made of flesh and blood, Luk. 24. 39. The original word also signifieth winds; and Angels by interpretation are messengers; wherupō some translate he maketh the winds his messengers: but the Holy Ghost in Heb. 1.7. sheweth this to be spoken of Angels properly; who are named also ministering spirits, Heb. 1. 14. flaming fyre] effectually in their administration: the Angels therefore have appeared like horses & charrets of fyre 2 King. 6. 17. & 2. 11.

V. 5. bases] firm and sit groundfels: see Psal. 24. 2. & 78. 69. Job. 38. 4. 6.

V. 6. the deep] or depth of waters, which hid all the earth, till God separated them, Gen. 1. 2. 9.

V. 8. they went up] that is, the mounts shewed themselves on hye, when the waters of the deep were gathered into the channels of the sea. Gen. 1. 9. & 8. 5. &c. Or, They (that is, the waters,) went up the mounts, and down the dales, when they were parted from the dry land; as if that thing were effected by thunder, wind & tempest, called here Gods rebuke driving the waters, verse 7. see Psal. 18. 16.

V. 9. a bound] or limit, shutting up the sea with dories and bars, saying hitherto shalt thou come, but no further, and here shalt it stay thy proud waves; as Job. 38. 8. 10. 11. So Pl. 143. 6.

V. 10. That fountein] or He fountein: so after. wellspring] or fontaines; meaning rivers flowing from such; as the next words shew. they walk] that is, run;

so Psal. 105. 41.

V. 11. break] that is, stoke or quench their thirst. So we say, to break ones fast.

V. 12. give the voice] the Chaldee addeth, the voice of singing: that is, sing lowd and cheerfully: see Psal. 68. 34.

V. 13. his lefts] or his bye-chambers, the skyes, that give rayn. the fruit] that is, the rayn which God onely giveth, Jer. 14. 22. & 10. 13. and consequently the corn and herbs that grow after rayn. Compare Job. 38. 26. 27. 28. Deut. 11. 14. 15.

V. 14. the use] or service. bringing] or to bring; but this is referred still to God: so after, to make, that is, making faces &c. see Psal. 103. 20. bread] that is bread-corn: so Esa. 28. 28. & 30. 23. Job. 28. 5. Eccl. 11. 1.

V. 15. cheerful] or merry, so the Greek turneth it, so also the Hebrew signifieth, as Psal. 8. 11. or, to shine. with oile] wherwith they used to annoint them, Ps. 23. 5. or more then oile, that is, wine makes the face seem more cheerfull then if it were oincted. upholdeth] that is, comforteth: so Gen. 18. 7.

V. 16. trees of chebarah] this is after expounded, which be planted. So the Chaldee expoundeth, Trees which the Lord created.

V. 17. the stork] a bird somewhat like a crane; named in Hebrew Chafadab, or verrye or kindas, which is sayd to be in this foule state the young will nourish their dames, when they are old.

V. 18. will gates] or rocks, named of climbing rocks for they haue bye hills and rocks where they are safe from dogs that hunt them. 1. Sam. 24. 3. Job. 39. 4. coney] commended for wisdom, that being a people not mighty, they make their house in the rock, Prov. 30. 24. 26.

V. 19. appointed times] seasons of the yere; as the Chaldee paraphraseth for times to be counted by it: or certayn times, for that the moon is not alwayes seen. knoweth] to weet, by Gods commandment, the time and place for to sit and rise: see Job. 38. 12.

V. 21. for the prey] or as hee see Esa. 31. 4.

Job. 4. 11. & 39. 1. 2.

23 V. 23. *labors*] or his *tith service, husbandry*; as Gen. 2. 5.

24 V. 24. *riches*] or *possessions*.

25 V. 25. *wide of spaces*] or of *hands*, that is, broad and spacious, reaching out his arms on every side. Job. 11. 9. A like phrase is of other spacious things, Gen. 34. 21. Nehem. 7. 4. Isa. 33. 21.

26 V. 26. *Leviathan*] or the *whale*; or the *sea-dragon*: see Psal. 74. 14. Job. 40. 10. &c. to play] or playing in it; as Behemoth and the beasts are layd to play on the mountain, Job. 40. 25. which word is also used for conflict, or fight, 2 Sam. 1. 14.

27 V. 27. *look attentively*] or, *ways with hope*: so Psal. 145. 15. in his *time*] that is, in due season, see Psal. 1. 3.

28 V. 28. *openest* &c.] that is, *givest freely*; as Dent. 15. 11.

29 V. 29. *gatherest*] that is, *takest away*: see Psal. 30. 9. to their *dust*] their earth, whereof they were made: Gen. 1. 2. &c. 3. 19. Psal. 146. 4. This is taken from Job. 34. 14. 15.

30 V. 30. *renewest*] by causing new creatures, to come in place of the old: Eccles. 1. 4. and restoring the estate of things decayed, Ezek. 37.

31 V. 31. *be*] or *shall be for ever*. *rejoice*] in beholding the holy order and obedience of his creatures, and not repent or be sorry for the work of his hands, & destroy them. Esai. 41. 19. Genes. 6. 7. 6.

32 V. 32. *they shooke*] a sign of fear. Exod. 19. 18. so Psal. 144. 5.

33 V. 33. *in my life*] so long as I live: so Psal. 63. 5. & 146. 2.

34 V. 34. *Sweet shall be*] that is, *delightful to me*: or, *be it sweet*, that is, acceptable, to God.

35 V. 35. *Consumed be synners*] or, *they shall be consumed, by synners*, meaning men given to syn. See Psal. 1. 1. Hallelu-jah.] that is, *Praise ye Jah*, an Hebrew phrase kept in the Greek, Rev. 19. 3. 6. and in other languages; set sometime in the beginning, sometime in the end of Psalms; but first used in this place, where *consuming of syn-*

*nners* is mentioned; as in the new Testament it is first used in Rev. 19. where the destruction of Antichrist the Man of sin, is foretold.

# PSALME 105.

An exhortation to praise God, and to seek out his works. 7. The story of Gods providence over Abraham; 16. over Joseph, 23. over Jacob in Egypt; 26. over Moses delivering the Israelites, 37. Over the Israelites brought out of Egypt, fed in the wilderness, and planted in Canaan.

1 **C**onfess ye to Jehovah, call on  
2 his name: make known his ad-  
3 ons among the peoples. Sing ye to  
4 him, sing-psalm to him: discourse, of  
5 all his marvelous-works. Glorie ye,  
6 in the name of his holynes: let the  
7 hart of them that seek Jehovah, re-  
8 joyce. Seek Jehovah & his strength:  
9 seek ye, his face continually. Remé-  
10 ye, his marvelous-works that he hath  
11 doen: his wonders, & the judgments  
12 of his mouth. Seed of Abraham his  
13 servant: sons of Iakob his chosen-  
14 ones. He, & Jehovah our God: his  
judgments, are in all the earth. He  
remembreth his covenant for ever:  
the word *that* he commanded, to the  
thousand generation. Which he  
stroke, with Abraham: and his othe,  
unto Isaac. And stablished it to Iakob for a decree: to Israel, for a covenant of eternitie. Saying; To thee, will I give the land of Canaan: the line, of your inheritance. When they were, men (few) of number: very few, and strangers in it. And walked-about, from nation to nation: from one kingdome, to another people. He suffered not any man to doe them wrong: but reprov'd, kings for them.

Touch

15	Touch not mine anoynted: & to my	all their strength. And he brought	37
16	Prophets, doe no evil. And he called	forth them, with silver and gold: and	
17	a famine, upon the land: he brake all	none, among their tribes <del>was</del> feeble.	38
18	the staff of bread. He sent before the	Egypt rejoyced when they went out:	
19	a man: Ioseph was sold, for a servant:	for the dread of them, had fallen up-	39
20	They afflicted his feet with fetters: his	on them. He spread a cloud for a	
21	soule entred, the yron. Vntil the	covering: and a fyre, to enlighten the	40
22	time his word came: the saying of Ie-	night. They asked, and he brought	
23	hovah tryed him. The King sent, &	the quayl: and with the bread of hea-	41
24	loosed him: the ruler of the people,	uens, he sacrificed them. He opened	
25	and released him. He put him Lord	the Rock, & the waters flowed out:	42
26	of his house: and ruler, of all his pos-	they went, in dry-places like a river.	
27	session. To bind his Princes to his	For he remembered, the word of his	43
28	soule: & make-wise, his Elders. And	holynes: to Abraham his servant.	
29	Israel came into Egypt: and Iakob,	And brought forth his people with	44
30	sojourned in the land of Cham. And	joy: his chosen, with shewing-joy.	
31	he increased his people greatly:	And gave to them, the lands of	45
32	and made them stronger, than their	the heathens: and they possessed, the	
33	distressers. He turned their hart, to	labour of the peoples. That, they	
34	hate his people: to deal-craftily, with	might observe his statutes, and keep	
35	his servants. He sent, Moses his ser-	his lawes; Halelu-jah.	
36	vant: Aaron, whom he had chosen.		
37	They put among them, the words of		
38	his signes: and wonders, in the land		
39	of Cham. He sent darknes, and made		
40	it dark: and they turned-not-rebelli-		
41	ous, against his word. He turned their		
42	waters to blood: and slew, their fish.		
43	Their land abundantly-brought-forth		
44	frogs: in the privie-châbers of their		
45	kings. He sayd, and there came a		
46	mixed-swarm: lice, in all their bor-		
47	der. He gave their showers to be hay:		
48	fyre, of flames in their land. And		
49	smote their vine, and their figtree: &		
50	brake, the trees of their border. He		
51	sayd, and the grasshopper came: & the		
52	caterpillar, even without number.		
53	And did eat-up all the herbs in their		
54	land: and did eat-up, the fruit of their		
55	ground. And he smote all the first-		
56	born in their land: the beginning, of		

## Annotations.

**C** All on his name ] or, *proclaym*, that is, *prach* his name. The first part of this Psalm, is part of that which David appointed to laud the Lord with, when his Ark was seated in Ierusalem. 1 Chr. 16. 7. 8. — 22.

V. 2. *discourse* ] or *sulk*, *meditate*.

V. 3. *Glorie* ] or *Praise* your selves: see Psal. 34. 3.

V. 4. *his strength* ] that is, *his Ark*, from whence God gave his oracles; Num. 7. 89. See Psal. 78. 61. The Chaldee paraphraseth thus, *See ye the doctrine of the Lord and his law.* his face ] his counsel and oracle: see the notes on Psal. 27. 8.

V. 6. of *Abraham* ] in 1 Chron. 16. 13. it is, of *Israel.* his *servants* ] this is meant of the seed as well as of *Abraham*, as the next words shew: therefore the Greek turneth it *servants*.

V. 8. He *remembereth* ] therefore also *Remember*  
F F 3

number ye, as it is written, 1. Chron. 16. 25. the word ] or the matter; the condicions of the covenant: & so the promises, which for the more certainty are sayd to be cō-manded; as in Psal. 133. 3.

V. 11. land of Canaan ] the son of Cham the son of Noah, who was cursed by his grandfather, and made a servant to his brethren, Genes. 9. 18. 22. 25. This Canaan had eleven sons, heads of their families, Gen. 10. 15. 20. they seated in the lesser Asia, in a goodly country, having the great sea westward, the river Iarden, Syria, and Arabia eastward; the wilderness on the south, and the mounts of Lebanon on the North. It was the pleasantest of all lands, and flowed with milk and honey, Ezek. 39. 6. it had store of rivers, and fountayns, of corne and wine and oile, and mines; of mountains and valleys; watered with the rayn of heaven, and cared for of God cō-tinually; Dentron. 8. 7. 8. 9. & 11. 19. 11. 12. This land God promised Abraham to give unto his seed. Gen. 12. 6. 7. & 13. 15. 17. See also the notes on Psal. 25. 13. the line ] that is, the portion of your patrimonie, measured as by line. See Psal. 16. 6.

V. 12. When they were ] in 1 Chron. 16. 19. it is, when ye were, men of number ] that is, a few men, soon numbred; so Gen. 34. 30. Dent. 4. 17. The contrary is, without number, or innumerable, Psal. 147. 5.

V. 13. from nation to nation ] up & down in the land of Canaan, where were seven mighty nations, Dent. 7. 1. How there the Patriarks walked as strangers, see Genes. 12. 8. 9. 10. & 13. 18 & 20. 1. & 23. 4 & 26. 1. 23. & 33. 19. & 35. 1. & Heb. 11. 9. 13.

V. 14. wrong ] or, to oppress them. reprov- ed Kings ] plaguing Pharaoh, Gen. 12. 17. threatening Abimelech, Gen. 20. 3.

V. 15. anointed ] men consecrated to me by the oile of the spirit: see 1. Ioh. 2. 20. 27. Prophets ] so Abraham is cal- led, Gen. 20. 7. See Psal. 74. 9.

V. 16. called famine ] that is, effectually brought it: so 2 King. 8. 1. The contrarie hercof is, to call for corne, Ezek. 36. 29.

the land ] of Canaan, Egypt, and other countries. Gen. 41. 54. &c. staff ] or stay, stabilitment. so bread is called, Levit. 26. 26. Ezek. 4. 16. for it upholdeth mans hart, Pf. 104. 15.

V. 17. a man ] Hebr. Isb, a noble man; see Psal. 49. 3. The Chaldee sayth, a wise man. for a servants ] for a slave, by his brethren to the Ismaelites, and by them to the Egyptians: Gen. 37. 28. 36.

V. 18. his soule cutved ] or, as the Greek sayth, passed through the yron, that is, be(his body) was loyd in yrons, when he was cast into prison most unjustly. Gen. 39. 20. and there, he was in peril of his life. Of soule, see Psal. 16. 10.

V. 19. his word came ] that is, the word spoken of him was fulfilled, which God had shewed Ioseph in a dream, touching his advancement. Gen. 36. 1. -- 8. 9. 10. & 41. 9. So coming is for fulfilling, Jer. 17. 15. 1 Sam. 9. 6. Job. 6. 8. tried ] or fined him, by trying as in fyre, his faith and pacience in afflictions; as 1 Pet. 1. 7. see Psal. 12. 7.

V. 20. The King ] Pharaoh (for that Ioseph interpreted his dream,) set him out of prison, a ruler over the land. See Gen. 41. 14. &c. & 45. 8.

V. 22. To bind ] that is, informe, and govern as subjects: see Psal. 123. to his soule ] to his will or pleasure, (as Psal. 27. 12) so as without him, no man should lift up his hand or his foot, (that is, attempt to doe any thing) in all the land of Egypt. Genes. 41. 44. 40. Or, with his soule, that is, with himself; as the Greek expoundeth it, to nurture his Princes as himself; which may mean, to inform them in vertue, wisdom, &c. wherein himself excelled, Genes. 41. 38. 39. With, is sometime used for as: Psal. 102. 4. & the soule for ones self: see Psal. 16. 10. The words following seem to favour this exposition. his Elders ] or Senators, the Kings Nobles and Counsellours, Gen. 50. 7.

V. 23. came into Egypt ] being sent for by Pharaoh; and encouraged therto by God himself, Gen. 45. 17. -- 20. & 46. 3. 4. of Cham ] the father of Mizraim, or Egypt: see Psal. 78. 51.



24 V. 24. *increased*] made them fruitful: that  
the land was soon full of them; *Exod. 1.7.9.*  
25 V. 25. *to deal craftily*] or *conspire-guile-*  
fully, for their destruction, as *Genes. 37.18.*  
Pharaoh & his people fretting at Israel's  
prosperitie, thought to work wisely with  
them, when they plotted their ruine. *Ex.*  
*od. 1.9.10.12. &c.*

26 V. 26. *had chosen*] to be Moses his mouth  
to the people, and prophet to Pharaoh:  
*Exod. 4.12.14.16. & 7.1.2. &c.*

27 V. 27. *words of his signes*] the signes  
which he spake & commanded, together  
with the doctrine and use of them, for  
letting of Israel goe. See *Exod. 7.12.3.*  
&c. Or, *words of signes*, as *words of song*,  
*Psal. 137.3.* are *signes*, & *songs*. So *Pf. 141.5.*

28 V. 28. *darknes*] the ninth plague of  
Egypt, where was black darknes in all  
the land, for three dayes; that no man saw,  
an other, nor rose from the place where he was.  
*Exod. 10.22.23.* *turned not rebellious*]  
or, they disobeyed not: (see *Psal. 5.11.*) that  
is, his words (or word) were not disobeyed, or  
changed, but effected as God had spoken:  
see a like phrase noted on *Psal. 49.15.* Or,  
they may be referred to *Moser & Aaron*,  
who performed the things commanded  
them, though with danger to them.

29 V. 29. *in blood*] the first of the ten  
plagues, *Exod. 7.* See *Psal. 78.44.*

30 V. 30. *foggy*] the second plague: *Exo.*  
*8.3.6. Psal. 78.45.* *Kings*] Pharaoh &  
his Primers: so *Esa. 19.2.*

31 V. 31. *swarm*] of flies, or beasts; see *Pf.*  
*78.41.* This was the fourth plague, *Exod.*  
*8.24.* *lice*] the third plague. All the  
dust of the land was lye, and went upon man  
and beast, *Exod. 8.17.*

32 V. 32. *showers*] of rayn; in Red wher-  
of they had bayt; the seventh plague. *Exo.*  
*9.* See *Psal. 78.47.* *of flames*] that is,  
forcely flaming & blasting; never was the  
like there seen, *Exo. 9.24.*

33 V. 33. *tree*] for trees, so after, verse  
*34.40.* and often. See *Psal. 34.8.*

34 V. 34. *grasshopper*] or locust: the eight  
plague, *Exod. 10.* see *Psal. 78.46.*

37 V. 36. *the first born*] the tenth plague;

wherof see *Psal. 78.12.*

V. 37. *feeble*] ready-to-fall through weak-  
nes; there being an armie of six hundred  
thousand men; *Exod. 12.37. & 13.18.* A  
like promise is made to the church, *Esa.*  
*33.24.*

V. 38. *Arad of them*] that is, of death  
for their sakes; so that they forced them  
out, and gave them treasures, *Exod. 12.33*  
*35.* See the like speech, *Esa. 2.17. & 9.2.*

V. 39. *4 yrs*] that they might travel  
night and day, towards the promised  
land; *Exod. 13.21. Psal. 78.14.*

V. 40. *quayl*] that is, quail which  
for their lust he gave them; *Num. 11.* Cō-  
pare *Pf. 78.27.28.* bread] *Manna*, wherof  
see *Psal. 78.24.25. & Exod. 16.*

V. 41. *the Rock*] at Rephidim, *Exod. 17.*  
and at Kadesh, *Num. 20.* *a river*] so  
that the people and their beasts drank, *Numb.*  
*20.11.* and for this, the wild beasts, dragons,  
ostriches, honoured God, *Esa. 43.20.* this  
mercy is applied to other times, *Isa. 48.21.*

V. 44. *heathens*] the seaven nations;  
wherof see *Psal. 78.55.*

V. 45. *keep by lawes*] The end of all  
Gods mercies was, that he might be glo-  
rified in his peoples obedience: see *Exod.*  
*19.4.5.6. Deut. 4.1.40. & 6.21.--24.25.*

## PSALME 106.

The Psalmist exhorteth to praise God. 4. He  
prayeth for pardon of syn, as God did with the  
fathers. 7. The storie of the peoples rebellion,  
and Gods mercies. 47. He considereth with  
praise and praise.

**H**Alelu-jah; Confess ye to Jeho-  
vah for he is good: for his mer-  
cie endureth for ever. Who can ex-  
press, the powers of Jehovah: can  
cause to hear, all his praise? O blef-  
sed, are they that keep judgment: is he  
that doeth justice, in all time. Re-  
member me Jehovah, with the favour-  
able-acceptation of thy people: visit  
me,

- 5 me, with thy salvation. To see the good, of thy chosen; to rejoyce, with the joy of thy nation: to glorie, with thy inheritance. Wee have synned with our fathers, we have doon-crookedly we have doon-wickedly.
- 7 Our fathers in Egypt, did not prudently-minde thy marvellous-works; they remembred not, the multitude of thy mercies: but turned-rebellious, at the sea at the red sea. Yet he saved the, for his namesake: to make known his power. And he rebuked the red sea, and it was dried-up: and he led them in the deeps, as in the wilderness. And he saved them, from the hand of the hater: and redeemed them, from the hand of the enemy. And the waters covered their distressers: one of them, was not left. And they beleevd in his words: they sang, his prayse.
- 13 They made hast, they forgat his works: they wayted not, for his counsell. But lusted with lust, in the wilderness: and tempted God, in the desert. And he gave to them, their request: and sent leannes, into their soule.
- 16 And they envyed at Moses, in the camp: at Aharon, the holy-one of Iehovah. The earth opened, and swallowed up Dathan: and covered, over the congregation of Abiram. And a fyre burned in their congregation: a flame, burnt up the wicked.
- 19 They made a calf in Horeb: and bowed themselves, to a molten-idol. And turned their glorie: into the form of an oxe, that eateth grass. They forgat, God their saviour: that did great-things, in Egypt. Marvellous-works, in the land of Cham: fearful-things, by the red sea. And he sayd, to abolish them: had not Moses his chosen, stood in the breach before him: to turn his wrathful-heart, from destroying them.
- 24 And they contemptuously-refused, the land of desire: they beleevd not, his word. But murmured in their tents: they heard not, the voice of Iehovah. And he lifted up his hand to them: to fell them in the wilderness. And to fell their seed among the heathens: and to fann them, in the lands.
- 28 And they were joynd to Baal pehor: and did eat, the sacrifices of the dead. And moved-indignation, by their actions: and the plague brake in upon them. And Phineas stood, and executed-judgment: and the plague was restreyned. And it was counted to him, for justice: to generation and generation, for ever.
- 32 And they caused fervent-wrath, at the waters of Meribah: and evil was to Moses, for their sake. For they bitterly-provoked his spirit: and he pronounced it, with his lips.
- 34 They abolished not, the peoples: which Iehovah had sayd unto them. But mixed themselves among the heathens: and learned, their works. And served their idols: and they were to them for a snare. And they sacrificed their sons, and their daughters; to Divils. And shed innocent blood, the blood of their sons: and of their daughters, whome they sacrificed to the idols of Canaan: & the land was impiously-distayned, with bloods. And they defiled themselves by their works: & whored, by their practises.

And

And the anger of Iehovah was kindled against his people: and he abhorred, his inheritance. And he gave them into the hand of the heathens: and their haters, ruled over them. And their enemies oppressed them: and they were humbled, under their hand. Many times, did he deliver them: and they bitterly provoked by their counsel: and were brought-down, by their iniquitie. Yet he saw, whē distress was on them; when he heard, their cry. And he remembred toward them his covenant: and repented, according to the multitude of his mercies. And gave them to tender-mercies: before all that led them-captives.

Save thou us, Iehovah our God; and gather us from the heathens: for to confesse unto the name of thine holynes; to glorie in thy praise. Blessed be Iehovah, God of Israel, from eternitie and unto eternitie; and let all the people say, Amen; Halelu-jah.

### Annotations.

**T** He *power*] that is, the powerful works: such as after follow, verse 2. &c. Thus also were Christs miracles named, *Mat. 11. 20. 21.* So after, praise, for praiseworthy acts. *cause to hear*] that is, sound forth; or display, so as it may be heard: so *Psal. 26. 7.*

V. 4. *visit me*] that is, come and bestow thy salvation, (help or deliverance) upon me, See *Psal. 8. 5.* and compare here-with *Luk. 1. 68. 69.*

V. 5. *To see*] That I may see, or enjoy: see the notes on *Psal. 27. 4.* *to glory*] or boast joyfully; see *Psal. 34. 3.* *thy inheritance*] that is, the people whom thou inheritest: see *Psal. 28. 9.*

V. 6. *[joined with our fathers]* This con-

fession agreeth with the law, *Lev. 16. 40.* and with the practices of other godly. *Jer. 3. 25. Dan. 9. 1.*

V. 7. *turned-rebellious*] the Greek sayth, *provoked to bitterness*; see *Psal. 5. 11.* By the red sea, the Israelites distrusted God, and murmured against Moses, *Exod. 14. 11. 12.* yet there he saved them, *verse 15. 16.* &c. *the red sea*] so the new Testament calleth it in Greek, *Heb. 11. 29.* but the Hebrew is the sea *Suph*; that is the sea of sedge or sea-weeds, which grew therein.

V. 9. *be rebuked*] that is, powerfully repressed the waves, &c. See the like, *Nahum. 1. 4. Isa. 50. 2. Mat. 8. 26. Psal. 18. 16.* *in the deeps*] Israel went in the bottom of the red sea, on dry ground; the deep waters being as walls on each hand of them. *Exod. 14. 21. 22. 29.* See also *Isa. 63. 11. 32. 13.*

V. 10. *the hater*] Pharaoh and his host that pursued them, *Exod. 14. 23. 24. 30.*

V. 12. *they say*] as is expressed, *Exod. 15.*

V. 14. *with lust*] that is, greedily; even weeping for desire of flesh to eat, and loathing Manna, *Numb. 11. 4. 6.*

V. 15. *leannes*] a suddayn plague whereby the soules or lives of the fattest of the were taken away; see *Psal. 78. 30. 31.* also *Isa. 10. 16.*

V. 16. *the holy one*] sanctified of the Lord to the work of the Priesthood; *Exo. 29. 44. Levit. 8. 12.* &c. which Korah with other Levites envied, opposing their own holyness, *Numb. 16. 1. 3. 5.*

V. 17. *Dathan*] and *Abiram*, princes, with their families and all their goods, went down alive into hell, *Numb. 16. 31. 33.*

V. 18. *the wicked*] 250. men that would burn incense to the Lord, were burnt with fyre from the Lord, *Numb. 16. 35.* Korah was the chief of them.

V. 19. *in Horeb*] a mount in the wilderness called the mountayn of God, *Exod. 3. 1. 1. King. 19. 8.* for there God gave his Law, and made a covenant with them. *Dent. 4. 10. & 5. 2.* but while Moses was with God on the mount, they made the-

G g selves

themselves a God of gold. *Deut.* 9. 8. 9. — 12. *Exod.* 32. 1. 4. 31. It was called also *Sin*, *Psal.* 58. 9. of bushes that there grew; and *Horeb*, of the dryer: for it was a waterless desert. *Deut.* 8. 15.

V. 20. *their glorie*] that is, their God: so *Jer.* 2. 11. Thus did they like the heathens, *Rom.* 1. 23. form] *paternne*, structure, or type as the Apostle calleth it in Greek, *Heb.* 9. 5. from *Exod.* 25. 40.

V. 23. *to abolish*] or, *that he would destroy them*; and put out their name from under heaven, as is expressed, *Deut.* 9. 13. 14. in the breach,] in the gap. which their syn had opened, for God as an enemy to enter and destroy them. A similitude taken from warr, when by a breach in the wall, the enemy entreth the citie: so *Ezek.* 13. 5. & 22. 30. But Moses earnest prayer stopped this breach. *Exod.* 32. 31. — 14. *destroying*] *Hebr.* *corrupting*, that is, *consuming them*. See *Psal.* 57. 1.

V. 24. *land of desire*] the pleasant land of Canaan, which was to be desired for the pleasures and profits of it, above all other countreyes, *Ezek.* 10. 6. *Deut.* 11. 11. 12. This land they through unbelief refused to take possession of. *Num.* 14. 1. 2. 3. &c. *Heb.* 3. 19. So meat of desire, is dainty meat; *Iob.* 33. 10.

V. 26. *his hand*] that is, *swore*, (as the Chaldee explaineth) for so lifting up the hand often signifieth, as *Gen.* 14. 22. *Rev.* 10. 5. 6. *Deut.* 32. 40. *Nehem.* 9. 15. How God swore against this people, see *Num.* 14. 21. 23. *Psal.* 91. 11.

V. 27. *to fawn*] that is, *scatter*: see *Psal.* 44. 12. *Ezek.* 20. 23.

V. 28. *were joyned*] or, *coupled*, yoked-unequally with infidels, which th' Apostle forbiddeth, *1 Cor.* 6. 14. *Baal-pehor*] the God of Moab and Madian, to whome by Balaams counsel, Israel joyned. *Num.* 25. 3. & 31. 26. *Rev.* 2. 14. *Baal* signifieth a Lord, *mayster*, husband or patron: *Pehor* was the name of a mountayn, where this God was worshipped, and had a temple called *Brib-pehor*; *Numb.* 23. 28. *Deut.* 3. 29. *Baal* was a common name wherby the

heathens called their Gods, *1 King.* 1. 2. *Judg.* 8. 33. and so Israel also called the true God, *Hos.* 2. 16. but for the shameful abuse of Gods worship, the scriptures turn *Baal*, a Lord, into *baalbeth*, a shame; as *Ierub-baeth*, *1 Sam.* 11. 21. for *Ierub-baal* (or *Gedon*) *Judg.* 8. 31. & 9. 1. *Ysb-baeth*, *1 Sam.* 2. 10. or *Ysb-baal*, *1 Chron.* 2. 33. *Merib-baeth*, *1 Sam.* 9. 10. or *Merib-baal*, *1 Chron.* 8. 34. So the Greek in *1 King.* 18. 25. for *Baal-haz-Astheres*, that is *Shame*. Hereupon the Prophet sayth, they went to *Baal-pehor*, & separated themselves unto that *Shame*, (*Baeth*;) *Hos.* 9. 10. and so *Jeremy* calleth the Idols, *Shame*, or *Confusion*, *Jer.* 3. 24. & 11. 13. the *deal*,] idols, that have no life or breath, and so are opposed to the living God, *Jer.* 10. 5. 10. *1 Thes.* 1. 9.

V. 29. *break in*] with violence kylling 24. thousand men. *Num.* 25. 9.

V. 30. *Pöreaw*] nephew of Aaron the Priest: he being zealous for the Lord, thrust chorow with a spear, *Zimri* and *Cozbi* that wrought abomination, *Num.* 25. 7. 8. &c.

V. 31. *for justice*,] for a just action, though doen without ordinary authority, and God rewarded him for it, *Numb.* 25. 11. 12. 13.

V. 32. *Meribab*] that is, *Contention*, where they strove with the Lord; *Numb.* 20. 13. See *Psal.* 95. 8. evil was] Gods displeasure towards Moses, who uttering his anger, was for it deprived of coming into the land of Canaan: *Numb.* 20. 12. *Deut.* 3. 25. 26.

V. 34. *the peoples*] the heathens in Canaan, as is noted, *Judg.* 1. 21. 27. 29. 30. 31. 33. though God commanded them, *Exod.* 13. 32. 33.

V. 36. *idols*] or *images*, named in *Hebrue* of the curious labour spent in framing and serving them, *Jer.* 10. 9. *Isa.* 44. 9. 12. 13. 15. or of *forerues* that they bring to such as worship them: *Psal.* 115. 4. sometime they are called Gods, *1 Sam.* 5. 21. compared with *1 Chron.* 14. 12. a *scare*] a scandal (as the Greek sayth,) wherby they fell into miseries, *Judg.* 2. 12. 13. 14. 15. *Exod.* 23. 33.

Vers. 37.

37 Verſ. 37. *divils*] the idoles foremen-  
tioned, whereby divils are worſhipped,  
and not God, as 1 Cor. 10: 19. 20. Rev. 9. 20.  
2 Chron. 11. 15. Deut. 32. 17. Lev. 17. 7. Divils  
here are called *Shedim*, *Wafers*, in opposi-  
tion to *Shaddai*, God Almighty, *Pſal.* 63. 15.

38 V. 38. *with bloods*] that is, *with blood-  
ſhed*; as the Chaldee expounds it, *with  
ſpurs of murders*.

39 V. 39. *whored*] committed ſpiritual  
whorodom, that is, idolatry; ſee *Pſalm* 73.  
27. *Judg.* 2. 17. *Ezek.* 23. 7. 37.

42 V. 42. *their haters*] the heathens roſed  
about, as was prophesied, *Levi.* 26. 17. and  
fulfilled *Judg.* 3. 8. 14. & 4. 1. & 6. 1. &  
10. 7. 8. 9. & 13. 1.

43 V. 43. *Many times*] by *Ehud*, *Berek*, *Ge-  
deon*, *Jephthah*, *Samſon*, &c. *Judg.* 3. & 4.  
& 7. & 11. & 15. *Nebem.* 9. 28. 30.  
*by their counſel*] that is, purpoſely & ad-  
viſedly, as 1. *Chron.* 12. 19.

46 V. 46. *gave them*] that is, procured  
mercy (or favour) towards them.

47 V. 47. *from the heathens*] among whom  
diverſe Iſraelites were ſcattered by reaſon  
of their often troubles at home. So 1. *Chr.*  
16. 35. 36. *to glory*] that we may glory,  
or commend our ſelves.

### The fifth Book.

#### PSALME 107.

The *Pſalmiſt* exhorteth the redeemed, in praiſing  
God, to obſerve his manifold providence 4. o-  
ver travellers, 10. over captives, 17. over ſick-  
men, 23. over ſea men 33. and in divers va-  
rieties of life.

1 **C**onfeſs ye to Jehovah, for he is  
good: for his mercie endureth for  
ever. Let the redeemed of Jehovah,  
2 ſay it: whom he hath redeemed, from  
the hand of the diſtreſſer. And ga-  
3 thered them, out of the lands: from  
eaſt, & from weſt, from north & from  
4 the ſea. They wandred in the wil-  
dernes, in the deſert without way:

they found not a dwelling citie. Hun-  
gry and alſo thirſtie: their ſoule, was  
overwhelmed in them. And they  
cried unto Jehovah, in their diſtreſs:  
he rid them free, out of their angui-  
ſhes. And he led them, in a right  
way: for to come, unto a dwelling  
citie. Let them confeſs to Jehovah  
his mercie: and his marvelous works,  
to the ſonns of Adam. For he hath  
ſatiſfied, the thirſtie ſoule: and fylled  
the hungry ſoule, with good.

They that ſit, in darknes & the ſha-  
dow-of-death: bound, in affliction &  
yron. Becauſe they turned-rebelli-  
ous againſt the words of God: & de-  
ſpiſed, the counſel of the moſt-hye.  
And he humbled their hart with mo-  
leſtation: they ſtumbled down, and  
there was no helper. And they cri-  
ed unto Jehovah, in their diſtreſs: he  
ſaved them, out of their anguiſhes.  
He brought them forth, from dark-  
nes and ſhadow-of-death: & brake,  
their bands. Let them confeſs to  
Jehovah his mercie: and his marve-  
lous works, to the ſonns of Adam.  
For he hath broken, the dores of  
braſs: and hewed-aſunder, the barrs  
of yron.

Fools, for the way of their tref-  
paſs: and for their iniquities, are  
afflicted. Their ſoule, abhorreth  
all meat: and they approach, to the  
gates of death. And they cry unto  
Jehovah, in their diſtreſs: he ſaveth  
them, out of their anguiſhes. He ſen-  
deth his word, and healeth them: &  
delivereth, from their corruptions.  
Let them confeſs to Jehovah his mer-  
cie: and his marvelous works, to the  
ſonns of Adam, And let them ſacri-

rice, the sacrifices of confession: & tell his works, with shewing.

23 They that goe down to the sea, in ships: that doe their labour, in the many waters. They doe see, the works of Iehovah: and his marvelous-*alls*, in the deep. For he sayth, and ray-  
24 feth-up the stormy wind: and it lift-  
25 eth-up, the waves thereof. They mount-up to the heavens, they goe down to the deeps: their soule, in e-  
26 vil melteth-away. They reel & stag-  
27 ger, like a drunken-man: and all their wisdom, is swallowed-up. And they  
28 cry unto Iehovah, in their distress: & he bringeth them out, from their an-  
29 gnishes. He setteth the storm, to a silent-caulm: and the waves thereof,  
30 are quiet. And they rejoyce be-  
31 cause they are stilled: & he leads the unto the haven of their desire. Let  
32 them confesse to Iehovah his mercie: and his marvelous works, to the loons of Adam. And let them exalt him, in  
33 the Church of the people: and prayse him, in the sitting of the Elders.  
34 He putteth rivers to a wilderness: and issues of waters, to a thirstines. A  
35 land of fruit, to saltnes: for the evil, of them that dwell therein. He put-  
36 teth the wilderness, to a pool of wa-  
37 ters: and the land of drought, to issues of waters. And seateth there  
38 the hungry: and they firmly-prepare, a dwelling citie. And sow the fields,  
39 and plant vineyards: and they yeild fruitful revenue. And he blesseth the  
40 and they are multiplied greatly: and their cattle, he diminisheth not. And they are diminished & bowed-down: by reffraynt, evil and sorow. He pow-  
ereth contempt, on bounteous:

princes: and maketh them err, in de-  
formed wilderness without way. And  
raisseth up the needy from afflicting-  
povertie: and putteth his families as a  
flock. The righteous shall see and  
rejoyce: and all injurious-evil, stop  
her mouth. Who is wise and will ob-  
serve these things: and they shall un-  
derstand the mercies of Iehovah.

### Annotations.

**T** Heffib book ] See Psal. 41. 1.  
V. 1. whom he bath ] or, that he  
bath redeemed them. of the distress ]  
or of distress.

V. 3. the sea ] that is, the *forth*, where  
the red sea was situate from Iudea; (as the  
Chaldee explaineth it, the southern sea) for  
the *mayn* sea, was westward, Jos. 23. 4. and so  
is often used for the West.

V. 4. desert way ] Hebr. *desert of way*,  
meaning, where no way was, as verse 40. See  
also Es. 43. 19. This citate figureth out  
mens dispersio among the peoples of the  
world; Jerk. 10. 31. 36. when men are with  
out the law. Rom. 2. 14. dwelling citie ]  
Hebr. *citie of habitation*, or *scouring*: so verse  
7. 36. that is, no harbour, or place of re-  
freshing: for wild and venomous beasts  
onely haunted there. Lev. 26. Deut. 8. 14.  
Compare also Ecc. 10. 15. Gen. 21. 14. 15. 16.

V. 5. overwhelmed ] fainted; see Psal. 61. 3.  
V. 7. citie ] thus the Chaldee expound-  
eth of Jerusalem.

V. 9. with good ] or good things; as the  
Greek explaineth it: see Psal. 65. 5. Luk.  
1. 53.

V. 10. shadow of death ] that is, terrible  
darknes, meaning hereby sore afflictions  
in body and soule. See Psal. 13. 4. Es. 49. 9.  
Or 9. 2. Mat. 4. 15. Luk. 1. 79. affliction ]  
as with cords and fetters; see Job 36. 8. 9  
6.

V. 16. bars ] that is, all the most strong  
hinderances: so Isa. 45. 2.

V. 17. Fools ] evil disposed persons, so  
named



named of their *inadvised-refiners*, see Psalm 38. 5. *are afflicted*] or, *bring affliction on themselves*.

V. 12. *foals*] that is, *appetite*: see the like in Job 33. 20. and the contrary in Psal. 73. 12. *gates*] that is, *imminent peril of death*: see Psal. 9. 14. Job 33. 22.

V. 20. *healeth them*] example in *Herz* *kiat*, 2 King. 20. 1-4. 5. 7. and the contrary in *Asa*, 2 Chron. 16. 12. 13. for God *woundeth and healeth*, Deut. 32. 39. Hos. 6. 1. Job 33. 19. 24. *corruptions*] that is, *corrupting-diseases*, or *corrupting-graves* whereinto they are ready to come: see Psal. 7. 15. Job. 33. 18. 30.

V. 22. *of confession*] that is, *thank-offerings*: see Psal. 50. 14.

V. 23. *doe labour*] that is, *occupy*, or *get their living*: so Rev. 18. 17.

Vers. 25. *rayseth up*] or *maketh stand*; which noteth also the continuance of the storm. See an example, *Isa*. 1. 4.

V. 29. *he setteth*] or *restoreth firm*. See *Mat*. 8. 16. *Isa*. 1. 15.

V. 30. *because they*] or, *when they*, that is, *the waves*.

V. 32. *the sitting*]. of the *Affise* (session) of the *Elders*, or *Senators*, the governours of the people; whome the Chaldees calleth, *Wise men*. And from this Psalm, and this verse of it, the Hebrews have this Canon; *Faire must confess* (unto God, 1) *The sick*, when he is healed; *the prisoner* when he is released out of bands; *they that goe down to sea*, when they are come up (to land;) and *wayfaring men*, when they are come to the inhabited land. And they must make confession before ten men, and two of them wise men, Psal. 107. 32. And the manner of confessing and blessing is thus; He standeth among them, and blesseth the Lord, the King eternall, that bounteously rewardeth good things unto his servants &c. *Maimony in Misn. treat. of Blessings*, chap. 10. f. 8. 8.

V. 33. *He putteth rivers*] that is, he turneth watry fruitful places to a dry barren desert. Rivers here (as, waters in *Isa*. 32. 20. *Eccles*. 1. 1.) are put for most fertile grounds: as *wildernes*, for a dry barren ground. Deut. 8. 11. *affuer*] that is,

places where water-springs are.

*thirstynes*] that is, a thirsty, dry land.

V. 34. *saltnes*] that is, a salt barren land: so *Isa*. 17. 6. *Job* 39. 6. for salt causeth barrennes, Deut. 29. 23. *Judg*. 9. 45. The Chaldees paraphrasth, *The fruitful land of Israell, he layeth wast like Sodom*, which was overthrowen for the evil of them that dwelt therein.

V. 35. *land of drought*] that is, a dry barren land; compare *Isa* 41. 18.

V. 37. *yeild fruitful revenue*, ] Hebr. *make fruit of revenue* (or increase) see Psalm. 1. 3.

V. 39. *And they are*] that is, And again, when he curseth them, they are diminished, &c. the contrary to the former blessing is to be understood; as in the law, Deut. 28. 4. 18. Or, as the Chaldees expounded it, *And when they syn, they are diminished*. *restreyn*] eyther of libertie, by imprisonment, as *Isa*. 13. 8. or of any blessing.

V. 40. *contempt*] a base contemptible estate, so Job 12. 21. *deformed wilderness*] or *wild ground*, *unorderd*; so Job 12. 24.

V. 41. *rayseth up*] or *setteth in a bye place*, safely: so 1 *Sam*. 2. 8. Psalm. 113. 7. 8.

V. 42. *all injurious evil*] that is, all evil persons, that deny Gods providence, or blame his administration, shall have their mouths stopped: so Job 5. 16. and so pride, is for proud persons; *Isa*. 36. 12.

V. 43. *It is wis*] a complaint how few there be that mark these things: and an intimation that every wise man will observe them: so *Hos*. 14. 10, *Isa*. 9. 12.

and they shall] or, as before, who will understand.

PSALME 108.

David encourageth himself to praise God. 6. He prayeth for Gods assistance according to his promise. 11. His confidence in Gods help.

A song, a psalme of David.

God mine hart is firmly prepared: I will sing and sing-psalmy yea with my glorie. Rayse-up, psal-



4 terie and harp; I will raise-up at the  
 day-dawning. I will confesse thee,  
 among the peoples o Iehovah: & wil  
 5 sing-psalms to thee among the nati-  
 ons. That thy mercie is great a-  
 6 bove the heavens: and thy truth un-  
 to the skyes. Be thou exalted over  
 the heavens, o God: and over all the  
 7 the earth, thy glorie. That thy be-  
 loved may be delivered: save thou,  
 8 with thy right hand, and answer mee.  
 God spake by his holynes, I wil be  
 9 glad: I shall divide Shechem, and me-  
 sure the vally of Succoth. Gilead *shal-*  
 be mine, Manasseh mine, & Ephraim  
 the strength of mine head; Iehudah,  
 10 *shalbe* my lawgiver. Moab my wash-  
 ing pot; over Edô, I shal cast my shoe:  
 over Palestina, I will shewt. Who  
 11 will lead-me-along, *is* the city of  
 strong defense: who will conduct me,  
 12 into Edom? *Wds not thou* o God  
 which hadst cast us away: & wouldest  
 not goe-forth o God, in our hosts?  
 13 O give thou us, help from distress:  
 for falsk-vanitie is the salvation of  
 14 man. Through God we shall doe  
 valiantnes: and he, will tread-down  
 our distressers.

*Annotations.*

2 **Y** Ea with my glorie ] that is, with my  
 soule and tongue, (as Psal. 16. 9.) or *Yea*  
 my glorie, to weat, *shall sing*. This  
 Psalm is composed of the 17. Psalm, from  
 the 3. verse to the end: & of the 60. psalm,  
 from the 7. verse, to the end: see the an-  
 notations there.

7 V. 7. *answer me*] or *is*: see Psal. 60. 7  
*etc.*

14 V. 14. *valiantnes*] that is, valiantly, and  
 so *peruoyl*, as Balaam prophesied, Numb.  
 24. 18.

PSALME 109.

David complaining of his slanderous ene-  
 mies, under the person of Judas devoteth them,  
 16. He sheweth their syn. 21. Complaining of  
 his owne miserie, he prayeth for help. 29. He  
 promisseth thankfullnes.

To the mayster of the musick,  
 a psalme of David:

O God of my praise, cease-not-  
 as-deaf. For the mouth of the  
 wicked one, & the mouth of deceyt,  
 are opened against mee: they have  
 spoken with me, with a tongue offal-  
 hood. And with words of hatred  
 have they compassed-me about: and  
 warred against mee without cause.  
 For my love they are adversaries to  
 me; & I (*give my selfe*) prayer. And  
 they put upon mee, evil for good: &  
 hatred, for my love. Set-in-office o-  
 ver him, the wicked one: and let the  
 Adversarie, stand at his right-hand.  
 When he shall be jodged, let him goe  
 forth wicked: and his prayer, be to  
 syn. Let his dayes be few: his office,  
 let an other take. Let his sonns be  
 fatherles: & his wife, a widow. And  
 let his sonns wandring wander and  
 beg: and seek out of their desolate-  
 places. Let the creditor insnare, all  
 that he hath: and let strangers, make-  
 spoile of his labour. Let there be  
 none, extending mercie to him: and  
 let there be none, shewing-favour to  
 his fatherles-children. Let his po-  
 steritie be (*appointed*) to cutting-off:  
 in the generation next-after, let his  
 name be wiped-out. Let the iniqui-  
 tie of his fathers, be remembered of  
 Iehovah: & the syn of his mother, be  
 not wiped-out. Let them be before  
 Icho-

1 Jehovah continually : and he cut-off  
 the memory of them from the earth,  
 2 Because that he remembered not, to  
 doe mercy: but persecuted the poor-  
 3 afflicted and needy man : and the  
 smitten in hart, to slay him. And  
 4 he loved cursing, & let it come unto  
 him: and he delyted not in blessing,  
 5 and let it be farr from him. And he  
 clothed-himself, with cursing, as his  
 rayment: and let it enter as waters in-  
 6 to his inward-part: and as oile, into  
 his bones. Let it be to him, as a gar-  
 7 ment ~~where-with~~ he may cover himself:  
 and for a girdle, where-with he may  
 8 gird himself continually. This be the  
 work of mine adversaries, from Jeho-  
 9 vah: & of them that speak evil against  
 my soule. And thou Jehovah, Lord;  
 10 doe with me, for thy name sake: for  
 good is thy mercie, deliver thou mee.  
 11 For I am poor-afflicted and needy: &  
 mine hart, is wounded within mee.  
 12 As a shadow when it declineth I am  
 gone-away: I am tossed, as the grass-  
 13 hopper. My knees, are feeble through  
 fasting: and my flesh, is lean for fat-  
 14 nes. And I was a reproch to them:  
 they saw me, they shaked their head.  
 15 Help thou me, Jehovah my God: save  
 me according to thy mercie. And  
 16 let them know, that this is thine had:  
 thou Jehovah, hast doen it. Let them  
 17 curse, and doe thou blest: rise they  
 up, & be abashed; & let thy servant re-  
 18 joyce. Let mine adversaries be clo-  
 19 thed with ignominie: and let them  
 cover themselves with their shame, as  
 20 with a cloke. I will confess Jeho-  
 vah vehemently with my mouth: and  
 21 in the midds of many, will I prayfe  
 him. For he will stand, as the right-

hand of the needy: to save him, from  
 them that judge his soules.

## Annotations.

**O**F my prayse] that is, which art pray-  
 sed of me: as Psal. 12. 4. Or, which pray-  
 sest and justifiest me against the ca-  
 lumnies of mine enemies: 2 Cor. 10. 18.  
 Rom. 2. 29. Num. 12. 7. 8. *cease not*] or  
 be not silent, see Psal. 18. 1. *of deceipt*  
 that is, the deceptful men: as the Greek ex-  
 playneth it: so pride, for proud person, Psal.  
 36. 12. *are*] or have opened, to weat  
 themselves.

V. 4. *and thy prayer*] to weat, & made, or  
 give my self to prayer, (as the Greek & Chal-  
 dee sayth,) & prayed: or, I am a man of pray-  
 er. So & peace, Psal. 120. 7. See also 1 Cor.  
 14. 33.

V. 6. *Set in office*] or *Make-visitor* or  
 overseer: see verse 2. *the wicked one*] the  
 devil as 1 Job. 2. 13. 14. & 3. 12 & 5. 18. or  
 generally, wicked rulers. *the adversary*  
 in Hebrew *Satan*, in Greek the *Devil*, who  
 is an adversary to mankind. 1 Pet. 5. 8. Rev.  
 12. 9. *at his right hand*] to resist, and o-  
 vercome him, Zach. 3. 1. and this is spoken of  
 all his foes, as of one man; or of some one  
 special, as Doeg enemy to David, 1 Sam.  
 22. 9. &c. *Judas to Christ*, Job. 13. 2. But  
 God is at the right hand of the poor, verse  
 31. Psal. 16. 8.

V. 7. *wicked*] that is (as the Greek  
 sayth) condemned: see the notes on Psal. 1. 1.  
*to syn*] that is turned to syn, and so abo-  
 minable; Prov. 28. 9. & 15. 8.

V. 8. *his office*] or charge, visitation, bi-  
 shoprick. (Episcopée:) and this is applied to  
 Judas, whose office was derived to Matthe-  
 w; Act. 1. 16. 20. 26. A bishop, and bishops-  
 charge, (so called of visitation) is a common  
 name to all overseers, and offices. Num. 4.  
 16. & 31. 14. Ex. 24. 11. 2 King. 12. 15.  
 2 Chron. 34. 12. 17. Nehem. 11. 9.

V. 9. *fatherless*] or orphan: and this  
 is a curse of the law, Exod. 22. 24. Lev. 18. 21.

V. 10. *wander*] *roge about*, as vaga-  
 bonds, Gen. 4. 12.

11 Verſ. 11. *the creditor*] he to whom he is indebted; or *the extortioner* let him ſeize on all his goods. *his labour*] goods gotten by his labour.

13 V. 13. *poſternie*] or *his laſt end*, ſee *Pſal.* 37-37. *to cutting-off*] or, appointed to be cut off; to perdition, or to deſtruction, as the Greek explyneth. The verb active, is of paſſive ſignification; as *Pſal.* 31-9. & 36. 3.

15 V. 15. *memorie*] or *memorial*, *Pſalm.* 34. 17. *Iob* 18. 17.

16 V. 16. *ſmiten*] with grief, that is ſorrowful, or as the Greek ſayth, *pricked in hart*. So verſe 12. See *Pſalm.* 102-5. & 34. 19.

17 V. 17. *let it come*] or, it ſhall come: and ſo after.

18 V. 18. *his rayment*] or, a mantle. *let it enter*] or *it entered*. It may be underſtood of his delyte in curſing, which pleaſed him as water and oile: or of the efficacy of the curſe, that ſhould perſe his owne bowels and bones, as *Nam.* 5-22.

20 V. 20. *the work*] that is, the wage, or reward due for his work: ſo *Levit.* 19. 13. *Iſa.* 49. 4. *Iob* 7-2. *Ezek.* 29-20.

21 V. 21. *Jehowih*] the name of God: ſee *Pſal.* 68-11. *doe*] to weet mercie; as the next words ſhew; and is expreſſed, *Pſalm.* 18-51. See alſo *Pſal.* 103-9. where the word *anger* is omitted.

23 V. 23. *I am gone*] or, *am made to goe* (or depart,) namely, towards my grave; as *Pſal.* 58-9. See alſo *Pſal.* 102-13. 1 *Chron.* 17. 11. *roſſed as the graſhopper*] or, *ſhaken off as the Locuſt*; which hath no neſt or bidding place, but is driven too and fro, being a fearful creature; *Nabum.* 3-17. *Iob* 39. 23. or which is carryed away with the winde: *Exod.* 10-19.

24 V. 24. *ſeeble*] or, *labeled*, So that I am ready to ſtumble and fall. So Paul calleth them *loofe*, or *ſeeble knees*, *Heb.* 12. 12. from *Iſa.* 31-3.

*for fatneſs*] or *for oile*: that is, *for want of fat*, or *oile*: as, *for the fruits*, is, *for want of the fruits*, *Lam.* 4. 9. *for ſwe*, is *for want of ſwe*, *Ge.* 12-28. *for fornication*, 1 *Cor.* 7-2. is, *for to avoyd fornication*. Or wee

may turn it, without ſat: for the Hebrew *men*, ſometime ſignifieth without: *Iob.* 21-9.

V. 25. *ſhaken*] or *wagged*; a ſigne of ſcorn, *Pſal.* 12-8.

V. 27. *thine hand*] that is, thy handy work.

V. 28. *riſe they up*] to weet, *againſt me* (as the Greek explyneth it) *and be they abashed* as diſappointed of their purpoſe.

V. 30. *of many*] or, of the mighty, of great men; as the Chaldees ſayth of wiſe men: but the Greek tranſlateth of many.

V. 31. *at the right hand*] to aſſiſt; contrarie to ſatan, verſe 6. *that judge*] that is condemne and perſecute him to death.

# PSALME 110.

David prophesieth of Chriſts kingdome, 4. his eternal priſonhood, 5. his conqueſt, 7. and his poſſion.

A Pſalme, of David:

1 **I**ehovah aſſuredly ſayd, unto my Lord; Sit thou at my right-hand: untill I put thine enemies, the foot-ſtool of thy feet. Iehovah wil ſend out of Sion, the rod of thy ſtrength: rule thou, in the middes of thine enemies. Thy people ſhall be voluntaries, in the day of thy power: in the bewties of holynes, of the womb of the early-morning; to thee, the dew of thy youth. Iehovah ſware, and will not repent; thou art a Prielt for ever: according to the order of Malchiſedek. The Lord at thy right-hand: he hath wounded Kings, in the day of his wrath. He ſhall judge among the heathens, he hath filled with corpes: he hath wounded the head, over a great land. Of the brook, in the way ſhall he drink: therefore, he ſhall liſt up the head.

## Annotations.

**I** [though] that is, God the Father. *affu-*  
*redly sayd*] see Psalm. 36. 2. *to my*  
 Lord;] that is to Christ, whome David  
 here calleth his Lord, though he was also  
 his son according to the flesh, *Adat.* 22. 44.  
*41. Rom.* 1. 3. *Alti.* 2. 34. So the Chaldee,  
 The Lord sayd unto his Word meaning Christ,  
*Iohn* 1. 1. [sit at my right-hand] sitting.  
 noteth reigning with continuance. *1 Cor.* 15.  
 25. *Heb.* 10. 12. 13. So, sitting on his throne,  
*1 King.* 3. 6. is expounded, reigning in his sted,  
*2 Chron.* 1. 8. Gods right hand meaneth his  
 power and majestie in the heavens. *Luk.* 12. 69.  
*Mark.* 16. 19. *Heb.* 1. 3. & 8. 1. and this a-  
 bove all Angels, *Heb.* 1. 13. thine ene-  
 mies] even all of them, the last wherof is  
 death, *1 Cor.* 15. 25. 26. Of this place, the  
 Apostle giveth this exposition, Every Priest  
 standeth daily ministering, and oft times offering  
 the same sacrifices, which can never take away  
 synes: but this man having offered one sacrifice  
 for syn, sitteth for ever at Gods right hand,  
 hence forth expecting til his enemies be put the  
 footstool of his feet. *Heb.* 10. 11. 12. 13.

**2** V. 2. the rod] or staff (scepter) of thy  
 strength, thy strong staff (O Christ) that is,  
 the powerful word of thy kingdome; *Isa.*  
 11. 4. *Adat.* 23. 19. which was to come out of  
 Sion and Jerusalem. *Isa.* 2. 3. *Luk.* 24. 49. *Alti.*  
 1. 4. & 2. 1. 2. &c. For in Sion, Christ reig-  
 neth, *Psal.* 2. 6. *Rev.* 14. 7. rule thou]  
 that is, thou shalt surely rule, or have domini-  
 on; see the notes on *Psal.* 37. 3.

**3** V. 3. voluntaries] a people of volunta-  
 ryness, or of liberalities, (as *Psal.* 68. 10.) that  
 is, shall most freely, willingly and liberal-  
 ly present themselves and their oblations  
 to thee: as *Iudg.* 5. 9. *Alti.* 2. 41. *Exod.* 25. 2.  
*Rom.* 12. 1. *Psal.* 47. 10. & 119. 108. *Song.*  
 6. 11. of thy power] or armie (as *Psal.*  
 33. 16.) that is, when thou sendest forth  
 thy powerful gospel, and preachers of the  
 same, to conquer the world. *Rom.* 1. 16.  
*1 Cor.* 10. 4. 5. *Rev.* 8. 2. *Psal.* 45. 4. 5. 6.  
 in the beauties of holynes:] or in the comely  
 honour of the sanctuarie: meaning eyther  
 the comely (or honourable) places of ho-

lynes, (or of the sanctuarie) as *Psal.* 29. 2.  
 that is the church: or rather in the bewil-  
 ful ornaments of holynes; that is, holy graces  
 and vertues, wherewith Christ and his peo-  
 ple are adorned, as the Priests & Levites  
 of old with *Vitis Thaumum* and holy gar-  
 ments; *Exod.* 28. 1. 40. *Isa.* 61. 2. So the warriors  
 in heaven, are clothed with fine linen white and  
 pure; the righteousness, of the saints. *Rev.* 19.  
 14. 8. of the womb &c.] This place is  
 difficult, and may diversly be understood,  
 eyther of Christ himself, or of his people;  
 and agayn if of Christ, eyther in respect of  
 his godhead, or of his manhood. Of his  
 Godhead, that the Father sayth unto  
 him, of the womb (that is, of mine own es-  
 sence) before the early-morning (that is, be-  
 fore the world was) to thee was, (or thou  
 hadst) the dew of thy youth, (or birth,) so no-  
 ting the eternal generation of Christ be-  
 fore all worlds; as is shewed, *Prov.* 8. 22.  
 23. 24. 25. And this sense the Lxx. Greek  
 interpreters seem to follow, translating Of  
 the womb before the morning-star begate I  
 thee. If it be meant of Christs manhood,  
 we may take it thus, of the womb of the  
 dark-morning (or of the obscure womb, of the  
 virgin) thou hadst the dew of thy birth. If of  
 Christs people before mentioned, it may  
 thus be read. Of the womb of the morning to  
 thee shalt be (or shall come) the dew of thy  
 youth, that is, thy youth (thy yonger new  
 born people) shalt be to thee at the morning  
 dew; which faileth secretly from heaven,  
 and abundantly covereth the earth: For  
 so the dew is sometime used, *1 Sam.* 17. 12.  
 and unto rayn, dew, yet &c. the scripture  
 applieth the names of womb, and begetting;  
*Iob* 38. 28. 29. & the increase of the church  
 is by this figure described, as The remnant  
 of Jacob shall be among many people, as a dew  
 from the Lord, a shower upon the grass, that  
 mayeish not for man &c. *Mit.* 1. 7. This last  
 sense accordeth best with the beginning  
 of the verse. of the womb] or from the  
 womb of the morning: of the early-morning;  
 or before the dawning: the morning (or day-  
 dawning) in Hebrue *Mishcher*, is named of  
 the blacknes or darkness, which also the

Scripture sheweth, *Iob. 20. 1.* and the letter *Ad* is cyther a proposition, signifying *from*, or *before*, as *Isa. 43. 13.* or, but a part of the word, here meaning, *of*. *to thee*] *understand was or shall be*; that is, *thou hast*, or *shalt have*. *deaw of thy youth*] or, of thy birth: that is, thy youth which is like the deaw. Youth or *nativitie*, may cyther be taken properly for *yong age*, as *Eccles. 11. 9.* or figuratively, for *yong persons*, meaning the regenerate, which are as new born babes, *Iob. 1. 23.* & *3. 3.* 1 *Pet. 2. 2.*

V. 4. *sware*] Forasmuch (sayth the Apostle) as it is not without an oath, &c. by so much is *Iesus* made surety of a better Testament. *Heb. 7. 20. 22.* a Priest] or Sacrifice; see *Psal. 99. 6.* for ever.] Among the Levites, many were made Priests, because they were not suffered to endure by reason of death: but this man because he endureth ever, hath an everlasting priesthood. Wherefore he is able also perfectly to save them that came unto God by him; seeing he ever liveth to make intercession for them. *Heb. 7. 23. 24. 25.* to the order for according to my speech: both these interpretations are good, the one from the Apostles authoritie, *Heb. 7. 17.* the other from the Hebrue proprietie *dibrahthi*, as *Iob. 1. 8.* meaning the manner and order of *Melchisedek*, as God speaketh of him in the historie, where he is brought in without father, mother, kindred, beginning of dayes or end of life, continuing a Priest for ever; as the Apostle gathereth *Heb. 7. 1. 3.* from the narration *Gen. 14. 18.* &c. of *Melchisedek*] the King of Salem, and Priest of the most hye God, whose name and office is opened, *Heb. 7. 1. 2.* &c. from which he inferreth. If perfection had been by the Priesthood of the Levites, &c. what needed it that another Priest should rise after the order of *Melchisedek*, and not to be called after the order of *Aaron* *Heb. 7. 11.*

V. 5. The Lord] Christ, as in verse 1. which the Chaldee calleth the *Shachnah* (the divine presence) of the LORD. at thy right hand] this may be spoken to God the Father, at whose right hand Christ sitteth, as verse 1. or to the people of God,

at whose right hand he standeth, as *Psal. 109. 31.* hath wounded] or shall wound, or embroil in blood, as *Psal. 68. 22. 24.* a prophetic spoken as of a thing doen. So usually in the Prophets, *Isa. 9. 6.* & *13. 4. 10.* &c. See this fulfilled, *Rev. 19. 18.*

V. 6. hath filled] or shall fill, to weat all places with dead bodies, slayn and unburied, as *Ier. 16. 4.* So the Chaldee paraphraeth, he hath filled the land with carcases of the wicked which are slayn. the head] Antichrist the man of syn, whome the Lord shall consume with the spirit of his mouth, 2 *Thes. 2. 3. 8.* or head, for heads, and land for lands; that is, all wicked governors wheresoever.

V. 7. of the brook] or stream, to weat of afflictions (as waters usually signify, *Psal. 18. 1.*) Christ was to drink, that is, to suffer, and so to enter into his glory, *Mat. 26. 39. 42.* *Luk. 24. 26.* 1 *Pet. 1. 11.* Philip, 2. 3. 9. Or, drinking of the brook in the way, may mean a short refreshing of himself, and then a hot pursuit of his enemies without delay, til he hath got a full conquest of the. Compare herewith the historie of Gedeons soldiers, *Judg. 7. 4. 5. 6.* &c. As waters sometime signify doctrine; so the Chaldee here expoundeth it, From the mouth of the Prophet, he shall receive doctrine in the way.

### PSALME III.

The praises of God for his glorious and gracious works.

#### 1. Halelu-jah.

I will confesse Iehovah, with all the hart: in the secret of the righteous, and assemblie.

2. Great are the actions of Iehovah: sought-out, of all that delight in them.

3. Glorious majestie and comely honour is his work: and his justice, standeth to perpetual-ye.

He

4. He hath made a memorial, of his marvelous works: gracious, & pitiful is Iehovah.

5. He hath given a prey, to them that fear him: he will remember his covenant for ever.

6. He hath shewed to his people, the able power of his actions: in giving to them, the inheritance of the heathens.

7. The actions of his hands, are truth and judgment: faithful are, all his precepts.

8. Stablished they are, for aye for ever: done, in truth & righteousness.

9. He sent redemption, to his people; he hath commanded his covenant for ever: holy & fearful is his name.

10. The beginning of wisdom, is the fear of Iehovah; good prudence, have all they that doe them: his praise, standeth to perpetual aye.

### Annotations.

**H** *Allelu-jah* } Praise ye Jah. This Psalm setteth forth the prayles of God: and is composed after the order of the Hebrew Alphabet, every sentence beginning with a severall letter. So also the Psalm following. See Psal. 125. 1. the *seeret*] or *Councel*; see Psal. 64. 3. & 39. 8.

V. 2. *sought out*] that is, regarded & cared for; so *Ista. 62. 12. a citie sought out*, that is, *cared for*; as *Deut. 31. 12. Or sought out*; that is, *found, or manifested unto*, as *Ista. 45. 1. compared with Rom. 10. 40. Or sought*, that is, *worthy to be sought*; as *Praised, Psal.*

18. 4. *for praise-worthy*. of all that *delight*] or *for all their delites*; that is, the delites and pleasures of Gods works are such, as they are worthy to be sought into. The original may bear eyther sense.

V. 3. *Majestic*] that is, most majestic and honourable. *standeth*] that is *continueth*, or *abideth firm*: as *1 Sam. 16. 12. Psal. 102. 27. & 33. 11. 2 Cor. 9. 9. from Psal. 112. 9.*

V. 5. *a prey*] that is, a portion of meat, or food, as the Greek & Chaldee explyne it. So *Prov. 31. 11. Mal. 3. 10.*

V. 6. *in giving*] or, *to give unto them*.

V. 7. *faithful*] or *sure, constant* [see *Psal. 19. 8.*

V. 9. *redemption*] or *deliverance*; which meaneth both a riddance from the evils wherein they have been, *Deut. 7. 8. & 31. 15. Psal. 25. 12. & 130. 8.* and a preservation from the evils wherein the wicked fall, *Exod. 8. 23. Psal. 49. 7. 16. & 119. 136.*

V. 10. *beginning*] the first, chief and principal; eyther in time or dignitie. So, the first, *Mark. 12. 28. for the great commandment, Mat. 22. 36.* *prudence*] *understanding*, or *success and felicitie*, which continually followeth prudence. *Prov. 3. 4. have all*] or, *shalbe to all. doe them*] the precepts mentioned verse 7. or *these things generally*. The Greek sayth, *doe it*, meaning the covenant, verse 9. *that is*, Gods praise, of whose this Psalm is composed, verse 1. *standeth*] that is, *abideth or continueth*, as verse 3.

### PSALME 112.

The praise of the godly man, who hath the promises of this life, & of that which is to come: His prosperity shalbe an ay-fore to the wicked.

*Halelu-jah.*

1. **O** Blessed is the man, that feareth Iehovah: that delighteth greatly in his commandments.

2. His seed shalbe, mightie in the earth:



earth : the generation of the righteous, shall be blessed.

3. Wealthy-store and riches shall be in his house: and his justice, standeth to perpetual-eye.

4. Vnto the righteous, light ariseth in darknes: gracious and pittiful and just.

5. A good man, doeth-graciously and lendeth: he will moderate his words, in judgment.

6. Surely he shall not be mooued for ever: the just-man shall be, to everlasting memorie.

7. He will not fear, for evil hear-say: his hart is fixed, trusting in Iehovah.

8. His hart is stablished, he wil not fear: untill he see, upon his distressers.

9. He hath scattered abroad, hee hath given to the poore: his justice, standeth to perpetual-eye: his horn, shall be exalted with honour.

10. The wicked shall see and be angrie; he shall gnash with his reeth and melt-away: the desire of the wicked, shall perish.

### Annotations.

**H** *Alelujah* ] or Praise ye the LORD. This Psalm setteth out the praises of the godly man: and is composed after the order of the Hebrue Alphabet, even as the former 111. psalm; with which in many things it is to be compared.

V. 1. *by freed* ] his children, as Psalm. 21. 11. *Leuit.* 21. 17. So the Chaldee say; h, his sons shall be mighty in the Law. the generation ] their progenie, as Deuter. 29. 12. Job. 42. 16. or, the nation, (the multitude) of righteous men: see Psalm. 12. 8. & 14. 1.

V. 3. *Wealth* ] or Store of riches; sufficiency of wealth gathered with labour & industrie: the Hebrue *Hon*, signifieth also sufficiency, Prov. 30. 11. *standeth* ] that is, continueth abiding, as Psalm 111. 3. where the very same is spoken of God. So after, verse 9.

V. 4. *light ariseth* ] or springeth up, properly as the sun riseth; *Mal.* 4. 2. *Light*, signifieth comfort, peace, joy &c. as darkness, affliction. Job. 30. 16. *Eph.* 2. 16. Psalm. 107. 10. *Lam.* 3. 2. And so in religion, *Act.* 26. 18. 19. *Rom.* 2. 19. *1 Cor.* 4. 6. Compare this sentence with Psalm. 58. 10. *Exod.* 10. 13. and the contrarie, Job. 38. 14. *gracious* ] this may be understood of God, thus; from him that is gracious &c. as Psalm. 111. 4. or of the godly man, that he is gracious &c. as the next verse sheweth: or, of the light, that it is gracious &c. meaning it of God, who is our light, as Psalm 27. 1.

V. 5. *will moderate* ] or measure out; or cary & dispense them, as the Greek explaineth it, by the similitude of a steward. *his words* ] or sayings, matters. in judgment ] or with discretion, as is fit and right. Psalm. 21. 9. *Ezek.* 34. 16.

V. 6. *Surety* ] or For: compare Psalm. 115. 5.

V. 7. *hear-say* ] or hearing, that is, rydings, fame, rumour or report, which he heareth; as the word signifieth *Rom.* 16. 17. So that which one Evangelist calleth *akoe*, hearing, *Mark.* 1. 28. another calleth *echos*, a sound or echoe, *Luk.* 4. 37. both meaning fame or rumour. See the contrary to this in the wicked, *Jer.* 49. 23.

*fixed* ] or firmly-prepared, not to be mooved with yll tidings.

V. 8. *he see* ] to weete, Gods work, or reward; see Psalm 54. 9. The Chaldee otherwise, thus, till he see redemption in distress.

V. 9. *scattered* ] to weete, his riches (as the Chaldee explaineth it) that is, given and



and lent it freely without looking for any thing thereof, as *Lxx. 5. 31.* though thereby he is more increased, *Prov. 11. 24.* See *1. Cor. 9. 9.* *justice*] this generally is all righteousness, sometime *almes*; see *Psal. 14. 5.* *his barre*] that is, power and glorie: so the Chaldee sayth, *his strength*: see *Psal. 75. 4. 31. & 93. 11. & 89. 18. 25. 1 Sam. 2. 1.*

*V. 10. the desire*] that is, the thing that he desireth shall not be granted him. Compare *Prov. 10. 24. 18. & 23. 15.*

## PSALME 113.

*An exhortation to praise God for his excellencie, & for his mercy.*

Halelu-jah.

**P**raise ye servants of Iehovah: praise ye, the name of Iehovah. Blessed be the name of Iehovah: from this time, and for ever. From the rising of the Sun, unto the going-in of the same: prayd be, the name of Iehovah. Iehovah is high, above all nations: his glorie, is above the heavens. Who is like Iehovah our God? that lifteth himselfe-hye, to sit. That debaseth himselfe-low to see: in the heavens and in the earth. He rayseth the poor from the dust: he lifteth up the needy from the dounge. To set him with bounteous-Princes: with the bounteous-princes of his people. He maketh the barren of house, to dwell, a joyfull mother of children; Halelujah.

## Annotations.

*From this time*] or, from now; henceforth. See *Psal. 137. 18. & 131. 2. & 133. 3.*

*V. 3. rising*] that is, the east part of the world; as *Psal. 103. 12.* *going in*] or going-down; that is, the west, where the Sun is sayd to goe in, as when it riseth, to come

out: *Gen. 19. 23.* meaning by east and west, all the world over: so *Mal. 1. 11.*

*V. 5. lifteth-hye to sit*] or, so dwell, that is, (as the Greek explaineth it) dwelleth on high: and so after, *seeth the things below.*

*V. 7. from the dust*] that is, from base estate, as *1. King. 16. 2.* So after, *from dounge*, as *Lam. 4. 1.* This speech is taken from *1. Sd. 2. 8.*

*V. 9. the barren of house*] that is, the woman which never had children: as on the contrarie, fruitful women are sayd to build their husbands houses. *Ruth. 4. 11.* So house, is used for children or posteritie, *Pf. 115. 10. 12. Exod. 1. 21.* See also *Psalme. 68. 7.* The Scriptures apply this to the Church of the Gentiles, as *Rejoyce o barren that didst not bear*, *Eccl. 94. 1. Gal. 4. 26. 27.*

## PSALME 114.

*The deliverance of Israel out of Egypt, affected the dumb creatures: all the earth are thereupon exhorted to fear God.*

**V**hen Israel went-out, from Egypt: the house of Iakob, from the people of a barbarous speech. Iudah was for his sanctuary: Israel, his dominions. The sea saw, and fled: the Iarden, turned-about backward. The Mountayns, leaped like rammes: the hills, like yonglings of the flock. What ayled thee o sea, that thou fleddest: o Iarden, that thou turnedst-about backward? O mountains, that ye leaped like rammes: ye hills, like yonglings of the flock? At the presence of the Lord, tremble thou earth: at the presence, of the God of Iakob. That turneth the rock, to a lake of waters: the flint, to a fountayne of waters.

## Annotations.

Hh 3

Barb-

**B** *Barbarous speech*] or, *speaking barbarously*, of a strange, rude, uncouth language. This word is here only used; & meaneth all speech that was not understood of Gods people; which he that speaketh, is called of the Apostle a *Barbarian*, that is a *stranger*. 1 Cor. 14. 11. even as here also the Chaldee earnestly it. Spiritually it meaneth such as speak against the faith, the language of Canaan, *Ist.* 19. 18.

**V. 2.** [*Judah*] that is, the congregation of that tribe, which was most principal, *Numb.* 1. 3. & 7. 12. & 10. 14. *war*] or *be- come*; and it is of the feminine gender, to signify the Congregation, usually named a daughter, as *Psal.* 9. 15. *his [sanctuarie] sanctitie*; or sanctification; which God had sanctified to dwell among them: *Leviti.* 19. 2. & 20. 7. 26. & 26. 12. 12. 2 Cor. 6. 16. The Chaldee explaineth it thus, *The church of the house of Judah, was united to his holynes; Hisse to his dominions.* *domi- nions*] or dominations (*seigneries*.) ruling over the tribes by his lawes and spirit.

**V. 3.** [*The sea*] the red sea, through which Israel passed, *Exod.* 14. 22. *Psal.* 77. 17. & 78. 13. & 66. 6. & 136. 13. *the [arden] the great river* in the land of Canaan, *Ios.* 3. *Psal.* 66. 6.

**V. 4.** [*The mountaine*] *Sinai, Horeb* and other hills in the wilderness quaked, *Exo.* 19. 18. *Hab.* 3. 6. 10. *Psal.* 68. 9. So leaping is used also in *Psal.* 119. 6. The Chaldee paraphraseth, *When he gave his law to his people, the mountaine leaped &c.* *younglings*] *Hebr.* *sonus*; meaning lambs: so verse 6.

**V. 5.** [*What ayled thee*] or, what was to thee?

**V. 7.** [*At the presence*] or *At the face*, or *Before* the Lord. For these phrases are used indifferently; as *millipnei*, at the pre- sence, 1 *Chro.* 16. 33. [*at millipnei*, before, *Psal.* 96. 13. So *millipnei*, before, or *from the face*, 1. *Chro.* 19. 28. for which in 2 *Sam.* 10. 18. is *millipnei*, before. *tremble thou*] with payn as a woman in travel, see *Psal.* 129. 8. It is an answer to the former question, & therefore may also be turned, the earth trem-

bled, (as the like is observed in *Psal.* 129. 9.) and so the Greek here translateth, the earth was shaken.

**V. 2.** [*the firm*] that is, hard *stintie* rock, as is explained, *Deut.* 3. 15. Compare *Ist.* 41. 18.

# PSALME 115.

*Because God is truly glorious, and idols are vanitie, &c. exhorteth to confidence in God, who is to be blessed for his blessings.*

**N**OT unto us, Iehovah; not unto us: but unto thy name, give the glorie: for thy mercie, for thy truth. Wherefore should the heathens say: where is now, their God? And our God is in the heavens: whatsoever pleaseth him, he doeth. Their idols, are silver and gold: the work of mens hands. A mouth they have, and speak not: eyes they have, and see not. Ears they have, and hear not: a nose they have, & smell not. Hands they have, & feel not; feet they have, and walk not: they make no sound with their throat. Like them, be they that make them: every one, that trusteth in them. O Israel, trust thou in Iehovah: he is their help, and their shield. O house of Aaron, trust ye in Iehovah: he is their help, and their shield. Ye that fear Iehovah, trust in Iehovah: he is their help, and their shield. Iehovah, hath remembered us, he will bless us: he will bless, the house of Israel, he will bless, the house of Aaron. He will bless, them that fear Iehovah: the small, with the great. Iehovah will add unto you: unto you, and unto your sons. Blessed shall you be, of Iehovah: which made, the heavens and earth.

16 earth. The heavens the heavens, & 14  
 17 Jehovahs: & the earth, he hath given 15  
 18 to the sons of Adam. Not the 16  
 19 dead, shall praise Iah: neither, any  
 20 that goe down to silence. But wee  
 will blefs Iah, from this time and for  
 ever, Halelu-jah.

## Annotations.

1 **N** Or *to us*] or, for us, the Chaldee ad-  
 2 deth, not for our desert. This psalm  
 the Greek joyneth with the for-  
 mer, and maketh it a part of the 114.  
 psalm. See the notes on Psal. 103.

2 V. 2. now] or I pray. A word of in-  
 treating, but used here in mockage. See  
 Psal. 79. 10.

3 V. 3. And] or, But our God. It is a  
 4 signe of indignation, as Psal. 2. 6.

5 V. 5. They have] Hebr. is to them.  
 6 speak not] or cannot speak: as Psal. 77. 1.  
 and so the rest. Compare herewith 1st.  
 103. 6. 5. 9. & 1st. Dent. 4. 28.

7 V. 7. found] or master, mediator, see  
 8 Psal. 1. 2.

9 V. 9. Israel] the church is here dis-  
 10 tinguished into three parts: 1. Israel, or  
 the body of the common wealth: 2. Aa-  
 11 rons house the ministers; and 3. the searers of  
 Jehovah, that is, strangers, converts of all na-  
 12 tions: Aft. 2. 5. & 10. 35. So after in vers.  
 22. 13. & Psal. 118. 2. 3. 4. trust thou]  
 the Greek sayth, hath trusted; and so the  
 rest. See the notes on Psal. 22. 9. & 114. 7.

their help] to weete, which trust in him. Or  
 it may be for your help: one person put for  
 another, as often is. See Psal. 59. 10. 65. 7.  
 & 80. 7.

10 V. 10. House] that is, children or posses-  
 11 sion. See Psal. 113. 9.

12 V. 12. hath remembered] The Chaldee  
 explaineth it, The word of the Lord hath re-  
 13 membered us for good. will blefs] to weete,  
 as the Greek turneth it, being mindful of  
 us, hath blessed us. See the like want, in Ps.  
 59. 14. & 69. 2. & 45. 4.

13 V. 13. small] or little, in age or degree.

So Rev. 11. 18.

V. 14. will add unto] or add upon you;  
 that is, increase you, as Deut. 1. 11. Esai. 26. 15.  
 or, add his blessings.

V. 15. shall you be of] or, are you to  
 Jehovah, that is, by him. See the like phrase,  
 Gen. 14. 19. & Sam. 2. 5.

V. 16. he hath given] or understood;  
 which he hath given: for the earth also is his,  
 Psal. 24. 1. though heaven properly is his  
 dwelling place; yet not able to contain  
 him. 1 King. 8. 30. 27.

V. 17. to silence] the grave, the place of  
 silence and quietnes: as Job. 3. 17. 18. See  
 Psal. 94. 17. So the Chaldee expoundeth  
 it, the place of burial in the earth.

## PSALM 116.

The Psalmist professeth his love and duty  
 to God for his deliverance. 12. He studieth to  
 be thankfull.

I love, because Jehovah heareth my  
 voice, my supplications. Because  
 he bowed his ear unto me: and in my  
 dayes, I will call. The pangs of  
 death compassed mee; and the strait-  
 afflictions of hell found me: I found  
 distress and sorrow. And I called on  
 the name of Jehovah: Oh Jehovah  
 deliver my soule. Gracious is Jeho-  
 vah, and just: and our God is merci-  
 ful. Jehovah keepeth the simple: I  
 was brought low, and he saved mee.  
 Return o my soule, unto thy rest: for  
 Jehovah, hath bountiously rewarded  
 unto thee. Because thou hast relea-  
 sed my soule, from death; mine eye  
 from tears; my foot from sliding. I  
 will walk on before Jehovah: in the  
 lands of the living. I believed there-  
 fore did I speak: I was afflicted vehe-  
 mently. I did say in my hastening-  
 away, every man is a lyer. What shall

13 I render to Iehovah: for all his *beneficial*  
 14 rewards unto me? I will take-up the  
 15 cup of salvations: and wil call on the  
 16 name of Iehovah. My vowes, to Ie-  
 17 hovah I wil pay: in the presence now  
 18 of all his people. Precious, in the  
 19 eyes of Iehovah: is the death, of his  
 gracious-saints. Oh Iehovah, sure-  
 ly I am thy servant: I am thy servant,  
 the son of thine hand-mayd: thou  
 hast unloosed, my bands. To thee  
 wil I sacrifice, a sacrifice of confession:  
 and wil call on the name of Iehovah.  
 My vowes, to Iehovah wil I pay: in  
 the presence now, of all his people.  
 In the courts, of the house of Ieho-  
 vah; in the midds of thee, O Ierusa-  
 lem; Hallelu-jah.

### Annotations.

- 1 [Love] to weete the Lord: or I am loving-  
 ly-affected, and welpleased. The Greek  
 here beginneth the 114. Psalm; see  
 the note on Psalm. 10. 1. and after, verse 10.  
 beareth] or wil hear, to weete continually.  
 2 V. 1. and] that is, therefore wil I call; or,  
 when I did call. my dayes] that is, whilst  
 I live: or dayes of affliction, as Job 30. 16. see  
 Psal. 119. 84. & 37. 12.  
 3 V. 3. pauger] or payer: compare Psal.  
 118. 1. &c. hell] the state of death, or  
 grave: see Psal. 16. 10. found] that  
 is, came upon me. So 1 Chron. 10. 3. Nebem.  
 9. 32. Eph. 8. 6. Psal. 119. 113.  
 5 V. 5. Oh] or, I beseech thee &c. now. The  
 Hebrew *Ans* and *Ns* are words of in-  
 treating; as the Greek *Nai*; Philom. 1. 20.  
 Rev. 1. 7.  
 6 V. 6. brought-low] drawn-drye, weakened,  
 and afflicted: see Psal. 41. 2. & 79. 8.  
 7 V. 7. thy rest] thy quiet comfortable es-  
 tate in God, without trouble of consci-  
 ence. This Christ giveth, Mat. 11. 29. but  
 syn taketh away, Dent. 28. 65. reward-  
 ed] or, as the Greek sayth, been benefici-  
 ally

the Chaldee explaineth it, the word of the  
 Lord hath rewarded good unto thee. see Psal.  
 13. 6.

V. 8. sliding] or thrust, fall; see Psalm.  
 56. 14. 1 Sam. 2. 9.

V. 9. walk on] to weete, pleasingly, as  
 the Greek explaineth; or pleasingly admi-  
 nister: so 1 Sam. 2. 30. 35. Psal. 86. 14. the  
 living] in this world, see Psal. 27. 13.

V. 10. therefore] the Hebrew *Ki*, For, is  
 here used for therefore, as the Greek tran-  
 slateth, and the Apostol. alloweth, 1 Cor.  
 4. 13. So may it also be taken 1 Sam. 2. 11.  
 so the Greek bori; as Luk. 7. 47. for she lo-  
 ved, that is, therefore she loved much. Here  
 the Greek version, beginneth the 115.  
 Psalm.

V. 11. my hastening] through fear; in  
 Greek my restless (or wanton): see Psal. 31.  
 13. hereto is opposed his quietnes, Psal. 30.  
 7. every man] even the Prophets,  
 which have promised me the kingdoms  
 &c. and thus it might be Davids irrita-  
 ty: or indeed, every man in respect of God,  
 is a lyer, & unable to help in time of need;  
 Num. 23. 19. Rom. 3. 4. Psal. 33. 17.

V. 12. for all] so the Greek supplieth  
 the word for: and by rewards, he meaneth  
 benefits, as verse 7. Compare 1. Thes. 3. 9.  
 2. Chron. 32. 25.

V. 13. the cup of salvations] or of health:  
 that is, of thanksgiving for Gods saving  
 health and deliverance of me. For mer-  
 cies received, the Israelites used to offer  
 praise (or thank) offerings; whereof they did  
 eat, and rejoyce before the Lord; and at  
 their bankets, took up the cup of wine in  
 their hands, and blessed God: called ther-  
 upon the cup of blessing, 1. Corin. 10. 16. So  
 our Lord, at the least of the Passover, took  
 the cup and gave thanks; Luk. 22. 17. call  
 on] that is, pray, and prayse God: or call in,  
 that is, proclaim & preach Gods mercies:  
 so verse 17.

V. 15. Precious &c.] that is, God will  
 not easily suffer his saints to be slayn: see  
 Psal. 72. 14. So the soule is sayd to be precious,  
 when the life is spared; 1 Sam. 25. 31. 2 King.  
 1. 13.

36 V. 16. *hardwayd* } born thy servant in  
thy house: see Psal 86. 16. *hands* } that  
is, *hast* let me at libertie; (as Job. 39. 8. Xrō  
afflictions; Esa. 28. 22. a similitude taken  
from captives, Esa. 52. 2.)

17 V. 17. *confession* } that is, a thank-offering:  
see Psal 50. 14.

## PSALME 117.

The Gentiles are exhorted to praise God for  
his mercie and truth.

1 Praise Iehovah, all ye gentiles:  
2 laud him, all ye peoples. For  
his mercie, is mightie towards us; and  
the faithfulness of Iehovah *endureth* for  
ever; Halelu-jah.

## Annotations.

1 G<sup>1</sup>entiles } or nations; all which are ex-  
horted to glorify God, for obteyning  
mercy by Christ, who hath received us  
into the glory of God: as th' Apostle sheweth  
from this scripture, Rom. 15. 7. — 11.

## PSALME 118.

An exhortation to praise God for his mercie.  
5. The Psalmist by his experience sheweth how  
good it is to trust in God. 19. Under the type of  
the Psalmist, the coming of Christ in his kingdom  
is expressed.

1 Confess ye to Iehovah for he is  
2 good: for his mercie *endureth* for  
3 ever. Let Israel now say: that his  
mercies *endureth* for ever. Let the  
4 house of Aaron now say: that his mer-  
cie *endureth* for ever. Let them that  
5 fear Iehovah, now say: that his mer-  
cie *endureth* for ever. Out of strait-  
6 affliction, I called on Iah: Iah answer-  
ed me, with a large-roumth. Iehovah  
7 is for me, I will not fear, what man can  
doe unto me. Iehovah is for mee,

with them that help mee: and I, shall  
see on them that hate me. *It is bet-  
ter*, to hope-for-safetie in Iehovah:  
than to trust, in man. *It is better*,

to hope-for-safety in Iehovah: than  
to trust, in bounteous-princes. All  
nations compassed me: but in the  
name of Iehovah, I cutt them off.

They compassed me, yea they com-  
passed mee: but in the name of Ieho-  
vah, I cutt them-off. They compas-

passed me as bees: they were quench-  
ed as a fyre of thornes: but in the  
name of Iehovah, I cutt them off.

Thrusting thou thrustest me to fall:  
and Iehovah help me. Iah is my  
strength and song: and he hath been

to me, for a salvation. A voice of  
shouting and of salvation, is in the  
tents of the just: the right-hand of

Iehovah, doeth valiantnes. The right  
hand of Iehovah, is exalted: the right-  
hand of Iehovah, doeth valiantnes. I

shall not dye but live: and shall tel, the  
works of Iah. Iah chastising cha-  
stised me: and gave me not, to the

death. Open ye unto me the gates  
of justice: that I may enter into them,  
may confess Iah. This gate of Ie-

hovah: into which, the just shall en-  
ter. I wil confess thee, because thou  
hast answered me: and hast been to

me, for a salvation. The stone which  
the builders refused: is become for  
head of the corner. This was of Ie-

hovah: it is marvelous in our eyes.  
This is the day, Iehovah made: let us  
be glad, and rejoyce in it. Oh Ieho-

vah, save now: oh Iehovah, prosper  
now. Blessed be he that commeth,  
in the name of Iehovah: we bleis you,

out of the house of Iehovah. God,  
I i u Ie-

is Ichovah; and hath given light unto us: binde yee the feast-offerings with cords: unto the horns, of the altar.  
 28 Thou art my God and I wil confess  
 29 thee: my God, I wil exalt thee. Confess ye to Ichovah for he is good: for, his mercie endureth for ever.

### Annotations.

1 **F**or he] or, that he is good: so verse 29.  
 4 V. 4. that fear] strangers of all nations; as before he mentioned the church and ministers: see Psal. 115. 9.

5 V. 5. with a large-mouth] that is, by bringing me into it; as is expressed Psalm. 18. 20. & 4. 2.

6 V. 6. for me] to weat as helper, as the Greek explaineth; which the Apostle followeth, Heb. 13. 8. So the Chaldee sayth, the word of the Lord is for mine help: so in v. 7. See also Psal. 56. 5. 12.

7 V. 7. with them that help me] in stead of all helpers: see a like phrase; Psal. 54. 6. The Greek sayth, mine helper. see on them] to weat, their reward; or vengeance, as the Chaldee explaineth. See Psal. 54. 9. & 21. 8.

10 V. 10. but in &c.] or, in the name of Ichovah, (I trust) that I shall cutt them off. The Greek agreeth with the former; the Chaldee with this latter: and so in the verses following.

12 V. 12. were quenched] or (on the contrary) were kindled, as both the Greek and Chaldee doe translate it. Sundry words signify contraries, as *barac* to bles and to curse, 1 King. 21. 13. The fyre of thorns is both soon kindled, and soon quenched: so Christs enemies. for] or but in the name &c.

13 V. 13. Thrusting &c.] that is, Thou didst forcibly thrust: speaking to the enemy; the Chaldee explaineth it, my syn thrust me to fall. Thrusting thrust, is an Hebraisme often used; as after vers. 18. So Cutting shall be cut off. Num. 15. 30. that is, shall dye without mercie, Heb. 10. 28.

14 V. 14. song] or melodie, that is, whom

I sing lawd unto. This is taken from Exod. 15. 2. so I sa. Ps. 2. for a salvation] or, a salvation; that is, hath saved or rescued me, against mine enemies, as 2 Sam. 10. 12 where the like phrase is used: so after, verse 21. the word for, may be omitted, as sometime in the Hebrue it self, 2 Chron. 18. 21. compared with 1 King. 22. 22.

V. 15. salvation] that is, victorie, as Psal. 58. 1. or thanks for salvation, as Psal. 116. 13. See Rev. 19. 1. tents] that is, dwelling places; but spoken of as in warre, or for short continuance; as Heb. 11. 9. So tents of the saints, Rev. 20. 9. See also 2 Chro. 32. 2.

V. 18. gave] or delivered: so Ezek. 31. 14.

V. 19. gates of justice] that is, of Gods sanctuary; the gates wherof were to be opened by the Priests and Levites, for men to come and serve the Lord, 1 Sam. 3. 15. Called gates of justice, because onely the just and clea might enter into them, as verse 20. I sa. 26. 2. 2 Chro. 23. 19. Rev. 21. 27.

V. 20. gate of Ichovah] this the Chaldee expoundeth, the gate of the Sanctuary of the Lord.

V. 22. The stone &c.] By this stone, is meant David himself, and his son Christ; by the builders, are meant the chufmen of Israel, that refused David & Christ to reigne over them; Mat. 21. 42. All. 4. 11. Of David, the Chaldee expoundereth it, The builders despised the youngman, which among the sons of Jesse, was worthy to be made king and ruler. for head] that is, the chief corner stone, which completh and fastneth the building: see also I sa. 28. 16. 1 Pet. 2. 6. 7. 8. Ephes. 2. 20. 21.

V. 24. made] that is, preferred in honour above others; so making sometime signifieth, as 1 Sam. 12. 6. and the making of a day, is the sanctifying and observing of it, Deut. 5. 15. Exod. 34. 22. Also day, is the whole time of grace in Christ, 2 Cor. 6. 2.

V. 25. save now] or, I beseech thee save: in Hebrue *Hoshib-na*, or *Hosanna*, as it is sounded in Greek, Mat. 21. 9. 15. where the people and children welcome Christ into

into Ierusalem, singing *Hosanna* the son of David, that is, praying God most hye, to save the King (Christ) who then came in the name of the Lord.

V. 26. *he that cometh*] that is, the King (Christ) that cometh in the name (power and authority) of the Lord, Luk. 19. 38.

*we bless you*] these seem to be the Priests words; whose office was to bless Gods people in his house, Num. 6. 23. Deut. 10. 8. 1 Chron. 23. 13.

V. 27. *the feast-offerings*] or *festivitie*. This word often used for a *festivall day*, as Psal. 81. 4. is sometime figuratively used for the sacrifices offered at those feasts; as Exod. 23. 18. Isa. 29. 1. & to the Chaldee explaineth it here. Thus Christ is called our *Paschever*, 1 Cor. 5. 7. that is, our *Paschal-lamb*.

*with cords*] This word is sometime used for thick twisted cords, Indg. 15. 13. sometime for thick branches of trees, used at some feasts, Ezek. 19. 11. Levit. 23. 40. Hereupon this sentence may two wayes be read; *bind the feast with thick branches*, or *bind the sacrifices with cords*; both mean one thing, that men should keep the festivity with joy and thanks to God; as Israel used at their solemnities. *unto the horns*] that is, all the Court over, until you come even to the horns of the altar: intending hereby many sacrifices, or boughes. The Chaldee interpreteth it, *til he have offered him, and poured the blood at the horns of the Altar*.

## PSALME 119.

This Psalm contraineth manifold praises of the Law of God, and effects of the same: with sundry prayers, and professions of obedience.

O Blessed, are they that are perfect in way: they that walk, in the law of Iehovah. 2. O blessed, are they that keep his testimonies: they that seek him with all the hart. 3. Also, they that work not iniquitie: but

walk in his wayes. 4. Thou, hast commanded thy precepts; to be observed vehemently. 5. Oh that my wayes were directed; to observe thy statutes. 6. Then shall I not be ashamed: when I have respect, unto all thy commandments. 7. I will confess thee, with righteousness of hart: when I shall learn, the judgments of thy justice. 8. I will observe thy statutes: forsake thou me not, very much.

9. Wherewith shall a yong-man cleanse his way? by taking-heed, according to thy word. 10. With all my hart have I sought thee: let mee not wander from thy commandments. 11. In mine hart, have I hid thy sayings: that, I might not syn against thee. 12. Blessed, art thou Iehovah; learn me thy statutes. 13. With my lipps have I told: all the judgments of thy mouth. 14. In the way of thy testimonies, have I joyed: as above all store-of-riches. 15. In thy precepts will I meditate: & will have respect, unto thy wayes. 16. In thy statutes will I delight my self: I will not forget thy words.

17. Bountiously-reward unto thy servant, that I may live, and observe thy word. 18. Uncover mine eyes that I may see: the marvelous-things of thy law. 19. A stranger I am, in the earth: hide not thou from me, thy commandments. 20. My soule is broken-small with desire: unto thy judgments in all time. 21. Thou hast rebuked, the proud accursed: that wander, from thy commandments. 22. Turn thou from me, reproch and contempt: for I have kept thy testimonies.



nies. 23. Princes also did sit, they spake against me: thy servant, meditated in thy statutes. 24. Also thy testimonies are my delights; the men of my counsel.

25. My soule cleaveth to the dust: quicken thou mee, according to thy word. 26. I told my wayes, and thou answeredst me; teach me thy statutes.

27. Make me to understand the way of thy precepts: and I will meditate, on thy marvellous-works. 28. My soule droppeth for heaviness: raise thou me up, according to thy word.

29. Take-away from me, the way of falsehood: and graciously-give me thy law. 30. The way of faithfulness I have chosen: thy judgments I have proposed. 31. I have cleaved to thy testimonies: Iehovah, let me not be abashed. 32. I will run the way of thy commandements: when thou shalt enlarge mine hart.

33. Teach me O Iehovah, the way of thy statutes: that I may keep it unto the end. 34. Make me to understand, that I may keep thy law; and observe it with all the hart. 35. Make me to tread, in the path of thy commandements: for in it, I take pleasure.

36. Incline mine hart, unto thy testimonies: & not unto covetousnes.

37. Turn-away mine eyes, from seeing vanity: quicken me in thy wayes.

38. Confirm to thy servant thy saying: which, is given to the fear of thee.

39. Turn-away my reproch, which I am frayd-of: for, thy judgments are good.

40. For I have a-desire to thy precepts: in thy justice quicken thou me.

41. And let thy mercies come to me O Iehovah: thy salvation, accor-

ding to thy saying. 42. And I shall answer him that reproberh me: because I have trusted in thy word. 43. And put not thou out of my mouth, the word of truth very much: because I have hopefully-wayted for thy judgments. 44. And I will observe thy law continually, for ever and perpetual-aye. 45. And I shall walk in a large-room: because, I have sought thy precepts. 46. And I will speak of thy testimonies, in the presence of kings, and not be ashamed. 47. And I will delight my self in thy commandements; which I have loved. 48. And I will lift up my hands, to thy commandements which I have loved, and will meditate on thy statutes.

49. Remember the word to thy servant: for which thou hast made me hopefully-to-wayt. 50. This is my comfort in mine affliction: that thy saying quickeneth me. 51. The proud, have scorned me very greatly: from thy law, I have not declined. 52. I remembered thy judgments of old O Iehovah: and comforted my self. 53. A burning-horror hath taken-hold on mee, for the wicked: the forsakers, of thy law. 54. Thy statutes have been songs to me in the house of my pilgrimages. 55. I remembered, in the night thy name O Iehovah: and observed thy law. 56. This was to mee: because I kept thy precepts.

57. My portion, Iehovah I have sayd; to observe thy words. 58. I have earnestly-befought, thy face with all the hart: be gracious to me, according to thy saying. 59. I thought upon my wayes: and turned my

feet, unto thy testimonies. 60. I made-hast, and delayed not: to observe thy commandments. 61. Bands of the wicked have robbed mee: thy law, I have not forgotten. 62. At midd night, will I rise to confess unto thee: for the judgments of thy justice. 63. I am a companion, to all that fear thee: and that observe, thy precepts. 64. The earth is full, of thy mercie Iehovah; learn me thy statutes.

65. Thou hast doen good with thy servant: Iehovah, according to thy word. 66. Learn me goodnes of reason and knowledge: for, I have beleevd in thy commandments. 67. Before I was afflicted, I was astray: but now, I observe thy saying. 68. Good art thou and doest good; learn me thy statutes. 69. The proud have forged against mee falsehood: I, with all the hart, doe keep thy precepts. 70. Their hart is gross as fat: I, in thy law have deleyted my self. 71. It is good for me that I was afflicted: that, I may learne thy statutes. 72. The law of thy mouth is better to mee; than thousands of gold and silver.

73. Thine hands have made me, & fashioned me: make me to understand, that I may learn thy commandments. 74. They that fear thee, shall see me and rejoyce: because, I have hopefully-wayted for thy word. 75. I know Iehovah, that thy judgments are justice: & with faithfulness, thou hast afflicted me. 76. Oh let thy mercie be to comfort me: according to thy saying unto thy servant. 77. Let thy tender-mercies come to me that I may live: for thy law, is my

deleytes. 78. Let the proud be ashamed, for with falsehood they have depraved me: I, doe meditate in thy precepts. 79. Let those turn to me that fear thee; and that know thy testimonies. 80. Let my hart be perfect in thy statutes: that, I be not ashamed.

81. My soule fainteth for thy salvation: I hopefully-wayt for thy word. 82. Mine eyes saye for thy word: saying, when wilt thou comfort me? 83. Though I am like a bottel in the smoke; I have not forgotten thy statutes. 84. How many are the dayes of thy servant? when wilt thou doe judgment on my persecutors? 85. The proud have digged for me pits of corruption; which, are not according to thy law. 86. All thy commandments are faithfulness: with falsehood doe they persecute me, help thou me. 87. Almost they had consumed me in the earth: but I, have not forsaken thy precepts. 88. According to thy mercie quicken thou me: and I wil observe, the testimonie of thy mouth.

89. For ever O Iehovah, thy word, is stedfast in the heavens. 90. Thy faithfulness, is to generation and generation: thou hast stablished the earth and it shall stand. 91. To thy judgments, they stand this day: for, they all are thy servants. 92. Unless thy law, had bene my deleytes: then had I perished in mine affliction. 93. For ever, I wil not forget thy precepts: for by them thou hast quickned me. 94. I am thine, save thou me: for I have sought thy precepts. 95. The wicked have wayted for me to destroy

me: I consider thy testimonies. 96. Of all perfection, I have seen an end: large is thy commandment vehemently.

97. O how I love thy law! all the day, it is my meditation. 98. Thou makest me wiser than mine enemies, by thy commandments: for, for ever it is with me. 99. I am more prudent than all my teachers: for thy testimonies, are my meditation. 100. I am of more understanding than the Elders: because, I have kept thy precepts. 101. I have restrained my feet, from every evil way: that, I may observe thy word. 102. I have not departed from thy judgments: for thou, hast taught me. 103. How sweet are thy sayings to my palate! more than honey to my mouth. 104. By thy precepts I have gotten understanding: therefore, I hate every path of falsehood.

105. Thy word is a lamp to my foot: and a light, to my path. 106. I have sworn and will ratify it: to observe, the judgements of thy justice. 107. I am afflicted very vehemently: Iehovah, quicken thou me according to thy word. 108. The free-offrings of my mouth, favourably-accept thou oh Iehovah: and learn me thy judgements. 109. My soule is in my hand continually: and thy law, I have not forgotten. 110. The wicked have layd a snare for me: and from thy precepts, I have not strayed. 111. I possess for herirage thy testimonies for ever: for they are the joy of mine hart. 112. I have inclined mine hart, to doe thy statutes; for ever to the end.

113. I hate vayne-thoughts: and I love thy law. 114. Thou art my secret-place, and my sheild: I hopefully-wayt, for thy word. 115. Depart from me ye evil-doers: that I may keep, the commandments of my God. 116. Uphold me according to thy saying, that I may live: and let me not be abashed, for my hope. 117. Suffeyn me and I shalbe saved: and I will delyte, in thy statutes continually. 118. Thou hast troden-down, all them that stray from thy statutes: for their deceyt is falsehood. 119. Like dross, thou makest cease all the wicked of the earth: therefore, I love thy testimonies. 120. My flesh feelleth-horror for dread of thee: and I fear for thy judgments.

121. I have doen, judgment and justice: leave me not, to mine oppressours. 122. Be-surety for thy servant, for good: let not the proud oppress me. 123. Mine eyes, sayle for thy salvation: and for the sayings of thy justice. 124. Doe with thy servant, according to thy mercie; and learn me thy statutes. 125. I am thy servant, give me understanding: that I may know, thy testimonies. 126. It is time for Iehovah to doe: they have made-frustrate, thy law. 127. Therefore, I love thy commandments: above gold and above fine gold. 128. Therefore, all thy precepts of every thing, I hold-righteous: I hate, every way of falsehood.

129. Marvellous are thy testimonies: therefore, doeth my soule keep them. 130. The opening of thy words giveth light: giving-understanding to the simple. 131. I open-

ed-wide my mouth, and panted: for, I longed for thy commandements.

132. Turn the face unto me and be gracious to me: according to the judgement, towards those that love thy name.

133. Firmly-direct my steps, in thy saying: and let not any iniquitie have dominion over me.

134. Redeem me, from the oppression of men: and I will observe, thy precepts.

135. Make thy face to shine upon thy servant: and learn me, thy statutes.

136. Rivers of waters run-down mine eyes: because, they observe not thy law.

137. Iust thou Jehovah: and righteous, thy judgments.

138. Thou hast commanded, the justice of thy testimonies: and faithfulness vehemently.

139. My zeale suppresseth me: because my distressers have forgotten thy words.

140. Thy saying is fined vehemently: and thy servant loveth it.

141. I am small and despised: thy precepts, I have not forgotten.

142. Thy justice is a justice for ever: & thy law, is the truth.

143. Distress and anguish have found me: thy commandements, are my delights.

144. The justice of thy testimonies, is for ever: make me to understand that I may live.

145. I have called with the whole hart: answer me Jehovah, I will keep thy statutes.

146. I have called upon thee, save thou me: and I will observe thy testimonies.

147. I have prevented in the twilight, and cried: I hope-fully wayted for thy word.

148. Mine eyes have prevented the night-watches: to meditate, in thy saying.

149. Hear my voice, according to thy mer-

cie: Jehovah; according to thy judgement quicken thou me.

150. They draw-near that follow-after a mischievous-purpose: they are far-off from thy law.

151. Near thou Jehovah: and all thy commandements are truth.

152. Of old, I have known of thy testimonies: that, thou hast founded them for ever.

153. See mine affliction and release me: for I have not forgotten thy law.

154. Plead my plea, and redeem mee: according to thy saying, quicken thou me.

155. Salvation is far from the wicked: because, they seek not thy statutes.

156. Thy tender-mercies are many O Jehovah: according to thy judgments quicken thou me.

157. Many are my persecutors, and my distressers: from thy testimonies, I have not declined.

158. I saw unfaithful-transgressours, & was grieved: for that they observed not, thy saying.

159. See, that I love thy precepts: Jehovah, according to thy mercie quicken thou me.

160. The beginning of thy word is truth: and for ever, is every judgement of thy justice.

161. Princes have persecuted me without cause: & for thy word, mine hart doeth stand-in-awe.

162. I am joyfull, for thy saying: as one that findeth, much spoyle.

163. Falshood I hate, and I abhor: thy law I doe love.

164. Seven times in a day, doe I praise thee: for the judgments of thy justice.

165. Much peace, is to them that love thy law: and to them is no stumbling-block.

166. I have hoped for thy salvation Jehovah: & have doen thy commandements.

167. My

My soule hath observed thy testimonies: & I love them vehemently. 168. I have observed thy precepts and thy testimonies: for, all my wayes are before thee.

169. Let my shewing-cry come near before thee Iehovah: according to thy word give thou me understanding. 170. Let my supplication-for-grace come before thee: according to thy saying, deliver thou me. 171. My lips shall utter praise: when thou hast learned me thy statutes. 172. My tongue shall resound thy saying: for, all thy commandements are justice. 173. Let thine hand be to help me: for, I have chosen thy precepts. 174. I have longed for thy salvation Iehovah: and thy law, & my delyres. 175. Let my soule live, that it may prayse thee: and let thy judgements help me. 176. I have strayed, like a lost sheep: seek thou thy servant, for I have not forgotten, thy commandements.

### Annotations.

**P**erfect in way] i. e. pure (or unblemished) in their state, or conversation: see Ezek. 28. 15. Psal. 1. 1.

**V. 2. seek him]** with hope and trust; as the word also importeth, *Esa. 1. 10.* With *R. 1. 12.* See also *Deut. 4. 29. Jer. 29. 13. 2 Chr. 15. 15.* The Chaldee translatheth, *seek his doctrine.*

**V. 3. also they &c.]** the Greek turneth it thus; *For, not they that work iniquity, doe walk in his wayes.*

**V. 4. to be observed]** or, for men to observe. See the notes on *Psal. 35. 3.*

**V. 5. O that]** or, *My wishes,* are that *See.* The Chaldee expounds it, *It is good for me that I have directed my wayes.*

**V. 8. very much]** i. e. unto vehemencie, vehemently; that is, *aliter*: a like prayer is against Gods anger, *Esa. 64. 9.* Or, it may here have reference to the former, *I will keep thy statutes with vehemencie, if thou forsake me not.*

**V. 10. let me not wander]** or *make me not to err:* in Greek, *repell me not.*

**V. 34. as above]** as that which is superior to all riches; or, as for all abundant wealth.

**V. 16. delyte]** or *solace, recreate my self.*

**V. 18. Recover]** or *Reverie.* that I may] or, and I shall: so after in this and other psalmes often. See *Psal. 43. 4.*

**V. 19. in the earth]** or in the land: see *Psal. 39. 13.*

**V. 20. for desyre]** or, with desiring, or to desire; as the Greek sayth, *my soule coveteth to desyre.* A like form of the Hebrew word, is in *Jer. 31. 12.*

**V. 23. spake]** or *talked of me;* spake largely and freely: see the word in this form, *Ezek. 33. 30.*

**V. 24. men of my counsel]** that is, my counsellours, they with whom I consult. So in *Esa. 40. 13.* *man of his counsel,* is turned in Greek *sumboules*; *Rom. 11. 34.* that is, *Counsellor.*

**V. 25. quicken me]** or, *spare my life,* as *Job. 9. 15.*

**V. 26. answeredst me]** which the Chaldee expoundeth, *acceptedst my prayer.*

**V. 27. and I wil]** or, *that I may,* as verse 13. & 33.

**V. 28. droppeth]** to weep, tears, that is weepeth: as *Iob. 16. 10.* *rayse up]* or, confirm, stablish: as verse 38. & 106.

**V. 39. of faithfulness]** or *faith,* that is, a sure and faithful way. *propose]* to weep, before me, as *Psal. 14. 8.*

**V. 31. enlarge]** that is, amplify and increase with wisdom, as *1 King. 4. 29.* (as *10* *man* *an* *hart,* is to be foolish; *Prov. 9. 2.*) or, with comfort, as *Isa. 60. 3.* or love, as *2 Cor. 6. 11.*

**V. 33. to the end]** Greek, *continually;* some turn it, for reward; as after the Greek doeth, verse 111. The Hebrew properly is *the hyl* or *significative* the end, and *some* *the*

- sometime reward: see Psal. 19. 12. that  
 [may] or, and [shall keep] &c. So vers. 34.  
 37 V. 37. Turn-away] or *Make pass*; Trans-  
 fer: so verse 39. from fear] or, that  
 they see not. Psal. 69. 24. and 66. 18.  
 38 V. 38. Confirm] or *raise up*: that is per-  
 forme and doe it; as 2 Sam. 7. 25. and that con-  
 tinually; as Deut. 27. 26. with Gal. 3. 10. So,  
 to confirme words, 2 King. 23. 3. is to doe them,  
 2 Chron. 34. 31. which] that is, which  
 servant is given (or addicted) to thy fear; or  
 which word, is given for the fear of thee, that  
 thou mayst be feared.  
 41 V. 41. come] that is, be performed, as  
 Judg. 13. 12.  
 42 V. 42. answer] Hebr. *answer him word*,  
 that is, return him answer, as this phrase  
 importeth, 2 Sam. 24. 13. 1. King. 20. 9. &c.  
 12. 16. so Prov. 27. 11. Or, answer him the mat-  
 ter.  
 43 V. 43. very much] or, *with vehemence, ve-*  
*hemently*, as verse 3. and it may be referred  
 to the word, *vehemently true*; or to the for-  
 mer, *will not utter*.  
 45 V. 45. in a large-southern] or, in wideness;  
 that is, at libertie, cheerfully, free from  
 feares, distresses &c. Psal. 4. 1. & 18. 20. &  
 118. 5.  
 48 V. 48. lift my hands] that is, put my hands  
 to the practise of thy law, with earnest-  
 nes.  
 53 V. 53. A burning-bowr] a storm of  
 terror and dismay; as the Greek sayth  
 frowning or frowning: see Psal. 11. 6. for]  
 or from the wicked; a storm of trouble ray-  
 sed by them.  
 54 V. 54. songs] theans, or arguments of  
 singing. the house] the earthly house of  
 this tabernacle, where man sojourneth in his  
 body; as 2 Cor. 5. 1. &c. in Greek, the place:  
 that is, where ever he sojourns.  
 65 V. 56. This was] Thus ordered I the  
 course of my life: or, this varietie of e-  
 state, persecution, consolation, &c. betel  
 mee.  
 57 V. 57. my portion] that is, as the Greek  
 explaineth, *Lord thou art my portion*; as Ps.  
 142. 6. & 15. 1. Jer. 10. 16. or, my portion is  
 Lord, shalbe to keep thy words.  
 V. 58. besonght] or intreated, see Psal.  
 45. 13.  
 V. 59. thought upon] considered and  
 counred: the Chaldee sayth, I thought  
 to make good my wayes.  
 V. 62. delayed not] or, distracted not my  
 self, to weete, with worldly cares, feares,  
 pleasures &c.  
 V. 61. Bands] or Cords, as the Greek  
 also turneth it; or Companies, as the Chal-  
 dee explaineth it: to a band of Prophets, for  
 a company of them, 1 Sam. 10. 10.  
 V. 66. reason] or behaviour: Hebr. *last*  
 or fervor: see Psal. 34. 1.  
 V. 67. afflicted] or answered, cried, to  
 weete, for my affliction.  
 V. 69. forged] or composed, adjoynd:  
 so Job 13. 4.  
 V. 70. gross] congealed, and so made hard  
 and senseless: in Greek, *crudled as milk*,  
 Compare Act. 28. 17. Ephes. 4. 18.  
 V. 71. thousands] to weete of peeces; as  
 is expressed, Psal. 68. 31: the Chaldee ex-  
 poundeth it, of talents.  
 V. 73. fashioned] or futed, composed.  
 Compare Job 10. 8.  
 V. 75. with faithfulness] or in faith, or  
 trust. God is faithful, which will not suf-  
 fer vs to be tempted above that we are  
 able, but will give the yssue with the tem-  
 tation, &c. 1 Cor. 10. 13.  
 V. 76. depraved] perverted, wronged me,  
 dealt perversly with me; or, would pervert me,  
 from the right way.  
 V. 79. turn to me] in Chaldee, *turne to*  
 my doctrine.  
 V. 80. perfect] sincere, in Greek, with-  
 out spot, unblumshed: as verse 1.  
 V. 81. fainteth] faileth, or, is consumed,  
 to weete, with desire. So Psal. 84. 2.  
 faye] or, are consumed, as before, & 7.  
 123. See Psal. 69. 4. & 1 Sam. 2. 33.  
 V. 83. in the smoke] that is, drye, and  
 wrinkled. Compare Psal. 32. 4. and 102. 4.  
 V. 84. dayes] to weete, of affliction; see  
 Psal. 37. 38. & 106. 2.  
 V. 85. Anged-pitts] to take away my  
 life; Psal. 137. the Greek sayth, *sold me*  
*into*, to intap me with errors.

Verf. 86. *faithfulness*] or *faith*, that is, *faithful, true*.

V. 89. *is steadfast*] or, *standeth-fast*; *abide*: compare *Iſa. 40. 8*.

V. 90. *ſtabliſhed*] or *ſetly-fetted*: ſee *Exod. 1. 4*.

V. 91. *To thy*] that is, *According to thy ordinations*; or *For thy judgements*; in the manner; & to the ends that thou appointeſt them, they ſtand and continue: as *Pſalm. 33. 9*.

V. 96. *of all perfection*] or *conſummation*; that is, of every muſt-perfect thing.

*large*] or *broad, wide*; meaning infinite.

V. 98. *thou makeſt*] or *it makeſt*.

*it is with me*] or, *it is mine*: that is, *thy law*, (or every one of thy commandments,) is mine.

V. 103. *my palate*] that is, *my laſt*.

V. 104. *a lamp*] or, *a candle*; *lucerna*: ſo *Prov. 6. 23*. Compare *Job. 10. 8*.

V. 106. *ſworn*] making covenant to walk in thy law; as *Nehem. 10. 29*. *ratify*] perform, or ſtabliſh.

V. 108. *free-offerings*] or, *voluntaries*: ſee *Pſal. 54. 8*.

V. 109. *in my hand*] or *palme*, that is, *I goe in danger of my life*. See the like phraſe; *Judg. 12. 3*. & *Sam. 19. 5*. & *18. 21*. So the Chaldee explaineth it, *my ſoule is in danger, as if it were upon my hand*.

V. 112. *to the end*] as verſe 33. Here the Greek turneth it, *for reward*: reſpecting the end and reward of faith and obedience, as *Pſal. 19. 11*. *Heb. 11. 26*. & *1 Pet. 1. 8. 9*.

V. 113. *vayn-thoughts*] or *wavering-cogitations*; or *vayn-thinkers*; as the Chaldee explaineth it; the Greek alſo turning it, *transgreſſors of law*. It hath the name of top-branches of trees; figuratively applied to the thoughts or opinions of the mind, wavering and uncertayn, as *1 King. 18. 21*. or perſons diſtracted with their own cogitations.

V. 117. *delights*] or, *have reſpect*, or *contemplate, meditate delightfully*.

V. 119. *Like drop*] conſumed with the fyre of thy wrath. See *Ezek. 22. 18-22*. *Prov. 25. 4. 5*. *makeſt-ſeaſe*] that is, *removeſt*, or *takeſt away*.

V. 120. *ſeeketh horror*] as when the hayr ſtands up for fear; and by *ſeek*, may be meant the *baye of his fleſh*, as is expreſſed, *Jab. 4. 15*. from whence this phraſe ſeemeth to be taken.

V. 121. *Be ſurety*] answering for & defending him. Or, *give ſweetneſs* (or *delight*) unto him.

V. 126. *doe*] or *work*, ſhewing his power. The Chaldee otherwiſe, *It is time to doe the will of the Lord*. *made fruſtrate*] of none effect, or diſſipated: ſee *Pſal. 33. 10*.

V. 128. *hold-righteous*] or *make righteous*; that is, *doe ſteme*, & *deſend to be moſt right*, and *doe rightly uſe them*.

V. 130. *The opening*] or *dore*: that is, the declaration (as the Greek interpreteth it); or the *fiſt entrance into them*.

V. 131. *according to the judgements*] that is, as is right and meet and behooveth: or, after the manner, wont and cuſtome that thou uſeſt. So judgment, is for manner, or *cuſtome*; *Gen. 40. 13*. *Iſa. 5. 11*. & *Sam. 2. 13*. & *27. 11*.

V. 136. *they*] *men* in general; or the wicked; as after, verſ. 158.

V. 137. *righteous*] to weet, is every of thy judgments; or upright art thou in thy judgments.

V. 138. *juſtice of thy teſtimonies*] that is, thy juſt and very faithful teſtimonies. Or, *juſtice, thy teſtimonies, and faith*.

V. 139. *ſuppreſſeſt*] or *cutteſt-off*; that is, *conſumeſt*. Compare *Pſal. 59. 10*.

V. 140. *ſined*] purified as in fyre: *Pſalm. 22. 7*.

V. 141. *for ever*] that is, *everlaſting*: ſo verſe 144.

V. 143. *found*] that is *come upon me*, as *Pſal. 116. 3*.

V. 144. *juſtice of thy*] or, *Thy teſtimonies are juſt* &c.

V. 147. *prevented*] to weet, thee, with prayer; as *Pſal. 88. 14*. & *95. 2*. *twilights*] the dawning of the morning; as the Chaldee explaineth it; and the Hebrew ſometime ſignifieth, *Job. 7. 4*.

V. 148. *watcheſt*] ſee *Pſal. 63. 7*. & *90. 4*. & *119. 61*. The Chaldee ſayth, *the morn-*



ing and evening watches.

V. 149. *judgments*] *equitie*, or *customs*, as verſe 132.

V. 160. *the beginning*] or, *the head*, but the Greek and Chaldee doe explain it, *from the beginning thy word is truth*: and ſo for ever. Or, *taking head*, for excellencie; *thy moſt excellent word is truth*.

164. *Seven times*] that is, often: for ſeven is uſed for many: as *Levit. 26. 18. Prov. 24. 16. Eccl. 26. 25. 1 Sam. 2. 4.*

V. 165. *is no ſtumbling-block*] or, *they have no offence*, (or *ſcandal*.) So in *1. Pet. 2. 10. he that loveth his brother*, there is no ſcandal in him. He walketh without fear of falling.

V. 172. *reſound*] or, *ſing*: Hebr. *anſwer*.

V. 175. *Let my ſoule live*] that is, *Let me wholly live*: as on the contrary, *let my ſoule dye*, *Judg. 16. 30.*

V. 176. *a loſt ſheep*] *a ſheep of perdition*, or *perifhing*, that is, *ready to periſh*. *All wee like ſheep have gone aſtray*: *Iſa. 53. 6.*

# PSALME 120.

The Prophet prayeth againſt, and reproveth the evil tongue: 5. and complaineth of his neceſſary converſation with the wicked.

A ſong, of degrees;

V Nto Iehovah, in my diſtreſſed-  
nes: I cried, and he answered  
me. Iehovah, deliver thou my ſoule  
from the lip of falſhood: from the  
tongue of deceyt. What ſhall it give  
thee, and what ſhall it add to thee,  
tongue of deceyt. Sharp arrowes of  
a mightie-one: with coals of Juniper.  
Woe is me, that I ſojourn with Meſhec:  
dwell, with the tents of Kedar. My  
ſoule it hath much dwelt; with him  
that hateth peace. I am for peace, and  
when I ſpeak; they are, for warr.

Annotations.

O F degrees] or, of aſcenſions, of brightneſſes: (Hebr. *ham-mahalah*) that is, a *Psalm* to be ſung with an hye voyce: as the Levites are ſayd to prayſe God with a great voice as hye, (Hebr. *le-mahlah*.) 2 *Chron. 10. 19.* Or, this title noteth the excellencie of the ſong, for ſhort grave and pithy ſentences: as *Adam ham-mahalah*, is a man of eminencie, (or of hye-degree,) 1 *Chron. 17. 17.* Sundry other wayes is this title underſtood; as of the ſtaires that went up to the houſe of the Lord, wheron the fingers ſhould ſtand; and this the Chaldee favourerth: alſo of the coming up from Babylon, (called *mahalah*, an aſcenſion, *Ezr. 7. 9.*) &c. Fifteen *psalmes* together have this title prefixed.

*diſtreſſednes*] that is, *fore-diſtreſſ*: the Hebrue addeth a letter to increaſe the ſignification: ſo, *helpfulnes*, for full help, *Pſal. 44. 27.* cried] in Chaldee, prayed, and he received my prayer.

V. 3. *What ſhall it give*] or, (as the Greek hath) *what ſhall be given*; that is, *what good*, or *profit ſhall thou get*: meaning, *none at all*. The verb active, is often uſed paſſively: ſee *Pſal. 32. 9. Eccl. 36. 3.* Or, *what ſhall hee* (meaning God, or any one) *give to thee* *o deceitful tongue*? it add] or be added, to *weet*, as *good*; or *advantage*: ſo *Pſal. 115. 14. tongue*] this may alſo be read, *what ſhall the tongue of deceyt give to thee*; that is, *profit thee*, ſpeaking to the calumniator.

V. 4. *arrowes* &c.] This may note out the hurt of a guileful tongue, whoſe evil words are like arrowes, *Pſal. 64. 4. Prov. 25. 18.* or, the reward which God will give the deceitful tongue; his *plagues*, like *arrowes*, *Pſal. 45. 6. Dent. 32. 23. Ezek. 5. 16.* *coals of Juniper*] which wood in burning, ſmelleth ſweet; but the coals thereof, burn extremely, and laſt long: ſo that under the aſhes the glowing coals may be kept (as ſome write) a yere long. So it fitly noteth the long laſting infamie of an evil tongue. Or, if wee refer it to Gods judgments, they are ſevere and durable, as *Dent. 28. 19. Pſal. 18. 9. Eccl. 142. 11.*

V. 5. *ſojourn*] or *am a pilgrim*: a ſtranger. *with Meſhec*] that is, with a profane & barba-

barbarous people: like the posterity of Melchizedek and Kedar: no more in the  
10.2. & 21.13. *Adfpect* signifieth length or  
protraction; & so may here be taken for no  
proper name, but I sojourn so long; and thus  
the Greek turneth it, *my peregrination is pro-  
longed*. *Tents of Kedar*] the son of Is-  
mael, Gen. 25. 13. whose childre dwelt in A-  
rabia, Eze. 21. 13. therefore the Chaldee  
here turneth it *Arabians*; they dwelt in  
tents or cottages in the wilderness, as  
shepherds. See also Eze. 41. 11. Jer. 49. 28.  
29. Ezek. 17. 21.

6 V. 6. *it hath much*] or, *to itself* (in it  
own seeming) *hath long dwelt*: so Psal. 123. 4.

7 V. 7. *for peace*] or, *to peace* (as alter,  
for or to war) that is, *addicted thereto*: or un-  
derstand, *a man of peace*, that is, *peaceful*, as  
the Greek expounderh it; so Job. 5. 14. &  
21. 9. 2 Sam. 17. 3. See the like phrase Psal.  
109. 4. Also in Obad. 7. *thy bread*; for, *men  
of thy bread*.

### PSALME 121.

*The great safetye of those that trust in Gods  
protection.*

A song, of degrees;

1 **I** Lift up mine eyes, unto the moun-  
taines: from whence shall come  
mine help. Mine help cometh, from  
2 with Iehovah: which made, heavens  
and earth. Let him not give thy foot  
3 to be moved: let him not slumber,  
that keepeth thee. Loe he wil not  
4 slumber nor sleep: that keepeth Isra-  
el. Iehovah is thy keeper: Iehovah  
5 thy shadow, upon thy right hand.  
The sun shall not smite thee, by day;  
6 nor the moon by night. Iehovah,  
7 wil keep thee fro all evil: he wil keep  
8 thy soule. Iehovah, wil keep thy go-  
ing-out and thy coming-in: from  
this time, and for ever.

*Annotations.*

**O**f degrees] or, *for degrees*, or, *ascen-  
sion*: see the first note on the former  
psalme. *the mountaynes*] *Sion &  
Moriah*, where was the sanctuary of God,  
who had his foundation in the holy mountayns,  
Psal. 87. 1. which was a figure of the hea-  
vens, Heb. 9. 24. and sometime mountayns &  
heavens are used for the same, as Psal. 18. 8.  
with 2 Sam. 22. 8. So the meaning is, that  
when he looked up to God for help; he  
received it. Or wee may read it thus,  
*Shall I lift up mine eyes to the mountayns* that  
is, to the places where Idols are worship-  
ed; Deut. 12. 2. as if he should say, *far be  
it from me*. For in *dayn* is help expected fro  
the hills, or the multitude of the mountayns; but  
in Iehovah our God, is the salvation of Israel.  
Jer. 3. 23. The lifting up of the eyes, signifieth  
hope or expectation, Eze. 18. 6. So Psal. 123. 1.

V. 3. *to be moved*] or, *to slide*, or *to  
commotion*; which meaneth a falling into  
evil: see Psal. 38. 17. *not slumber*] that is;  
not neglect any care or diligence for thy  
good. Psal. 132. 4. Prov. 6. 4. Eze. 4. 27.

V. 5. *shadow*] that is, *protection*, *co-  
fort* and *refreshing* from heat. Eze. 25. 14.  
& 4. 6. Num. 14. 9. See also Psal. 109. 37.

V. 6. *The Sun*] which annoyeth with  
heat, as the moon doeth with cold va-  
pours; Job. 4. 8. Gen. 31. 40. And the *Sun &  
Moon* being rulers of day and night, Psal.  
136. 8. 9. imply all other things whatso-  
ever. But this hath reference to Gods  
protection of Israel in the wilderness, Exo.  
13. 21. Eze. 4. 5.

V. 8. *Thy going out, and coming-in*] that  
is, all thy administration, affairs and ac-  
tions. See the like phrase, Deut. 28. 6. 2 Chr.  
1. 10. 2 Sam. 3. 15. 1 Macc. 1. 31. & 9. 18.

### PSALME 122.

*Dauids joy for the Church, and prayer for  
the peace thereof.*

A song of degrees, of David:

**I** Rejoyced in them that sayd unto  
me; we wil goe into the house of Ie-  
hovah. Our feet have been standing,

3 in thy gates, O Jerusalem. Jerusalem  
4 builded; as a citie, that is joynd to  
it self together. Whither the tribes  
goe up, the tribes of Iah, to the testi-  
5 monie of Israel: to confesse, unto the  
name of Iehovah. For there are set  
6 thrones for judgment: thrones, of the  
house of David. Ask ye the peace of  
7 Jerusalem: safe-quietnes have they  
that love thee. Peace be in thy fort:  
8 safe-quietnes, in thy pallsaces. Be-  
cause of my brethren and my neigh-  
9 bours: I will speak, O peace be in thee.  
Because of the house of Iehovah our  
God: I will seek good for thee.

## Annotations.

1 **I**N them] or for them: Greek, for the  
things that were sayd. we will] or, let  
us goe; exhorting one another, as Deu.  
33.22 house] which the Chaldee ex-  
poundeth house of the Sanctuary of the Lord.  
3 V. 3. joynd to it self] compact, fully fram'd  
and builded together for an habitation of God  
through the spirit, Ephes. 2.21.22. so the cur-  
tains of the tabernacle were conjoynd, Ex-  
od. 26.3.  
4 V. 4. to the testimonie] that is, the Ark,  
wherein were the tables of testimonie, &c. f. O  
whence God testified his presence by o-  
racle; Exod. 25.21.22. or, by the testimonie to  
Israel, that is, according to the char: given  
for their coming thither. Deut. 16.16.17.  
5 V. 5. are set] or sit thrones, that is, they  
stand, or remain still or, are set; active for  
passive, as Psal. 36.3. of the house] or,  
for the house, that is, the posteritie, as Psal.  
115.10. The Chaldee sayth, for the Kings: of  
the house of David.  
6 V. 6. Ask] that is, Desire, or pray for  
the peace: in Greek; the things that belong to  
the peace: see the like speech, Luk. 19.42.  
Ier. 15.5. safe-quietnes have] or they shall  
have safe ease, or tranquillitie, prosperitie: the  
word meaneth both quietnes from trou-

bles, and abundance of welfare: so Psal.  
30.7. & 73.12.

V. 7. fort] or rampart, frontier: wherof  
he speaketh in Lam. 2.8.

V. 9. good for thee] or, thy good: see  
Nehem. 1.10.

## PSALME 123.

A profession of patients confidence in God,  
and prayer to be delivered from contempt.

A song, of degrees:

**V**NTO thee lift I up mine eyes; O  
thou that sittest, in the heavens.  
Loe, as the eyes of servants, are unto  
the hand of their maysters; as the eyes  
of a mayden, unto the hand of her  
mistress: so our eyes, unto Iehovah  
our God; until that he be gracious  
unto us. Be gracious to us Iehovah  
be gracious to us: for we are very-  
much fylled with contempt. Our  
soule it is very-much fylled: with the  
scorning of those that are at ease; the  
contempt, of the proud.

## Annotations.

**S**ittest] that is reignest, governest, judgest:  
thou heaven is Gods throne, Esai. 66.1.

V. 2. that he be gracious] or shew mer-  
cy: this noteth continual prayer without  
fainting, as Luk. 18.1.--7.

V. 4. it is] or, so it self: as Psal. 110.6.  
of the proud] or, be to the proud; as a  
prayer that the evil may turn upon them-  
selves.

## PSALME 124.

David teacheth Israel to trust God, for their  
great deliverance.

A song of degrees, of David:

**E**XCEPT Iehovah, that he had been  
for us: now let Israel say. Except  
Kk 3 Iehovah,

Iehovah, that he had been for us: when men rose up against us. Then they had swallowed us up alive: when their anger was kindled against us. Then, the waters had overflowed us: the stream, had passed over our soule. Then the proud waters: had passed over our soule. Blessed be Iehovah: who hath not given us for a prey, unto their teeth. Our soule, as a bird is escaped out of the snare of the fowlers: the snare is broken, and we are escaped. Our help, is in the name of Iehovah: the maker, of heavens and earth.

## Annotations.

**E**xcept Iehovah, that he] or, But for Iehovah who was. The Chaldee sayth, Except the word of the Lord &c.

V. 2. men] in Chaldee, synfull men.

V. 4. waters] that is, synfull people, as, Isa. 59. 19. Rev. 17. 15.

V. 5. proud waters] the Chaldee expoundeth it, the king whose camp is like the high waters of the sea.

## PSALME 125.

The safety of such as trust in God. 4. A prayer for the godly, and against the wicked.

A song, of degrees:

**T**hey that trust in Iehovah: shall be as Mount Sion which is not moved, but remaineth for ever. Ierusalem, the mountrayns are round about it: and Iehovah is round about his people, from this time, and for ever. For, the rod of wickednes, shall not rest upon the lot of the just: that the just put not forth their hands unto any injurious evil. Doe good O Iehovah, unto the good: and to the

righteous, in their harts. But they that turn aside, their crookednesses, Iehovah will lead them away with the workers of painful iniquitie: Peace, shall be upon Israel.

## Annotations.

**T**hey that trust] The Chaldee explaineth it, The just which trust in the Word of the Lord.

V. 2. and Iehovah] that is, and so Iehovah, which the Chaldee expoundeth, the Divine-presence (or majesty) of the Lord.

V. 3. of wickednes] that is, of the wicked: as pride, for proud men, Psal. 36. 12. and their rod, meaneth their dominion, or power, as Psal. 2. 9. lot] that is, inheritance; as Ios. 18. 11. 1 Pet. 5. 3.

V. 5. crookednesses] crooked wayes, or, vices. lead them away] or make them goe away, that is, to dye; as 1 Chron. 17. 11. compared with 2 Sam. 7. 12. So the Chaldee paraphraseth, will lead them to Hell, and their part shall be with the workers of iniquitie.

## PSALME 126.

The Church celebrating her incredible return out of captivity, prayeth for and prophesieth the good success thereof.

A song of degrees:

**W**hen Iehovah returned the captivitie of Sion: we were like them that dream. Then, was our mouth fylled with laughter and our tongue with joyful-showting: then sayd they among the heathens; Iehovah hath doen very-great things with them. Iehovah hath done very-great things with us: we are joyful. Turn thou O Iehovah our captivities: as the streams in the south. They that sow with tears, shall reap with joyful-showting. He going goeth

eth, and weepeth, bearing the sowing seed: he comming cometh with, joyful-shouting, bearing his sheaves.

## Annotations.

**T** He captivity] or, the reversion; that is, the multitude of captives returning from bondage. See Psal 124. 7. & 68. 19. Deut. 30. 3. The return from Babel's bondage, figured our redemption by Chr. II. Esai 10. 11. 22. Rom. 9. 27. And to return the captivity, sometime is to restore all that was lost: Job. 42. 10, that dream] that f. I joy and comfort incredible, which we doubted whether it were true or not: as did Peter, Act. 11. 9. See also Esai. 29. 7. 8. The Chaldees expoundeth it, like sleepers which wake from their dreams.

V. 2 joyful-shouting] or song, or shrill singing: so V. 1. 5. 6. Compare Job. 8. 21.

doe very great things] or done magnificently, or magnified his doings, as the Greek translateth this phrase, in Joel. 2. 20 the Hebrew bring, he hath magnified to doe: like that in 1 Chron. 33. 6. Manasseh multiplied to doe (that is, did much) evil. with them] or with these men.

V. 4. our captivity] that is, the rest of the captives which remain yet behind, bring them also. So captivity is for captives, Ezek. 11. 24. 25. in the south] that is, in the drye ground; for so the Hebrew word signifieth; and so south lands were waterless, Judg. 1. 15. Here we may understand, this shall be to us as rivers in the south. The Chaldee paraphraseth, as the land is turned when water springs break forth into it, in time of drought.

V. 5. shall reap] or let them reap: as continuing the former prayer; so after.

V. 6. He gaineth goeth] that is, every sower, forementioned: therefore the Greek sayth, they did going goe: which phrase meaneth, a continual and diligent going. the sowing seed] the seed to be sown: Hebr. the drawing of the seed; that is, the seed of drawing, or, of sowing, as this phrase meaneth, Amos 9. 13. or, the dry of seed, that is, the

seed-basket. Sometime drawing, is, purchasing, as Job. 28. 12. which may also be minded here, the purchased, (that is, precious) seed.

## PSALME 127.

The virtue of Gods blessings in all estates.

3. Good children are his gift.

A song of degrees, for Solomon:

**I**F Iehovah build not the house; in vayne doe the builders thereof labour therein: if Iehovah keep not the citye, in vayne doeth the keeper wake. It is vayne for you to rise up early, to sit up late; to eat the bread of sorowes: so he wil give his beloved sleep. Lo, sons are an heritage of Iehovah: the fruit of the womb, his wages. As arrows in the hand of a mighty-warrior: so are sons of the youth. O blessed is the man, that hath fylled his quiver with them: they shall not be abashed; when they shall speak with the enemies in the gate.

## Annotations.

**F** Or Solomon] as Psal 72. 1. or, of Solomon. the city] in Chaldee, the citie Jerusalem.

V. 2. to rise early] or, to be early in rising, to be late in sitting; eating &c. of sorowes] that is, gotten with much sorrow or paynes: as bread of wickednes, Prov. 4. 17. is that which is wickedly gotten: or bread of sorowes, may mean course meat, as bread of pleasures, Dan. 10. 3. is dayney fine meat.

so] by building, keeping and blessing their labours without sorrow; or surely he will give. his beloved] or darling; the Hebrew Jedid, hath reference to Solomons name Jedid-jah. 2 Sam. 12. 25. that is Beloved of Jah: but the Greek turneth it plurally, his beloved ones. sleep] quiet rest without care and sorrow. Therefore also

the Hebrew word *Shens* is written with  
 N a quiet dumm letter, (other wise then  
 usual) to denote the more quietnes.

3 V. 3. *as heritage*] that is, a reward (or  
 blessing) given of the Lord: so Job 20. 29. *Ipsa*  
*54. 17. Psal. 61. 6.* wages ] or reward,  
 which sometime is of debt, for service,  
*Num. 18. 31. Gen. 30. 28.* sometime of favour;  
*Rom. 4. 4.* as Gods rewards to his servants,  
*Gen. 15. 1. Ipsa. 62. 11.*

4 V. 4. *sons of youth*] that is, young men  
 who are a help to their parents against  
 the enemy, as arrowes in the bachel.  
 Compare: *Job. 1. 14. Prov. 20. 29.*

5 V. 5. *his quiver with them*] that is, his  
 house full of children. *when they shall*  
*speake*] that is, plead in judgment, which  
 was at the city gates; see the contrary,  
*Job. 5. 4.* It may also be read, *but they shall*  
*subdue the enemies in the gate.* The Greek  
 giveth the first interpretation. The Chal-  
 dee sayth, *when they contend with their ad-*  
*versaries in the gate of the judgment hall.*

### PSALME 128.

*The sundry blessings which follow them that*  
*fear God.*

A song, of degrees:

1 **O** Happy is every one that feareth  
 2 Jehovah: that walketh, in his  
 3 ways. When thou shalt eat the la-  
 4 bour of thy hands: ô happy thou, &  
 5 good *shall it be* unto thee. Thy wife,  
 6 *shall be* as a fruitful vine, by the sides of  
 thine house: thy sonns, as Olive  
 plants, round-about thy table. Lo  
 surely thus, shall the man be blessed,  
 that feareth Jehovah. Bless thee wil  
 Jehovah, out of Sion: and see thou  
 the good of Ierusalem, all the dayes  
 of thy life. And see thou thy sonns  
 sonns: peace, upon Israel.

*Annotations.*

**O** Happy ] or Blessed: 21 Psal. 1. 1.  
 V. 2. *When thou ] or, For (surely)*  
*thou shalt eat.* the labour] that is,  
 things got with labour, according to the law  
 Gen. 3. 19, and this is of Gods hand, Eccl.  
 2. 24. the contrary whereof is a curse,  
 Deut. 28. 30. 31. 33. good ] profitable, and  
 pleasing: as Deut. 28. 16. The Chaldee ex-  
 plaineth it, *Happy thou in this world; and*  
*good (shall it be) unto thee, in the world to*  
*come.*

V. 3. *fruitful*] or, *fructifying*: see also  
 this similitude, *Ezek. 19. 10. Gen. 49. 22.*

*Olive plants*] alwayes green, *Psal. 52. 10.*  
 and legitimate, as the Olive admitteth no  
 other graft.

V. 5. *will Jehovah*] or, prayerweise (as  
 the Greek hath it) *Jehovah blest thee,*  
*see thou ] or, then shalt see,* that is, in joy:  
 look the notes on *Psal. 27. 4. & 37. 3.*  
*the good*] that is, the good things, as the  
 Greek hath it: see *Psal. 65. 5.*

V. 6. *thy sonns sonns*] or, *sons to (or of)*  
*thy sonns.* See this fulfilled in *Job. 42. 16.*  
*where Job saw his sonns, and his sonns sonns,*  
*even foure generations.*

### PSALME 129.

*Many are the afflictions of Israel, but God*  
*delivered them. . 5. Their haters are cursed,*

A song, of degrees:

1 **O**ften have they afflicted me from  
 2 my youth: may Israel now say.  
 3 Often have they afflicted me from  
 4 my youth: yet, have they not prevay-  
 5 led against me. The plowers plowed  
 6 upon my back: they made long, their  
 furrow. Jehovah just: he hath cut-  
 asunder, the cord of the wicked. Let  
 them be abashed, and turned back:  
 all that hate Sion. Let them be, as  
 the gras of the house-tops: which a-  
 fore *was* pulleth it off, it withered.  
 Wherwith he that moveth, fylleth  
 not

8 not his hand; or he that bindeth  
theaves, his bosome. Neyther doe  
they that pais-by, say: the blessing of  
Iehovah be upon you: we bleſs you,  
in the name of Iehovah.

### Annotations.

1 **O** *From] or Much: vehemently, from  
my youth] my first constitution, in  
Egypt. Eccl. 12. 3. not prevailed,*  
in Chaldee, they could not doe me evil.

3 V. 3. *plowers] that plow iniquitie, Job.  
48. the Greek sayth, sower. furrow]*  
and *furrows*: that is, every of them: (for  
the Hebrew hath both readings) meaning  
their injuries, or iniquitie, as the Greek turneth it.

4 V. 4. *cord] for cordes or ropes: one put  
for many; see Psal. 8. 9. by cordes, meaning  
counsels and enterprises, wherewith they  
drew the plough of their iniquities Psal.  
5. 18.*

5 V. 5. *Let them] or They shalbe abashed.*

6 V. 6. *pulleth it off, or pulleth out, namie-  
ly the hook to cut it. The Chaldee ex-  
plains it, which before it flourisheth, an east  
wind cometh and bloweth on it, & it withereth.*

7 V. 7. *his bosome] his arms; as Psal. 49.  
22. or lap.*

8 V. 8. *we bleſs you] the Chaldees ad-  
deth, and they answer them not, we bleſs you  
&c. taking this later branch to be the  
harvest mens answer, as in Ruth. 2. 4.*

### PSALME 130.

*The Psalmist praying out of deep afflictions,  
professeth his hope and patience; and exhorteth  
Israel to the like.*

1 A song of degrees:

2 **O** *Vt of the deeps, doe I call unto  
thee Iehovah. Lord, hear my  
voice: let thine eares be attentive, to  
the voice, of my supplications for  
grace. If thou shouldst observe ini-*

quities o Iah: Lord, who shall stand?  
But with thee is forgiveness: that thou  
mayest be feared. I earnestly ex-  
pect Iehovah, my soule earnestly ex-  
pecteth: & for his word, doe I hope-  
fully-wayt. My soule for the Lord:  
more than watchmen for the morn-  
ing, watchmen for the morning. Let  
Israel hopefully-wayt, for Iehovah:  
for with Iehovah there is mercie; and  
with him is much redemption. And  
he, will redeem Israel: from all his in-  
iquities.

### Annotations.

1 **D** *Eep] or low-places, there is, great  
calamities, Psal. 59. 3. 11. with hartie  
deep afflictions, and lowliness of  
minde.*

3 V. 3. *shall stand] or can subsist? mean-  
ing, no man can.*

6 V. 6. *watchmen] or wardens, keepers,  
Which the Chaldee explaineth thus, more  
then they which observe the morning watch,  
which they observe that they may offer the mor-  
ning sacrifice. for] or to the morning.*

8 V. 8. *thine iniquities] see the note  
on Psal. 15. 21.*

### PSALME 131.

*David professeth his humility, and exhort-  
eth Israel to hope in God.*

A song of degrees, of David:

1 **I** *ehovah, mine hart is not haughty,  
neither are mine eyes lofty: nei-  
ther walk I in great-matters, and too  
marvellous for me. If I have not  
composed and stilled, my soule: as a  
weaned-child, with his mother; as a  
weaned-child with mee is my soule.  
Let Israel hopefully-wayt for Jeho-  
vah: from this time and for ever.*



## Annotations.

1 **H** *Angry* } or *lifted up*, with pride: see  
 Deut. 17. 20. Prov. 16. 5. 2 Chron. 32.  
 25. 25. Psal. 101. 5. *marvellous* } that  
 is, too hard for mee, hye and above my  
 reach: as Psal. 139. 6.

2 *V. 1. If I have not* } that is, *Surely I have*:  
 an oath, wherof part is concealed; see Psal.  
 95. 12. Jer. 49. 20. *composed or put fit and*  
*in order*. The Chaldee expoundeth it, *If I*  
*have not put my hand on my mouth, & silenced*  
*my soule, till it might hear the words of the law;*  
*as a weaned child on his mothers breasts &c.*

*stylled* } or, *made silent*, refreyning it. *o*  
 noysome lusts. *as a weaned-child* } what  
 is, meek, modest, humble, submissive, sim-  
 ple, &c. See Mat. 23. 2. 3. 4.

## PSALME 137.

*Dauids care to bring home the Ark of God,*  
*8. His prayer at the removing thereof. 11. The*  
*Lords oath and promises to David, and to the*  
*Church.*

## A long, of degrees:

1 **I** *Ehovah*, remember unto David:  
 2 all his affliction. How he sware un-  
 3 to *Ehovah*: vowed, unto the Mighty-  
 4 one of *Iakob*. If I enter, into the  
 5 tent of mine house: if I goe up, on  
 6 the pallet of my beds. If I give sleep  
 7 to mine eyes: slumber to mine eye  
 8 lids. Vntil I find a place, for *Ehova-*  
 9 *hah*: dwelling-places, for the Mighty-  
 one of *Iakob*. Loe, we heard it was  
 in *Ephraim*: we found it in the fields  
 of the wood. Wee will goe into his  
 dwelling-places: wee will bow-down  
 our selves at the footstool of his feet.  
 Arise *Ehovah*, to thy rest: thou, and  
 the Ark of thy strength. Let thy  
 Priests be clothed with justice: and  
 let thy gracious-saints joyfully-shout.

For thy servant *Dauids* sake: turn not  
 away the face of thine Anoynted. *Ie-*  
*hovah* Iware unto David, trueth; he  
 wil not turn from it: of the fruit of  
 thy womb, wil I set upon thy throne.  
 If thy sonns keep my Covenant, and  
 my Testimonie that I shal teach them:  
 also their sonns even to perpetuities,  
 shall sit, upon thy throne. For *Ieho-*  
*vah* hath chosen *Sion*: hath desired it,  
 for his seat. This is my rest even to  
 perpetuities: here wil I sit, for I have  
 desired it. Her vittalles, I wil blessing  
 bleis: her poor, I wil satisfy with  
 bread. And her Priests, I wil cloth  
 with salvation: and her gracious-  
 saints, shall shewing shewt-joyfully.  
 There, wil I make the horn of David  
 to bud: I have ordeyned a lamp, for  
 mine Anoynted. His enemies wil I  
 cloth with shame: and on him, his  
 crown shall flourish.

## Annotations.

**V** *Nro David* } or *for him*, that is, for  
 good unto him: or, *David: with all*  
*his affliction*. So Psal. 137. 7. *af-*  
*liction* } or, *humiliation*, *afflicting-care*, for to  
 have the Ark brought home unto him.  
 1 Chron. 13. 1. 2. 3. 12. & 15. 1. 2. &c. or, to  
 build God an house, 2 Sam. 7. 1. 2.

*V. 2. the Mighty one* } in Greek, the  
 God of *Iakob*: so called first by *Iakob* him-  
 self, Gen. 49. 24. This title is also given to  
 other things, as Psal. 78. 25. & 22. 13.

*V. 3. If I enter* } that is, *surely I wil not*  
 enter: see Psal. 95. 11. & 89. 36. Compare  
 this care of David, with the contrary  
 negligence of the people, Hag. 1. 4. 2 Sam.  
 7. 2. 2. *mine house* } mentioned 1 Chr. 6.  
 15. 1.

*V. 5. find* } that is, *prepare or build*: so  
 Act. 7. 46. Also in Psal. 36. 3. *finding*, is ac-  
 complishing. *for Iehovah* } that is, for  
 his Ark to rest in: which the Chaldee ex-  
 plaineth,

plaineth, a place for the house of the Lords  
[sanctuarie: dwelling-places] or, habi-  
tacles, see Psal. 43. 3.

6 V. 6. it] Gods Ark; verse 8. Ephraim] the country of Ephraim, the citie Shilo; where Gods house and Ark had long continued, Iudg. 18. 31. & 21. 19. 1 Sam. 4. 3. therefore an Ephraimite is called an Ephraimite, Iudg. 12. 5. the fields of the wood] in the citie of Kyjath-jearim (that is, the Citie of the woods) where the Ark was twenty yeares, after it came home from the Philistines, 1 Sam. 6. 21. & 7. 1. 2. It was also called Baale (the Playn) of Judah, 2 Sam. 6. 2.

7 V. 7. at the footstool] or towards it, meaning the sanctuarie: see Psal. 99. 5.

8 V. 8. thy vest] the sanctuary builded for thy name, as 1 Chron. 28. 2. 2 Chron. 6. 41. Ark] or Chest, Coffin, which was made of Shittim (or Cedar) wood, overlaid with plates of gold, whose cover (called the Mercy seat) was also of pure gold, on which were two glorious Cherubs of gold, from whence God gave his Oracle, Exod. 37. 1. 2. — 6. 7. Num. 7. 89. In this Ark were the two tables of the law or Testimonie, written with the finger of God. Deut. 10. 3. 4. 5. This Ark is called Gods strength, and glorie, Psal. 78. 61. For Ark of thy strength, the Chaldee sayth, the Ark wherein thy Law is.

9 V. 9. clothed with justice] that is, let them justly and holily administerr their priests office. So Iob (speaking of his just administration, sayth, I put on justice and it clothed me, my judgment was as a robe and crown: Iob 29. 14. Therefore the Priests had holy garments to administer in, Exod. 28. 2. 3. In 2 Chron. 6. 41. and after here in verse 16. the Priests are clothed with salvation: so Christ, and his people, Isa. 61. 10. Rev. 1. 13. & 19. 8. thy saints] the people of Israel, 1 Chron. 25. 28. and specially the Levites which were singers in Gods sanctuary. So the Chaldee paraphraseth, Let thy Priests be clothed with the garments of justice, and let the Levites thy saints say prayes for the oblations.

V. 10. Davids sake] for the promises made to David: or, for Christs sake, called often David: see Psal. 18. 51. turn not away the face] that is, deny not the request: as 1 King. 2. 16. 17. 20.

V. 11. truth] that is, a true oath, a faithful promise. fruit of thy womb] or belily, that is, thy children: see 1 Sam. 7. 12. And this prophesie respecteth Christ: Act. 1. 30.

V. 13. his seat] or dwelling place, see Ps. 68. 17.

V. 15. victuals] or meat: see Psal. 78. 25. blessing blest] this noteth certainty and abundance of blessing.

V. 16. with salvation] the ministrati-  
on of the word, whereby they save themselves  
and those that hear them. Deut. 33. 10. 1 Tim.  
4. 16. So Gods ministers are called Saviours,  
Obad. 21. See before, verse 9. The Chaldee  
translateth, with garments of salvation (or  
of redemption.)

V. 17. the horn to bud] or to grow: that  
is, the kingdome and power to increase.  
as the Chaldee sayth, I will make a glorious  
king to bud in the house of David. See Psalm.  
75. 5. & 89. 18. 25. So Christ is called the  
horn of salvation, Luk. 1. 69. ordeyned a  
lamp] or, prepared a candle, the bright glo-  
rie of the kingdome by a successor; as  
1 King. 11. 36. & 15. 4. 2 King. 8. 19. See Ps.  
18. 29.

V. 18. cloth with shame] the Chaldee  
sayth, with garments of shame. He meaneth,  
they shalbe disappointed & confounded  
in all their enterprises: So Psal. 35. 26. &  
109. 29. crown] or diademe, a signe of  
government, and sanctitie: therefore the  
Greek turneth it sanctification: see Psal. 89.  
40.

# PSALME 133.

The benisu of the communion of Saints.

A song of degrees, of David:

**B**Ehold how good and how pica-  
sant it is: for brethren to dwell  
even together! Like the good oile,

Ll 2

upon

upon the head, which went-down, upon the beard, the beard of Aaron: which went-down, upon the collar of his garments. Like the dew of Hermon, which descendeth, upon the mountayns of Sion: for there, Iehovah hath commanded the blessing life, unto eternitie.

### Annotations.

**T** Oberbey ] in unitie and concord. The Chaldee paraphraseth, so dwelt in Sion and Ierusalem, like two brethren together.

V. 2. the good oile ] the balsam, or oile of holy ointment, made of the principal spices, for the Lords Tabernacle and Ministers; see Exod. 30. 23. 25. 16. — 30. the collar ] Hebr. the mouth, that is, the edge: the upper hole or border which was bound about that it should not rent, Exod. 39. 23.

V. 3. Hermon ] an high and fertile mount without Jordan, watered with the dew of heaven: it was called also Skirion: see Psal. 29. 6. which descendeth ] understand here againe, and as the dew that descendeth: for Hermon and Sion were far afunder. there ] where brethren dwell in unitie. commanded ] appointed, and sent effectually: see Psal. 42. 9.

### PSALME 134.

An exhortation to bless God..

A song, of degrees:

**B**Ehold, bless ye Iehovah, all ye servants of Iehovah: that stand in the house of Iehovah, in the nights. Lift up your hands, in the sanctuarie: and bless, Iehovah.. Iehovah bless thee out of Sion: he that made, heavens and earth.

### Annotations.

**T** Hat stand ] that is, serve, or minister; as, which stood before the King, Jer. 52. 12. for which is written, in 1 King. 25. 8. servant of the King. Here is meant chiefly the Priests, and Levites, whose office was to stand and minister, Deut. 10. 8. or 17. 12. Ezek. 44. 11. 15. So Nehem. 12. 44. the Priests and Levites that stood; that is, served. See also Psal. 135. 2. The Chaldee expoundeth it, that stand in the watches of the house of the sanctuarie of the Lord, and doe praise in the nights, in the nights ] keeping the watch of the Lord. See Levit. 8. 35. 1 Chro. 9. 33.

V. 2. in the sanctuarie ] or, towards the holynes, that is, the most holy place, where God dwelt between the Cherubims: or, in holynes; that is, holily.

V. 3. bless ] or will bless thee, speaking to Gods people. Compare Num. 6. 24. Ps. 128. 5. and the promise, Exod. 10. 24, In all places where I put the name of my name, I will come unto thee, and bless thee.

### PSALME 135.

Gods servants are exhorted to praise him for his mercies to Israel, 5. his power, 8. his judgments on their enemies, 15. The vanity of Idols, 19. An exhortation to bless God.

Halelu-jah;

**P**RAISE ye the name of Iehovah: praise him, o ye servants of Iehovah. That stand in the house of Iehovah: in the courts, of the house of our God. Praise ye Iah, for Iehovah is good: sing psalme, to his name, for it is pleasant. For Iah hath chosen to him self Iakob: Israel, for his peculiar treasure. For I doe know, that Iehovah is great: & our Lord, is above all Gods. All that pleaseth Iehovah, he doeth: in the heavens and in the earth, in the seas, and all deep places. He causeth vapours to ascend, from the

the end of the earth: he maketh lightnings with the rayn: hee bringeth forth the wind, out of his treasures.

Who smote, the firstborn of Egypt: from man unto beast. Sent signes & wonders, in mids of thee ô Egypt: on Pharaoh & on all his servants. Who smote many nations, and slew, mighty Kings. Sihon, King of the Amorites; and Ogh, King of Bashan: and all the Kingdoms of Canaan. And gave their land for a possession: a possession, to Israel his people. Jehovah, thy name is for ever: Jehovah, thy memorie is to generation and generation. For Jehovah will judge his people: and for his servants, he will repent himself. The idols of the heathens, are silver & gold: the work, of the hands of men. A mouth they have, and speak not: eyes they have, and see not. Ears they have, & hear not: also, there is no breath in their mouth. Like them, be they that make them: every one, that trusteth in them. O house of Israel, blest ye Jehovah: ô house of Aaron, blest ye Jehovah. O house of Levi, blest ye Jehovah: ye that fear Jehovah, blest Jehovah. Blessed be Jehovah, out of Zion: which dwelleth in Jerusalem; Hallelujah.

### Annotations.

**H** *Halel-iah* ] that is, praise, or glorify ye *iah*; it is a word of joyful exhortation to sing praises to the Lord for his mercies; & in the end of Psalms, is added as *Amen*, for a cheerful acclamation: see Psal. 104. 35. & 106. 48. Rev. 19. 1 & 3 & 6.

V. 4. *precious-treasure* ] or precious and singular possession, propriety: to Deut. 7. 6.

This was promised by the law, Exod. 19. 5. but performed by Christ his redeeming and purifying of his people; Tit. 2. 14. 1 Pet. 2. 9.

V. 7. *vapours* ] or elevations; in Greek clouds: for by vaporous clouds drawn from the end of the earth or sea, cometh rayn; as it is sayd, he calleth for the waters of the sea, and poureth them out, on the face of the earth; Amos 5. 8. So Lev. 10. 13. & 11. 16. with the rays ] or, to the rays; so drye and water are mixed in one cloud. *treasures* ] or coffers, store-houses: see Psal 33. 7.

V. 8. *from man &c.* ] that is, both men and beasts: see Psal 78. 50. 51. Exod. 12. 12. 29.

V. 9. *Pharaoh* ] the King, who was plagued first in Egypt; and after drowned in the red sea: Exod. 7. & 8. & 9. & 10. & 14.

V. 10. *Many* ] or ample, great nations: the Amorites, Canaanites &c.

V. 11. *Ogh* ] a giant, whose breadth was of vren, nine cubits long, and four broad. See Num. 21. 23. 35. Deut. 3. 11.

*kingdoms* ] thirtie and one, as is reckned, Josh. 13. 29. — 34.

V. 12. *apossion* ] or heritage: see Psal. 78. 55.

V. 14. *for* ] or concerning his servants: this is taken from Deut. 31. 36.

V. 15. *idols* ] compared thus that followeth, with Psal 115. 4. &c.

V. 19. *house of Israel* ] that is, the posteritie of Israel; (as after. of Aaron) to whom the Priesthood was committed. Exo. 28. 1.

V. 20. *of Levi* ] which were taken from among the sons of Israel, and given and joyned with the Priests to minister unto them: Num. 18. 1. 6. ye that fear ] all strangers converts, proselytes: Act. 2. 5. & 10. 35.

### PSALME 136.

An exhortation to confess Gods goodness, power and wisdom, shewed in the creation of the world, the deliverance of Israel out of Egypt, & many other mercies.

1 **C**onfess ye to Iehovah for he is  
 2 good : for , his mercie *endureth*  
 3 for ever. Confess ye to the God of  
 4 Gods : for , his mercy *endureth* for  
 5 ever. Confess ye to the Lord of  
 6 Lords; for, his mercie *endureth* for e-  
 7 ver. To him that doeth wondrous  
 8 great things himself alone : for , his  
 9 mercie *endureth* for ever. To him  
 10 that made the heavens, with pruden-  
 11 cie : for, his mercie *endureth* for ever.  
 12 To him that spread-out the earth, a-  
 13 bove the waters: for, his mercie *endu-*  
 14 *reth* for ever. To him that made the  
 15 great lights: for, his mercie *endureth*  
 16 for ever. The Sun, for dominion  
 17 by day: for, his mercie *endureth* for  
 18 ever. The Moon and stars, for the  
 19 dominions by night: for, his mercie  
 20 *endureth* for ever. To him that smote  
 Egypt, in their first-born : for , his  
 mercie *endureth* for ever. And  
 brought-forth Israel, from mids of  
 them; for, his mercie *endureth* for e-  
 ver. With a strong hand, and with  
 a stretched-out arm : for, his mercie  
*endureth* for ever. To him that par-  
 ted the red sea, into parts : for, his  
 mercie *endureth* for ever. And made  
 Isracel to pass through the mids of it:  
 for, his mercie *endureth* for ever. And  
 (hook-off Pharaoh and his power, in-  
 to the red sea : for , his mercie *endu-*  
*reth* for ever. To him which led his  
 people, in the wilderness: for, his mer-  
 cie *endureth* for ever. To him which  
 smote great Kings : for , his mercie  
*endureth* for ever. And kyled mag-  
 nificent Kings : for, his mercie *endu-*  
*reth* for ever. Sion King of the  
 Amorites : for , his mercie *endureth*  
 for ever. And Ogh the King of Ba-

than: for, his mercie *endureth* for ever.  
 And gave their land for a possession:  
 for, his mercie *endureth* for ever. A  
 possession to Israel his servant : for,  
 his mercie *endureth* for ever. Which  
 remembered us in our base estate: for,  
 his mercy *endureth* for ever. And  
 hath redeemed us from our distres-  
 ser: for, his mercie *endureth* for ever.  
 Which giveth bread, to all flesh: for,  
 his mercie *endureth* for ever. Confess  
 ye to the God of heavens: for, his  
 mercie *endureth* for ever.

### Annotations.

**M**ercie] the Hebrue *Chesed*, signifi-  
 eth a sacred affection of mercie,  
 pietie, grace, benigntie and boun-  
 tiful good will towards any without re-  
 spect of merit. In man sometime it is,  
 the pious benigne affection wherwith he  
 doeth good: sometime the mercy or boun-  
 tished which he receiveth; as in *Isa. 40. 6.*  
 it is the glorious grace which man hath frō  
 God, called by the holy Ghost in Greek  
*doxa, glorie*, 1 *Pet. 1. 24.* usually the Greek  
 version hath for it *eleos, mercie*, which the  
 new Testament alloweth, *Mat. 9. 13.* from  
*Hos. 6. 6.* Herof a godly man is called *Cha-*  
*sid, gracious, or merciful* see *Psal. 4. 4.*

V. 8. dominion] or rule, sovereignty: see  
*Gen. 1. 16.*

V. 10. Egypt] or, the Egyptians: see  
*Psal. 78. 43. — 11.*

V. 13. parts] or divisions. By the Jewes  
 tradition, the red sea was parted into  
 twelve several parts, for every of the  
 twelve tribes to goe through.

V. 15. [hook-off] that is, overthrew:  
 so *Exod. 14. 27.*

V. 18. magnificent] mighty and excel-  
 lent: mentioned after, and *Psal. 135. 10.*  
*11. 12.*

V. 24. redeemed] or delivered, broken off  
 and pulled away as by violence: for so also  
 the word signifieth, *Psal. 7. 3.*

V. 25. bread] that is food: Bread is u-  
 sed

fed for all meate: so in the Greek, to buy bread, *Mark*. 6. 36. is, to buy meat (or victuals;) *Mat*. 14. 15. Therefore this word is used also for beasts food, *Psal*. 147. 9.

## PSALME 137.

*The Jewes tears in the captivity of Babel: Their constancie in God, and love to Jerusalem. 1. A curse on Edom and Babel.*

1 **B**Y the rivers of Babel, there wee  
2 site, yea we wept: when wee re-  
3 membered Sion. Vpon the willowes  
4 in the midds thereof: we hanged our  
5 harps. For there, they that led us  
6 captive asked of us, the words of a  
7 song: & they that threw us on heaps,  
8 mirth: sing unto us, of the song of  
9 Sion. How shal we sing Iehovahs song:  
in the land of a stranger? If I forget  
thee, o Jerusalem; let my right hand  
forget. Let my tongue cleave to  
my palate, if I doe not remember  
thee: if I prefer not Jerusalem, above  
the head of my joy. Remember Ie-  
hovah, unto the sonns of Edom, the  
day of Jerusalem: who sayd, rase rase;  
even to the foundatiō thereof. Daugh-  
ter of Babel, wastēd: o blessed shal he  
be that repayeth unto thee thy reward,  
which thou hast rewarded unto us.  
O blessed shal he be, that taketh and  
dasheth in peeces thy babes, against  
the Rock.

## Annotations.

1 **B**abel] or babylon, the chief citie in  
Chaldea or land of Shinar, where Nim-  
rod that mighty hunter (the son of  
Cush, the son of Ham,) began his reign,  
called therefore his land: *Gen*. 10. 9. 10.  
*Mic*. 5. 6. There in a playn, the people  
were building a citie and towr whose  
top mought reach to heaven: but God

confounded their language, so the building  
ceased; wherupon it was called Babel, that  
is, confusion; *Gen*. 11. 1. 2. 4. 8. 9. Afterward  
when Nebuchadnezzar reigned there, it was  
the chief citie in the world for luxurie,  
crueltie, idolatrie and other synns, (so  
that Shinar is noted for the land and seat  
of Wickednes, *Zach*. 5. 8. 11. and Babylon is  
a type of the citie and seat of Antichrist,  
*Rev*. 17. 1. — 5.) In this citie & countrey were  
the Jewes captives 70. yeres. *Jer*. 25. 11. 12.  
Jerusalem and the temple being burned,  
*1 K*. 25. 8. 9. 10. 11. In that captivity,  
they lamented as in this psalm is shewed.

V. 3. words of song] that is, songs: so  
words of merryme, *Psal*. 145. 5. mirth]  
understand againe, they asked of us mirth; or  
words of merriment.

V. 4. land of a stranger] or, land of aban-  
donment, that is, a strange land; or, of a strange  
God, or people.

V. 5. hand forget] to weete, be cunning,  
some such word is often understood, in  
defective passionate speeches. See *Psal*.  
103. 9.

V. 6. to my palate] or to the roof of my  
mouth: that is, let me be speechless, as E-  
zek. 3. 26. Job. 29. 10. prefer] or, make  
to ascend. the head] that is, the chiefest.

V. 7. unto the sonns of Edom] that is,  
against the Edomites: see the like speech in  
a contrary sense, *Psal*. 132. 1. Of Edom see  
*Psal*. 60. 10 and 83. 7. the day] that is,  
the calamitous time: see the notes on  
*Psal*. 37. 13. so the Chaldee expoundeth  
it, the day wherein they destroyed Jerusalem.

rase] or pour out, empty (as the Greek al-  
so turneth it) that is, destroy and leave it  
bare. See this word *Psal*. 141. 8. The E-  
domites being alwayes enemies to their  
brother Israel, rejoyced at his ruine, and  
helped forward his destruction: for which  
they are menaced by the Prophet, *Obad*.  
1. 11. 13. 14. &c.

V. 8. Daughter] that is, Congregati-  
on, or Common wealth: see *Psal*. 9. 11.  
wasted] that is, worthy to be wasted; as  
prayed, *Psal*. 18. 4. is prayse-worthy. Or, that  
shalbe wasted; as, is born, *Isa*. 9. 6. for, shalbe  
born:

born: because God had so certainly promised, *Jer. 10. 2. or, the master, to weer, of others.* *thy reward*] thy evil deed: see *Psal. 13. 6.* where it is contrarily used for a good deed. Compare herewith *Jer. 30. 29. Rev. 18. 6.*

V. 9. *the Rock*] that is, *rock*; or *stones*: to the *Rock*, *Luk. 8. 6.* is *rockie* or *stony* places, *Mat. 13. 5.* Compare *Esa. 13. 16.*

### PSALME 138.

David prayeth God for the watch of his word. 4. He prophesieth that the Kings of the earth shall praise God. 7. He professeth his confidence in God.

A psalm, of David;

I Will confesse thee with all my hart: before the Gods, wil I sing-psalme unto thee. I wil bow me down, towards the Pallace of thine holynes; and confesse thy name, for thy mercie and for thy truth: for thou hast magnified above all thy name, thy word. In the day that I cried, then thou answeredst me: thou hast made me courageous, in my soule with strength. All the Kings of the earth shall confesse thee Iehovah: when they hear, the words of thy mouth, And they shall sing in the wayes of Iehovah: for great is, the glorie of Iehovah. For Iehovah is high, yet hee seeth the lowly: and the haughty, he knoweth a farr off. If I walk in the midds of distress, thou revicest me: against the anger of mine enemies, thou sendest forth thine hand, and thy right hand saveth me. Iehovah will perfectly-accomplish for me: Iehovah thy mercie is for ever: slack not, the works of thine hands.

Annotations,

The Gods] the Kings and Princes of the earth, as *verse 4.* called Gods, *Pf. 82. 1. 6.* before such David used to confesse the Lord, *Psal. 119. 46.* The Greek here for Gods, sayth *Angels*, as *Psal. 7. 6.* which also behold Gods holy things in his church: *1 Cor. 11. 10. 1 Pet. 1. 12. Eph. 3. 10.* but the Chaldee tranlateth, before the Judges.

V. 1. *thy word*] or *thy saying*; thy promise in Christ, concerning thy people, is greater then all other things wherby thou hast made thy self known.

V. 3. with strength] which I have from thee; as the Greek sayth, with thy might: strengthened by Gods Spirit in the inner man, as *Eph. 3. 16. 10.*

V. 5. *is the wayes*] or, *of the wayes*; wherof see *Psal. 103. 7.*

V. 6. *For*] or *Though*. *the haughty*] the proud person: in Greek the high things? The Chaldee paraphraserh, the proud, from the heavens farr off, he wil depress. *a farr off*] or *aloof*; not neer, or familiarly, but in wrath to punish them.

V. 7. *revicest*] or, *wilt revive and keep me alive*: so after. *against the anger*] to repress it; or, *on the nose* (the face,) to smite it with thy hand. The Hebrew signifieth both *anger*, and *nose*, *Psal. 2. 1.* but the Greek sayth, *anger*.

V. 8. *perfectly-accomplish*] or, *perform*; to weer, his work begun, against my toes; and his mercie concerning me. So the Greek turneth it, *he wil recompense for me*; and the Chaldee *he wil recompense them evil for me*. See *Psal. 117. 3.* *slack not*] or *leave not off*. It is properly to leave off work by unloosig the hand: *Mat. 6. 5.* So David prayeth, that God which had begun a good work for him, would not give it over, but perform it, until the day of Iesus Christ, as *Philip. 1. 6.*

### PSALME 139.

David prayeth God for his all-seeing providence, 17. and for his infinite mercies. 19. He deserveth the wicked, 23. and prayeth for sinners.



To the mayster of the musick.

Dauids Psalmes:

**I**ehovah thou hast searched me, and known. Thou knowest my sitting and my rising: thou understandest my familiar-thought, a far off. Thou fannest my path and my lying-down: and art accustomed to all my wayes. When the speech is not yet in my tongue: loe Iehovah, thou knowest it all. Thou dost beset me behind, & before: and puttest, thy hand upon me. A knowledge too marvellous for me: it is high, I cannot asseyme to it. Whither, shall I goe from thy spirit? and whither, shall I flee from thy presence? If I ascend up the heavens, thou art there: and if I make my-bed in hell, loe thou art there. Take I the wings of the morning: dwell I, in the uttermost-part of the sea. There also, thy hand will lead mee: and thy right-hand hold mee. And if I say, but surely the darknes shall throwd mee: then the night is a light about me. Yea darknes, dark-neth not from thee: but night giveth light as the day: as is the darknes, so is the light. For thou, hast possessed my reins: hast covered me, in my mothers womb. I will confesse thee, for that fearfully, marvellously made am I: marvellous are thy works; and my soule, knoweth it very well. My bone was not hid, from thee: when I was made in a secret-place, was embrodered, in the nether-places of the earth. Mine unformed-substance, thine eyes did see; and in thy book, all of them were written: in the dayes they were formed, and were not one of them was. And to me, how pre-

cious are thy thoughts O God: how mightily-increased are, the luminis of them? Would I tell them, they wilbe more than the sand: I awake, and still I am with thee. If thou wouldst slay the wicked, O God: & men of bloods, depart ye from me. Which speak of thee, to a mischeevous purpose: lift-up doe thy foes, unto false-vanitie! Doe not I hate them, O Iehovah, that hate thee: and am not I grieved, for those that rise up against thee? With perfection of hatred doe I hate them: they are to me, for enemies. Search me O God, and know my hart: prove mee, and know my cogitations. And see, if the way of sorow be in mee: and lead me, in the way of eternitie.

Annotations.

**D**auids psalm] see the notes on Psal. 10. 1.

V. 1. my familiar-thought] in Greek, my reasoning (or disputing) thoughts: in Chal-dee, my fellowship in the church, the Hebrue hath the signification of friendship and familiaritie, used here and in verse 17. for thoughts, or cogitations.

V. 3. [fannest] or winnowest, or compass: that is, discuss and triest out to the utmost, even tracing the footsteps, as the Greek signifieth. Compare Job 31. 4.

accustomed to] and so acquainted with: the Greek sayth, foreseeth.

V. 4. When the speech is not yet] or For there is not a word in my tongue, but loe, &c. which the Chaldee expoundeth, a lying word in my tongue.

V. 5. beset] strongly beset and inclose, beset front: or, beset formed me. thy hand] or palm: that I cannot break away. The like phrase is in Job 40. 27. The Chal-dee interpreteth it, the stroke of thine hands.

V. 6. a knowledge] or, This knowledge, namely, of thee, as the Greek addeth, it is high] or, set on a high place, as Psal. 113. 2.

59. 2. attayn to it] or, p<sup>er</sup>sonal ag<sup>re</sup>ment  
it, as Psal. 22. 2.

V. 7. *thy presence*] or, *thy face*:

V. 8. *make my bed*] or *spread my couch*:  
in Greek, descend. Compare Amos 9. 2.

V. 9. *wings of the morning*] or, *day-daw-*  
*ning*, which is sayd to have wings, for that  
it speedily flieth over all the aier,

of the sea] meaning the furthest parts  
of the world; for so the sea often signifieth.  
Psal. 65. 6. or 72. 8. Isa. 24. 14.

V. 11. *shroud*] over-dim me, as with  
the dark twilight; or, *shalt benife*, *shalt crush*  
*me down*; as Gen. 3. 15. so the Greek, *shalt*  
*tread me down*.

V. 12. *darknes*] that is hideth: com-  
pare Job 34. 22. Jer. 23. 24. & is *or* c.]  
or, like darknes, like light; that is, they are  
equal; as that which in Mat. 12. 30. is like,  
in Luk. 11. 36. is equal.

V. 13. *covered*] that is, safely kept;  
and protected; as the Greek sayth, *helpen*  
*me*: or, *covered me with skyn and flesh* &c.  
as Job 10. 11.

V. 14. *fearfully*] or, in fearful sorts, to-  
weat, & am made: or, these are fearful things;  
the Chaldee sayth, *thou hast doen fearful*  
*things*. *marvelously-made*] or, excel-  
lently-made: elsewhere this word is used for  
*separated from*, and *excelling* others: see Psal.  
4. 4.

V. 15. *my bone*] that is, *bones*, any of  
them; or *my substance*; or *strength*; for ther-  
of the bone is named. *embroidered*] 17  
that is, cunningly wrought with nerves, fi-  
nishes, veins, and variety of limms. A si-  
militude taken from broiderie-work, Psalm.  
45. 15. *neither plates of the earth*] so he  
calleth his mother's womb: because of Gods  
secret & unknown making of men there,  
Ezek. 1. 5. And thus may the like phrase  
Eph. 4. 9. be understood of Christs incarna-  
tion.

V. 16. *My unformed substance*] or, *mine*  
*embryon*, which is the body in the womb be-  
fore it hath perfect shape, or *unwrought up*, as  
the Greek here translateth it: The He-  
b<sup>re</sup>ue name is of wrapping or winding up  
like a bottom: *my wound-up mass*, or *body*.

all of them] all my members, wound  
up in that my embryon or unperfected  
substance. Or generally, all men. The  
Chaldee sayth, *all my dayes were written in*  
*the book of thy memorial*. *were written*]

Hebr. *shat he written*, which meaneth a  
continual act: see Psal. 2. 1. So after, *shalt be*  
*formed*, *in the dayes they were formed*]

or, *what dayes they should be formed*: mean-  
ing that all his members, in the dayes  
that they were in fashioning in his mo-  
thers womb, were written down of God:  
or, that the dayes of their forming were  
written. The Chaldee sayth, *in the day*  
*when the world was created*. &c. and,

when not one] Hebr. *and not one of them*, or  
in them. Meaning, that God had written  
down all parts of his body; not onely  
when they were in forming, but long be-  
fore. So commending his providence, who  
calleth things which be not, as though they were,  
Rom. 4. 17.

V. 17. *how precious are*] that is, how  
rare are thy thoughts to me, how few of  
them can I speak of, how incomprehen-  
sible are thy cogitations! The words fol-  
lowing, shew this to be the meaning.  
Compare Job 26. 14. And a thing is sayd to  
be precious, which can not be attayned un-  
to or effected; see Psal. 42. 3. Otherwise  
we may take it thus: *Thy thoughts*, that is,  
the thoughts that I have of thee, *how pre-*  
*cious*, of how much esteem and worth are  
they to me! So precious is used Psal. 36. 8. The  
Chaldee expoundeth it, *How honourable*  
*are they that love thee O God*: or *how are their*  
*princes fortified*. *mightily increase*] many  
and strong: see Psal. 40. 5. *the summs*]  
Hebr. *heads*: used for *summs* and so the  
Greek arith: Num. 1. 2. & 26. 6.

*I awake and I* or, *when I awake* I am still  
with thee: that is, still meditating of thee.  
The Chaldee referreth this to the last re-  
surrection, thus, *I shall rise again in the world*  
*to come, and shall be still with thee*. See Psalm.  
17. 15.

V. 19. *If thou wouldst*] or *O thou thou*  
*wouldst*; for it seemeth here to be a wish:  
as also in the Greek of the new Testamēt,  
Luk.

Luk. 12. 49. what wilt thou, if it were (that is, if that it were) already kindled. So in 1. Chron. 4. 10. If thou wilt bless me; that is, O that thou wouldest bless. Or, Surely thou wilt slay &c. and men &c.] this may also be referred to God; thus; and wouldest say ye bloody men depart from me: or to David, who sayth, depart ye from me. The Chaldee expoundeth it, and let the men addicted to the judgment of death depart from me.

V. 20. *Speak of thee* or, *against thee*, as the like Hebraisme meaneth, 1. King. 21. 13. witnessed of (or against) him. See the notes on Psal. 5. 1. Or say thee, that is, mention or speak off; 25. Psal. 40. 11. 2. Sam. 6. 22. The Chaldee understandeth it of swearing, *which sweareth in thy name deceptively*. So a mischievous purpose] or, with a crafty intent, that is, craftily, wickedly. See Psal. 10. 2.

*lift up doe thy foot* &c.] or, *thy foot take up thy name to vanity*: this sense the Chaldee paraphrase giveth, and the phrase is taken from Exod. 10. 7. the word name being understood, (as in Levit. 24. 11. the word Lord is understood,) or, *thy foot lift up their head* (as is expressed, Psal. 83. 2.) in *vaine*; that is, they are vainly proud, and insensate. Often times, words wanting are to be supplied; see the notes on Psal. 103. 9. Or, *they lift up thy foot in vaine*; that is, the wicked (which speak evil of thee) do vainly exalt thine enemies, to false vanity] or, to vaine: see Psal. 12. 3. & 24. 4.

V. 21. *am not I grieved*] or, *grieved*, (yrk) my self: so Psal. 119. 158. Compare also 1. Chron. 19. 2. Prov. 29. 27.

V. 22. *Prove*] or, *try me*. Compare Psal. 26. 3.

V. 24. *way of sorrow*] or of grief, that is, *wicked way* (purposes or actions) which are grievous to God and men: and in special, the way of idolatry, for of this word, *Idols* have their name; see Psal. 115. 4. So a word of grief, Proverb. 15. 1. is that which grieveth him to whom it is spoken. *way of severity* for of antiquity, the old way, as Jer. 6. 16. meaning, the way of faith and godlynes, which God taught from the beginning, and which continueth for a

way: contrary to the way of the wicked, which perisheth. Psal. 1. 6.

## PSALME 140.

David prayeth for deliverance from the wicked. 9. He prayeth against them. 13. He comforteth himself by confidence in God.

To the master of the music, a psalm of David.

**R**elease mee O Iehovah, from the evil man: from the man of violent-wrongs, preserve thou me. Which think evil things in hart: every day, they gather warrs. They sharpen their tongue, like a serpent: the hot-poison of the asp, is under their lips Selah.

Keep me O Iehovah, fro the hands of the wicked: from the man of violent-wrongs preserve thou me: which think, to thrust away my feet. The proud have hid a snare for me, and cords; they have spred a net by the pathes side; they have set gilians for me Selah.

I sayd to Iehovah, thou art my God: hear O Iehovah, the voice of my supplications for grace. Iehovah Lord, the strength of my salvation: thou hast covered my head in the day of arms. Grant not O Iehovah, the desires of the wicked: further not his crafty-device, lest they exalt themselves Selah.

The head of those that compass me about: the molestation of their lips shall cover them. They shall bring upon them, coles: he shall tell them into the fyre: into deep-pits, that they rise not up. An yll tongued man, shall not be established in the earth: a man of violent-wrong, evil

13 shall hunt him to a suddayn-over-  
 14 throw. I know, that Iehovah will doe  
 the judgment of the poor-afflicted;  
 the doom of the needie. Surely the  
 iust shall confesse to thy name: the  
 righteous shall sit, before thy face.

### Annotations.

3 **T**hey gather wars; or are gathered to  
 wars: getting themselves and other  
 together. The active is often used  
 passively, *Psal. 109. 13.*

4 V. 4. of the *Asp* ] or *Piper*; Greek, of  
 Asps, *to Rom. 3. 13.* Compare *Psal. 18. 1.*

5 V. 5. to thrust-away my feet] or, to over-  
 throw my footsteps.

6 V. 6. by the paths side ] or, fast by my  
 path: Hebr. at the hand of the path. Com-  
 pare *Psal. 142. 5. Jer. 18. 21. Prov. 29. 5.*

8 V. 8. Iehovah ] or God: see *Psal. 68. 21.*  
 of arms ] or of armour, that is, of barrel  
 (as the Greek translate it;) which men  
 harness themselves. This is that belongeth  
 to them, *Eph. 6. 17.*

9 V. 9. further not ] or, bring not to pass  
 lest they ] or, they will exalt themselves;  
 that is, be proud, or lofty. Compare *Deut.*  
*32. 27.*

10 **V**ers. 10. the head ] that is, As  
 for the head (the chief) of those; &c. An  
 head sometimes signifieth a company of  
 chiefe men. 1. *Corinth. 4. 41.* though here  
 perhaps some one man is meant, as the  
 Chaldee names, *Achitophel*. It is also used  
 for a band of men, as *Iob. 1. 17.* Sometime  
 the Hebræe word signifieth gall, as *Psal.*  
*69. 22.* Which sense also is not any where.  
 shall cover ] or prayerweile, let it cover them;  
 and him; [as *Psal. 2. 3.*] that is, every of us.

11 V. 11. They shall bring ] or, make move  
 (as *Psal. 119. 4.*) upon them selves: of colts  
 shall move; (that is, shrow) upon them.  
 The Hebræe hath a double reading, yield-  
 ing both these senses, their judgments to  
 be fro God, but procured by themselves.  
 be ] that is, God, shall sell them; or inde-  
 finitely, they shall be sold, or lost. *depr-*  
*p te*] or suddayn-ferrower; the Greek sayth,

calomister, the Chaldee, the syre of Gebenna.

V. 12. An yll-tongued man ] Hebr. a man  
 of tongue, that is, a prattler, or evil speaker,  
 that hath tongue at will to use and abuse  
 at his lust, and to smite therewith, as *Jer. 18*  
*18.* So a man of lipps, *Iob. 17. 20.* is one in-  
 digne: a man of words, *Exod. 4. 10.* is one  
 eloquentia man of arm, *Iob. 22. 8.* is one migh-  
 tie; and sundry the like. to a suddayn-

overthrow] or, his utter-ruine and miserie. He-  
 bræe, to (or with) thrustings-down. The Chal-  
 dee paraphraseth, The Angel of death shall  
 hunt him; and thrust him down into hell.

V. 12. sit before thy face ] or dwell with  
 thy face, that is, in thy presence: see *Psal. 16.*  
*11. & 61. 3.*

### PSALM 145.

David prayeth that his sin may be accepta-  
 ble, his conscience sincere, and his life safe from  
 sinners.

A Psalm, of David:

**I**ehovah I call upon thee, make hast  
 unto me: give ear to my voice, when  
 I call unto thee. Let my prayer be  
 firmly-directed as incense; before thee:  
 the lifting-up of my hands, as the  
 evening oblation. Set thou Iehovah,  
 a watch before my mouth: keep, the  
 dore of my lipps. Incline not  
 my hart, to an evil thing: to pre-  
 tend pretences, in wickednes; with  
 men that work painful-iniquitie: and  
 let me not eat of their dainties. Let  
 the just smite me; he shall be a kind-  
 nes; and let him reprove me; the head  
 oile, let it not break mine head: for  
 yet my prayer also, shall be in their  
 evils. Their iudges are thrown-  
 down by the Rock sides: and they  
 shall hear my sayings, for they are  
 pleasant. As when one contrit and  
 cleaveth on the earth: our bones are  
 scattered, at the mouth of hell. But  
 mine

mine eyes are unto thee, Jehovah Lord: in thee I hope for safety; pour not out my soule. Keep mee, from hands of the snare, which they have layd for me: and the grins; of them that work painful inquisition. Let the wicked fall into his net; whiles I together pass over.

### Annotations.

**B**E finely dressed ] or prepared; and so acceptable. *as incense* ] or perfume, which was a collection of sweet spices, made after the art of the Apothecarie, pure and holy, and was by the Priests, burned upon the golden altar every morning before the Lord; Exod. 30. 34. 35. 36. 7. 8. a figure of the prayers of the saints, acceptable to God, through Christs mediation; as this place sheweth, compared with Rev. 8. 3. *my hands* ]

or palms, lifted up in prayer; see Psal. 63. 5. *evening oblation* ] the *Minchab* properly was the meat offering; (which was fine flour mingled with oil) offered together with the Lamb every evening, before the Lord continually: as Exod. 29. 39. 42. 47. 48. Num. 18. 23. — 9. Here it is taken for the whole oblation at the time of the offering whereof, the godly used to pray; Exod. 9. 5. Deut. 9. 21. it was at the sixth hour of the day; (about three of the clock in the afternoon) called the hour of prayer; Act. 3. 1.

**V. 3.** a watch ] or, a ward, custodie, to keep me from speaking amys.

**Keep** ] observe thou: or, an observation, before the dore. *the dore* ] or gate of my hypr, by which my words pass out as at a dore: so the dore of the womb, Job 3. 10. The original *dal*, is contracted for *deleth*, a dore: though this be rare: yet the Hebrew text sometime doeth the like; as Ezech. 2. Sam. 23. 20. for Chajl, Chron. 21. 22.

**V. 4.** *Inducat* ] to weat, by Satan, or mine own corruption: for God properly tempereth no man to evil; but the devil, and mans own concupiscence, lake

2. 13. 14. 1 Cor. 7. 5. and by Satan, God moveth mens minds; as appeareth, 1 Chron. 21. 1. with 1 Sam. 24. 1. So Mat. 6. 13.

*evill thing* ] or word: see Psal. 7. 1. *to pretend pretences* ] or, excuses; thus the Greek turneth it: the Hebrew also signifieth occasions pretended; as Deut. 22. 14. 17. Or, we may read it; *in practice practise, in wickedness.* *with men that work* ] or, *with men workers*, that is, such as slowly, holily, and manfully work iniquitie.

*their dauncies* ] the Chaldee expoundeth it of their songs at banquets.

**V. 5.** *smite* ] or beat me; the word properly signifieth beating with an hammer; 1 Sam. 7. 6. 1. 2. 5. 16. applied to sharp rebukes. So Prov. 23. 35. Compare also Prov. 9. 8. 27. 25. 12. 27. 28. 23. Zech. 13. 6.

*it shall be a kindness* ] a mercie, or, with kindness, that is, let him smite me, kindly, and reprove me.

*the head oile* ] that is, the thing of precious oil: (as head spices, are chief and principal, Exod. 30. 23.) or oile of the head, which is to anoint the head with. Or, by head, understand the Chiefst of his adversaries, as before Psal. 140. 10. for this seemeth to be an opposition to the former thus; *let him just smite me, but let not the precious oile* (or the oile of the head) of the wicked, *break mine head*: and this the Greek favoureth, saying *but let not the oile of the synner supple mine head*: by oile meaning flattering words, as Psal. 55. 22. Otherwise, we may refer it to the former just mans reproof, it shall be a precious oile. *let him not make it sayle my head*. The Chaldee otherwise expoundeth it; *and let the Priest reprove me, anointing me with the anointing oile of the Sanctuaries: but let him not take the crown of the kingship from mine head.* *let it not break my head* ]

not distract, or dazel my wits, nor overcome mee; the Hebrew word signifieth breaking and bringing to naught, Psal. 33. 10. and is applied to the breaking of the shew by discouragement, Num. 31. 7. and here to the breaking of the head, or bringing to naught of counsels, purposes; &c; by flattery. Or, if it be understood of the just, we may read it, *let him not make it sayle mine*

head; that is, let the oile of his reproof, not be wanting upon mine head. *in their evils*] or *against their evils*: which may be applied to the *evil deeds* of the wicked; or *calamities* of the just: and here understand, *is or shalbe in their evils*: or, as the Chaldee explaineth it, *is ordered against their evil*.

6 V. 6. *Their Judges*] the *Princes* of mine adversaries. *are thrown-down*] or, *throw-down themselves*, that is, secretly pursue and beset me in the rocks and mountayns whither I am forced to flee, 1. *Son. 24.3. &c. 13.26*. The word may also bear their *throwing-down* to destruction; as 1. *Chro. 25.12.* by the rock sides for in rocky places, Hebr. *in the hands of the rock*; as *Psal. 140.6.* and they shall hear] or, though they have heard.

7 V. 7. *cutteth and cleaveth*] to weete, wood, or the ground with the plough. *of hell*] or, *the grave*. Compare *Ezek. 37.1.15.18.* *Jehovah*] or God: see *Psal. 68.21.* pour not out my soule] to weete, unto death, as *Esa. 43.12.* that is, kyll me not: or, make not my soule bare, that is, leave it not destitute and helpless.

10 V. 10. *Let the wicked fall*] or *They shall fall*. *into his net*] that is, every of them into his own net, or snare, together] namely, with their fall, or together with them that are with me; or, altogether] (wholly) pass over, and escape: the Greek sayth, *alone I am, until I pass over*. See this word, *Psal. 33.25.*

### PSALME 142.

David sheweth that in his troubles, when his own hart and all other help fayled him, all his comfort was in faith and prayer unto God.

An instructing psalm of David: a prayer when he was in the cave.

3 **W**hen my joyce, unto Iehovah  
did I crye; when my voice, unto  
Iehovah did I supplicate for grace.  
I powred out before him my meditation:  
my distress, I did shew before

him. When my spirit was overwhelmed within me, then thou, knowest my path: in the way that I walked, they privily-layd a snare for me. I did look on the right hand and see; and no man acknowledged me: refuge is perished from me; no man seeketh for my soule. I cryed unto thee, Iehovah: I sayd, thou art my hope-for-safetie; my portion, in the land of the living. Attend unto my shewing, for I am brought very low: deliver me from my persecutors, for, they are stronger than I. Bring forth my soule out of the close-prison, to confesse thy name: the just shall inviron me about, for, thou wilt bountifully-reward unto me.

### Annotations.

I **N**ot the cave] fled thither from the persecution of Saul, 1. *Son. 24.4. &c.*

V. 4. *was overwhelmed*] or, *swallowed, fainted*: see *Psal. 77.4.* then thou] Hebr. *and thou*: so *And he sayth, Mal. 14.34.* is expounded *Then he sayth, Mal. 26.38.*

V. 5. *I did look for* Look thou &c. continuing his complaint to God. But the Greek turneth it, *I considered*: and the Hebrue *Look thou*, or *To look*, is often resolved by other definite persons: see the notes on *Psal. 12.9. & 49.15. & 65.15. & 77.2. & 103.20.* and see] or, and behold, to weete, on the left hand.

*refuge*] or *flight*: *is perished from me*] that is, faileth mee; I have no place to lie unto and escape. So *Joh. 11.20. & Amos 2.34.* *seeketh*] that is, *search for*: so *Prov. 29.19.* usually to seek the soule, is in the yll part to destroy it; see *Pf. 31.4.*

V. 7. *brought-low*] or, *weakened*: see *Pf. 116.4.*

V. 8. *the prison*] this cave wherein I am shut up close. *inviron*] comp. of, as *Pf. 27.13.* or, *surround*, as *Joh. 36.1.* and so the Greek translateth, *the just shall wayt for me until,*

untill thou reward me. See Psalm. 13. 6. The Chaldee sayth; for my sake the just shall make thee a crown of praise, because thou wilt render a good reward unto me.

PSALME 143.

David prayeth for favour in judgment. 3. He complaineth of his griefs: 5. His strength with his faith by meditation and prayer. 7. He prayeth for grace; 9. for deliverance, 10. for sanctification, 11. for destruction of his enemies.

A psalme, of David:

**I**ehovah hear my prayer, give ear to my supplications for grace; in thy faithfulness answer me; in thy justice. And enter not into judgment, with thy servant: for before thee, shall not any living be justified. For the enemy, persecuteth my soule; smiteth down my life to the earth: maketh me sit in darknesse, as the dead forever. And my spirit is overwhelmed in me: in mids of me, my hart is wondrously amazed. I remember the dayes of old; I meditate on all thy work: I muse on the action of thy hands. I spread out my hands unto thee: my soule, as a wearieland, thirsteth for thee Selah. Make speed, answer me Iehovah, my spirit sayleth: hide not thy face from me; for I shall be made like to them that goe down the pit. Cause me to hear, thy mercie in the morning, for in thee doe I trust: cause me to know, the way that I should walk; for unto thee, doe I lift up my soule. Deliver me from mine enemies, O Iehovah; unto thee I flee for covert. Learn me to doe thine acceptable will, for thou art my God: thy good spirit shall lead me, in the land of righteousness. For

thy names sake Iehovah, thou wilt quicken me: in thy justice, wilt bring forth my soule out of distress. And in thy mercie, wilt suppress mine enemies: and destroy all them that afflict my soule; for, I am thy servant.

Annotations.

**A**nd enter not into judgment] or, but goe not to Law with mee; by the deeds whereof, no flesh shall be justified in thy sight, Rom. 3. 10. so Job. 22. 4. & 14. 3. Esa. 3. 14. In Chaldee, goe not into the judgment hall: namely, to judge me with severity. not any] or not all, that is, none living: so Mat. 23. 22. not all, that is, no flesh: 1 Job. 2. 21. every lye is me, that is, no lye is of the truth, so 1 Pet. 1. 10. Psal. 76. 6.

V. 3. my life] or, my company, the Hebrew signifieth both: Job. 33. 18. 22. Psal. 68. 11. darknesse] or, dark-places: so Psal. 88. 7. 19 & 74. 10. for ever] or, of eternitie, of old; meaning des! long since, and for ever alter: the word respecteth time past and to come. So Lam. 3. 6:

V. 4. overwhelmed] fainteth, or, is perplexed: see Psal. 77. 4. wondrously-amazed] astonished: or desolate. Gr. troubled. See this word, Esa. 59. 16. & 63. 1. Dan. 8. 27. Psal. 40. 16:

V. 5. of old] or, of antiquitie; so Psal. 77. 6.

V. 6. spread-out] that is, pray; as the Chaldee saith spread out my hands in prayer. See Psal. 44. 21. weary] that is, drye and thirstie in Greek, waterless: see Ps. 63. 2.

V. 7. for I] or left I; Hebr. and I: which may be supplied thus, lest I perish, and be made like, &c. See Psal. 18. 7.

V. 8. in the morning] speedily: so Ps. 90. 14.

V. 9. I flee-for-cover] or I cover (I hide) my self, flying unto thee: or, to thee I covertly-lye, secretly disclosing to thee, that which I would hide from others: so the Greek, I flee to thee. The Chaldee expoundeth it, I have made thy Word my redeemer.



V. 10. *thy good spirit, shall lead me* ] so the Greek translateth this and the rest, assured: we may also read it prayer-wise, *let thy good spirit lead me*; or, *thy spirit is good*; or *it lead me* &c. and so the rest. Compare *Nehem. 9. 10.* in the land ] or, into the land of righteousness; in a plain (or even) ground: see *Psal. 116. 11.* *Esa. 116. 10.*

## PSALME 144.

David blesteth God for his mercie in helping him in his warr. 3. He confesseth mans miserie and unworthynesse. 5. prayeth that God would powerfully deliver him from his enemies. 9. He promiseth to praise God. 11. He sheweth the vanity of worldly frivole, 15. and happiness of Gods people.

A Psalm, of David;

Blessed be Jehovah, my Rock; which learneth my hands to the battel: my fingers, to the warr. My mercie and my fortress, my high-tower and my deliverer for me: my shield, and he in whome I hope-for-safety; that subjegeth my people under me. Jehovah, what is earthly-man, that thou takest knowledge of him: the son of wretched-man, that thou makest account of him? Earthly-man, is like to vanitie: his dayes, are as a shadow that passeth-away. Jehovah, bow thy heavens and come-down: touch the mountsyns, and they shall smoke. Lighten the lightning, and scatter-them-asunder: send thine arrowes, and disturb them. Send thy hands, from the high-place: release me and deliver me, from the many waters; from the hand of the sonns of the stranger. Whose mouth, speaketh false-vanitie: and their right hand, is a righthand of falshood. O God, I wil sing unto thee a new song:

with psalterie and ten-stringed-instrument, I wil sing-psalmes to thee. That giveth salvation, unto kings: that releaseth David his servant, from the evil sword. Release me and deliver me, from the hand of the sons of the stranger: whose mouth speaketh false-vanitie; and their right-hand, is a right-hand of falshood. That our sonns, as plants, grown-great in their youth: our daughters as corner stones; cut after the similitude of a pallace. Our garners full, affording from meat to meate: our flocks bringing-forth-thousands, increased-by-ten-thousands, in our streets. Our Oxen, laden: no breaking-in, and none going-out; and no out-cry, in our streets. O blessed is the people, whose state is such: o blessed is the people, whose God is Jehovah.

## Annotations.

MY Rock ] in Greek, my God: see *Psal. 18. 3.*

V. 3. *takest knowledge* ] or *acknowledgest*, carest for: compare *Psal. 139. 1.* & *16. 31. 8.* *makest account* ] or, *thinkest on him.*

V. 4. *passeth away* ] *vaniseth.* Compare *Psal. 102. 12.* *Eccles. 7. 2.*

V. 5. *come down* ] for my help, and my foes ruinet see *Psal. 18. 10.* and they shall ] or, that they may smoke; see *Psal. 104. 32.*

V. 6. *Lighten* ] that is, *cast forth*: compare *Psal. 12. 15.* *disturb* ] or *trouble*; that is, *discomfit* and *destroy*: see this word, *Exod. 19. 24.* & *23. 27.*

V. 7. *the high-place* ] that is, *hyden*: compare *Psal. 18. 17.* *many waters* ] which the Chaldee expoundeth, *armies like to many waters.* *sonns of the stranger* ] of a strange God, or people: as *Psal. 137. 4.* *born aliens*, see *Psal. 137. 4.*

9 V. 9. *um [song] of triumph*: see the notes on *Psalm 33* 2. 3.

10 V. 10. *That giveth* ] understand, *O her that giveth*, that is, *O him that giveth*, &c. See the like phrase, in *Psalm 33* 10. & 61. 7. Or, *it is hee that giveth*,

12 V. 12. *as plants* ] understand, *as plants*: for this seemeth to be an imitation or expressing of the vaine words of the wicked forementioned, which say, *our founns are as plants*; &c. whose boasting continueth til the last clause, which is opposed to all their worldly felicitie. The Greek to make this playner, chāgeth person, and translateth, *Whose founns* (or, *Of whom their founns*) are *as new plants*, &c. So elsewhere the Greek useth the like change of person; as in *Genes. 26* 7. Or, understanding it of the godly, supply, *may be as plants*, &c. and so it hath respect to the outward blessings of the law; *Deut. 28* 4. &c. In this latter sense the Chaldee taketh it. *our* that is, *hewen, covered, polished*.

13 V. 13. *garneys* ] Or, *Corners, Chambers, Cellars*, places of store and provision, made usually in nooks and corners of houses, *from meat to meat* ] or *from furs to furs*, that is, all sorts and store of victuals.

14 V. 14. *laden* ] that is, *fat and fleshy*: or, *able to bear lodes*: or, *big with yong*. *no breach* ] in the walls, for the enemy to enter the towne. *none going out* ] no cattel driven away by the enemy.

15 V. 14. *whose state is such* ] as is before mentioned: the Greek turneth it, *They cois that people blessed, which hath these things*. *whose God* ] this sentence is opposed to all the other worldly wealth.

## PSALME 145.

David praiseth God for his greatness, power, glorie, and fearful acts. 7. His goodness, justice, mercies. 11. his kingdome, and gracious providence unto all. 18. His speciall mercies to those that call upon him, that fear and love him.

An hymne, of David

I Will extoll thee, my God o King: and bless thy name, for ever and aye.

2. In every day wil I blefs thee: & praise thy name, for ever and aye.

3. Great is Jehovah, and praised vehemently: and of his greatnes, there is no search.

4. Generation to generation, shall laud thy works: and they shall shew thy powers.

5. The comly-honour, of the glorie of thy majestie: and the words of thy marvels, wil I talk of.

6. And the strength of thy fearful-acts they shall speak of: and thy greatnes, it wil I declare.

7. The memorie of the multitude of thy goodnes, they shall utter; and thy justice they shall shew.

8. Gracious and pitiful is Jehovah: long-suffering, and great in mercie.

9. Good is Jehovah unto all: and his tender-mercies, are over all his works.

10. All thy works, shall confesse thee Jehovah: and thy gracious-saints blefs thee.

11. They shall tell the glorie of thy kingdome: and speak of thy power.

12. To make-known to the founns of Adam, his powers: & the glorie of the comly-honour of his kingdome.

13. Thy kingdome, is a kingdome of all eternities: and thy dominion, in every generation and generation.

14. Jehovah upholdeth all that fall: and up-righteneth, all that are crooked.

15. The eyes of all, look attentively unto thee: and thou givest to them their

their meat in his time.

16. Openest thine hand: and satisfiest the desire of every living-thing.

17. Just is Jehovah, in all his wayes: and merciful, in all his works.

18. Neer is Jehovah, to all that call upon him: to all that call upon him in truth.

19. He wil doe the desire of them that fear him: and wil hear their crie, and wil save them.

20. Jehovah preserveth all them that love him: and all the wicked he wil abolish.

21. My mouth shall speak, the praise of Jehovah: and let all flesh blees the name of his holynes, for ever and ay.

### Annotations.

**A**N hymne ] or Praise; and herof the whole book in Hebrue is called the book of hymnes. This hymne is composed after the order of the Hebrue Alphabet: onely one letter wanting. See Ps. 15.1. eye ] or perpetually; see Psal. 9.6.

V. 3. praised ] see Psal. 18.4. no search ] that is, it is past finding out: of greatness, see Psal. 150.2.

V. 4. powers ] that is, powerfull (mighty) acts: so verse 12. Mat. 13.38.

V. 5. honour of the glorie ] or glorious honour, or comelyness. words of thy marvels ] that is, thy miracles; thy marvelous words (or things.) So, words of song, Psal. 137.3. talk ] discourse of, or meditate.

V. 8. pitiful ] or, compassionate. Compare Psal. 103.8. Exod. 34.6. long-suffering ] or, slow to anger: see Psal. 86.15.

V. 20. shall confess ] or, let them confess &c.

V. 21. tell ] talk of, or preach: Hebr. say.

V. 14. up-righteneth ] lifeth right up, or maketh straight all that are bended down, or bowed together: so Psal. 146.3.

V. 15. in his time ] that is, in due season.

See Psal. 1.3. & 104.27.

V. 16. the desire ] or pleasure, or with contentment, contentedly; acceptably; with that which seemeth good to thee, and pleaseth (or contenteth) them.

V. 18. in truth ] this word implieth faith, sincerity, earnestness and confidence. Compare Deut. 4.7. Job 4.24.

V. 19. the desire ] or, she will the pleasure, and contentment; as verse 16. We are to desire that Gods will may be done, Mat. 6.10. here he doeth his servants will: so he honoureth them that honour him, 1. Sam. 1.30.

V. 21. shall speak ] or, Let my mouth speak. all flesh ] all sorts of people; see Psal. 65.3.

### PSALME 146.

The Psalmist voweth perpetual praises to God. 3. He exhorteth not to trust in man. 5. God for his power, justice, mercy and kingdom, is one worthy to be trusted in, and celebrated.

### Halelu-jah;

**M**Y soule, praise thou Jehovah. I wil praise Jehovah in my life: I will sing-psalmes to my God, while I live. Trust not ye in bounteous-princes: in son of Adam, with whom is no salvatio. His spirit goeth-forth, he returneth to his earth: in that day, his thoughts perish. O blessed is he, in whose help the God of Jakob is: whose hope, is in Jehovah his God. Which made heavens, and earth, the sea & all that in them is: which keepeth truth for ever. Which doeth judgment, to the oppressed; giveth bread to the hungry: Jehovah looseth the bound. Jehovah, openeth the eyes of the blind; Jehovah, up-righteneth the crooked: Jehovah, loveth the just. Jehovah, keepeth the strangers; setteth upright the fatherless & the

the widow : and overthroweth the way of the wicked . Iehovah shall reign, for ever ; thy God - ô Sion , to generation and generation ; Halelu-Iah.

### Annotations.

**H** Alelu-jah ] that is , Praise ye Jah : see Psal. 135. 1.

V. 2. in my life ] so long as I live : so Psal. 104. 33.

V. 4. his Spirit ] mans ghost ; so the soule is sayd to goe forth, Gen. 35. 18. so his earth ] wherof he was made ; earth is in Hebrue *Adamah* ; hercof man was called *Adam*, Earthy ; compare Gen. 2. 7. & 3. 19. Psalm. 104. 19. his thoughts ] or purposes , the most excellent effects of the mind or spirit of man.

V. 7. the bound ] or prisoners ; but here it may be meant more largely, for sicknesses also are Satans bonds , which our Lord Christ loosed, Luk. 13. 16. See also Isa. 61. 1.

V. 8. openeth the eyes ] or, giveth sight to : compare Mat. 9. 29-30. Job. 9. 6. 7. 32. uprighteneth ] or maketh straight ; as Psalm. 145. 14. see this fulfilled, Luk. 13. 13.

V. 9. setteth upright ] maketh to continue sure : so Psal. 10. 9. & 147. 6. Compare Deu. 10. 18. & 27. 19. Exod. 22. 23. 24. Psalm. 28. 6. overthroweth ] or turneth up side down : so Job. 19. 5. see also Psal. 1. 6.

### PSALME 147.

The Prophet exhorteth to praise God, for his care of the church, wisdom, power, mercie, and providence unto all. 12. To praise him for his blessings upon the kingdom. 15. For his works in nature, 19. and for his gracious word and ordinances given to his people.

**P**raise ye Iah ; for it is good , to sing-psalms to our God : for it is pleasant ; praise is comely . Iehovah buildeth Ierusalem : gathereth togi-

ther, the outcasts of Israel. He healeth, the broken in hart : and bindeth-up, their griefs . Counteth the number of the starrs : calleth them all , by names. Great is our Lord, and much in able-might : of his understanding, there is no nûber. Iehovah setteth-upright the meeke : debaseth the wicked, unto the earth . Sing ye to Iehovah with confession : sing-psalms to our God with the harp . That covereth the heavens, with clouds ; that prepareth rayn for the earth : that maketh the mountaynes to bud-forth grasse. That giveth to the beaust his food : to the young ravens, which crie. He delighteth not in the strength of the herie : he taketh not pleasure , in the leggs of man . Iehovah taketh-pleasure in them that fear him : that patiently-hope for his mercie. Laud Iehovah , ô Ierusalem : praise thy God, ô Sion . For he strengtheneth, the barrs of thy gates : he bleisseth thy sonns within thee. He putteth in thy border peace : he satisfieth thee, with the fat of wheat. He sendeth his edict, upon earth : his word runneth very swiftly . He giveth snow like wooll : the hoar-frost, he scattreth-abroad like ashes . He casteth forth his yce like morsels : who can stand , before his cold ? He sendeth his word and melteth them : he causeth his wind to blow, the waters flow . He sheweth his words unto Iakob : his statutes & his judgments, unto Israel. He hath not dealt so, with any nation ; & judgments they have not known them ; Halelu-Iah.

### Annotations.

Nû 2

outcasts

2 **O** *Viciss]* or driven out, in Greek the  
dispersions, (that is, the disp-*fi.*)  
which word the Apostle useth, 1.  
Pet. 1.1. *Lam.* 4.1. Compare *Deut.* 30.4. *Isa.*  
11.12. & 56.2. *Iob.* 13.52.

3 V. 3. *bindeth up their griefs]* that is,  
healeth their wounds, as *Luk.* 4. 18. with *Isa.*  
61.1. Compare also *Ezek.* 34. 16.

4 V. 4. *Counteth]* or *Telleth*, numbereth;  
which to man is impossible; see *Gen.* 15.5.  
*Ier.* 33.22. *Isa.* 43.26.

5 V. 5. *no number]* nor *searching out*, *Isa.*  
40.18.

6 V. 6. *stretch upright]* *conferueth*, to con-  
tinue yet: see *Psal.* 146.9.

7 V. 7. *Sing]* or, *Answer*, that is, *Sing*-  
by turns, one after another: as *Exo.* 15.21.

8 V. 8. *with clouds]* as in *Eliaz* time,  
1 *King.* 18.45. *the mountayns]* and de-  
serts where no man is, as *Iob.* 38.25. 37.  
*Psal.* 103.14.

9 V. 9. *food]* *Hebr.* *bread*; that is, the  
beasts their food: as the Greek hath it.

*young ravens]* *Hebr.* *seams* (that is *young-  
lings*) of the ravens. *Serin Iob.* 39. 3. who pre-  
pareth for the raven his meat, when his young  
ones call unto God, *wandring for lack of meat?*

13 V. 13. *strengthen]* or, *hath made strong*;  
a signe of Gods favour, and Sions salerie:  
see the contrarie, *Lam.* 2.9. *Ier.* 51.30. *A-*  
*mor.* 1.1. *Psal.* 107.16. *Isa.* 45.2. These graces  
are to be referred unto the church under  
the gospel, called the *heavenly Jerusalem*,  
*Rev.* 21. 2. and which is above, *Gai.* 4.26.  
So the *Hebrue* doctors say, *It is written*,  
*Lord the Lord of Jerusalem*; and the scripture  
*speaketh of the Jerusalem that is above. R. A-*  
*schem on Gen.* 3.

14 V. 14. *putteth in]* or *putteth thy border*  
etc. that is, *maketh peace in thy borders*.  
Compare *Isa.* 60.17.18. *Ier.* 12. 12. & 11.  
13. & 17.3. *sea]* that is, *fine flowr*: lo  
*Psal.* 81.17.

15 V. 15. *his edict]* or *sayng*, that is, *com-*  
*mandement*.

17 V. 17. *yet]* or *fast*; the frozen hayl  
stoores. *can stand]* that is, *endure it*: lo  
*Prov.* 17.4. *Nahum.* 1.6.

18 V. 19. *by words]* the ten commandments

(or moral law) *Exod.* 20. 1. called the ten  
words; *Deut.* 10.4. *statutes]* decrees and  
constitutions of Gods worship: see the note  
on *Psal.* 2. 7. *judgements]* the judicial  
laws for punishing offenders, *Exod.* 21.1.  
*Psal.* 19.10.

V. 20. *every]* but in *Hebrue*,  
all, is often used for any: see *Psal.* 102.2. &  
143.2. *judgements]* the Greek sayth,  
his judgements be hath not manifested to them:  
which sense, the *Hebrue* also may beare,  
he hath not made knowne to them: as the  
Chaldee also interpreteth it.

# PSALME 148:

The Psalmist exhorteth all the heavenly, 7.  
the earthly, 11. and the reasonable creatures to  
praise God:..

Halelu Iah.

**P**RAISE ye Iehovah, from the hea-  
vens: praise ye him, in the high-  
places. Praise ye him all his Angels:  
praise ye him, all his hosts. Praise ye  
him, Sun and Moon: praise ye him,  
all stars of light. Praise ye him, hea-  
vens of heavens: and the waters, that  
be above the heavens. Let them praise,  
the name of Iehovah: for he, com-  
manded and they were created. And  
he stablished them for aye for ever: a  
statute he gave, and it shall not pass.  
Praise ye Iehovah, from the earth:  
Dragons, and all deeps. Fyre and  
hayl, snow and vapour: stormie wind,  
doing his word. Mountayns and all  
hills: fruitful tree, and all cedars.  
The wild-beast and all catt; creep-  
ing-thing, and fethered fowle. Kings  
of the earth, and all peoples: Princes,  
and all Iudges of the earth. Yong-  
men and also Maydens: old-men,  
with children. Let them praise the  
name

name of Iehovah; for high-advanced is his name even his alone: his glorious-majestie, is above earth and heavens. And he hath exalted the horn of his people, the praise of all his gracious-saints, the sonns of Israel, a people neer him; Halelu-Iah.

### Annotations.

**F**rom the heavens; ye heavenly creatures; as the Chaldee, ye holy creatures of heaven: so after from the earth, verse 7. is earthly creatures. Compare Rev. 5. 13. in the bye places] which the Chaldee expoundeth bye Angels.

V. 3. stars of light] bright shining stars; which praised God together, Job 38. 7.

V. 4. above the heavens] in the clouds of the aier, Gen. 1. 7. Job. 26. 8. & 37. 11.

V. 6. stablished] or, made them stand: Psal. 119. 91. a statute] that is, statutes, or, decrees, rules, ordinances, whereby every creature is bounded to his set time and place, as Job. 14. 5. 13. & 26. 10: whereupon mention is made of the statutes or ordinances of heaven, of the Moon and stars &c. Job. 38. 33. Jer. 31. 35. & 33. 25. it shall not pass] that is, not any of the things fore-mentioned, shall pass the statute (or bound) set of God: or is, the statute, shall not pass away, or say: or, not be altered; as Ezech. 1. 19. & 9. 27. 28.

V. 7. dragons] or whale-fishes.

V. 8. vapours] or smoke, exhalation, damp. As these and all other creatures, are here stirred up to praise the Lord: so for our sakes are these things written, that wee should learn by them to praise the creator. And it is a rule in the Hebrew canons, that for winds when they blow tempestuously, and for lightning and thunder, &c. for lightes in the aier which seem to be stars that fall, or run from place to place; or blazing stars; comets &c. when a man seeth any of these, hee is to bless God who hath filled the world with his power and might. Also, be that seeth the beuifull creatures; as going out into the fields or

gardens in the spring time, seeth the pees sprouting and blossoming: he is to bless God, who hath not let his world lack any thing: but hath created in it goodly creatures, & sayre trees, &c. for the use of the sonns of Adam. So, for mountains and hills, seas and deserts, rivers &c. if he see any of them from thre dayes to thre dayes, he is to bless the creator of the world. Maimony in Misneh, in Bracoth, chap. 10. fol. 14. r. 15.

V. 10. fisheder fowle] or winged bird Heb. bird of w az.

V. 13. hye. a towered] or set-on-high: Isa. 12. 4. It is a strong tower, into which the righteous runneth, and is also set on high in safety. Prov. 18. 10.

V. 14. the horn] the power, and glorie, as the Chaldee saith, the glorie of the kingdom of his people: see Psal. 75. 10. This is accomplished in Christ, the horn of salvation. Luk. 1. 69. the praise] understand, which is the praise of his saints, that is, their glorie; or an argument of praise to them. neer him] Gods people are sayd to be neer unto him, in respect of his covenant with the in Christ, Ephe. 2. 13. their service of him, Levit. 10. 3. and spiritual alliance in Christ, Job. 10. 17. 1 Job. 3. 7. For this word, neer, is used for kindred, Levit. 21. 3. Christ draweth neer unto God for them, Jer. 30. 21. and they by him: Heb. 10. 19. 22.

### PSALME 149.

God is publicly to be praised for his graces to his church, and power given to the same.

### Halelu Iah.

**S**ing ye to Iehovah a new song: his praise, in the church of gracious-saints. Let Israel rejoyce in his maker: let the sonns of Sion, be glad in their King. Let them praise his name with flute: with timbrel and harp, let them sing psalms unto him. For Iehovah taketh pleasure in his people: he will bewtifie the meek with salvation. The gracious-saints shall be glad: for in glorie: shall shout joyfully, up-

6 on their beds. The exaltations of  
 7 God, in their throat: and a two-edg-  
 8 ed sword, in their hand. To doe ven-  
 9 geance, on the heathens: reproofs, in  
 the nations. To bind their Kings in  
 chaines: and their Nobles, in fetters  
 of yron. To doe on them the judg-  
 ment written; this comely honour, is  
 to all his gracious saints; Hallelu-  
 lah.

## Annotations.

- 2 **H**is makers] the Father, the Word, & the  
 Holy Ghost, which three are one, 1. Job.  
 5. 7. The mysterie of the Trinitie  
 is in the Hebrue phrase; so in many o-  
 ther, as, Let us make man in our image, Gen.  
 1. 26. Where is God my makers? Job. 35. 10.  
 Thy makers is thine husband, Esai. 54. 5. Re-  
 member thy Creatours, Eccles. 12. 1. and sun-  
 dry the like. God also is our maker, both  
 in nature, and grace; see Psal. 100. 3.  
 3 their King] Christ; as Mat. 21. 5. Song. 1. 4.  
 V. 3. with flute] as Psal. 150. 4. or, in a  
 4 dance: as Jer. 31. 4. 13. Psal. 30. 12. One name  
 is given both to the dance, and the pipe  
 whereto they danced.  
 5 V. 4. beawife] or, adorn, make glorious:  
 so Esa. 60. 7. 9. 13. The Greek here sayth,  
 exalt.  
 6 V. 6. The exaltations] that is, exaltat-  
 ions, high-acts, high-praises; or, lifting-up of  
 the voice, preachings. in their throat]  
 that is, aloud spoken of and proclaymed:  
 so Esai. 18. 1. Cry with the throat, is, Cry a-  
 loud. two-edged] Heb. a sword of mouths;  
 that is, of two mouths, as is expressed, Judg.  
 3. 16. in Greek, two-mouthed, that is, two-  
 edged, biting or cutting both wayes. This  
 sword is Gods word, and cometh out of  
 Christs mouth. Eph. 6. 17. Heb. 4. 12. Rev.  
 1. 16.  
 7 V. 7. on the heathens] by preaching a-  
 gainst their idolatries. Act. 14. 11. & 17.  
 16. 17. 42. &c. Compare 2 Cor. 10. 4. 1. 6. Esa.  
 41. 11. reproefs] for syn. as Job. 16. 8. &c.  
 8 V. 8. To bind their Kings] restraining

their vices, and bringing them under the  
 bonds and subjection of the gospel; see Ps.  
 2. 3. Mark. 6. 20. Act. 24. 26. Rev. 21. 24. E-  
 sa. 45. 14. a figure of captivitie, Nahum. 3.  
 10. 2 Cor. 10. 4. 1. 6. Mat. 16. 19. No-  
 bles] or Honourable.

V. 9. written] in the book of God; see  
 1 Cor. 4. 6. Rev. 22. 18. So the Chaldee pa-  
 raphraseth, written in the Law. And this  
 may have reference to that law, Deut. 7.  
 1. 2. &c. honour is] or, this shalbe the  
 honour, of all his Saints.

## PSALME 150.

An exhortation to praise Gods holyness,  
 power & goodness, with all kind of instruments,  
 and all breath.

Hallelu-Iah;

**P**raise ye God in his sanctitie:  
 praise him, in the firmament of  
 his strength. Praise him, in his pow-  
 ers: praise him, according to the  
 multitude of his greatnes. Praise him,  
 with the sound of the trumpet: praise  
 him, with the psalterie and harp.  
 Praise him, with tymbrel and flute:  
 praise him, with Virginals and Organ.  
 Praise him, with wel-sounding Cym-  
 bals: praise him, with lowd-sounding  
 Cymbals. Let all breath praise Iah;  
 Hallelu-Iah.

## Annotations.

**I**n his sanctitie] or, for his holyness; his most  
 holy being: Isa. 6. 3. the first argument  
 of praise from Gods holy essence in  
 himself: or, in his sanctitie, (his sanctuarie)  
 his holy place; meaning heaven. in the  
 firmament of his strength] that is, for his strong  
 firmament, (called heaven, Gen. 1. 8.) the se-  
 cond argument of praise, from the frame  
 of the world; wherof heaven is chiefest:  
 see Psal. 19. 2. or for the out-spredding of his  
 strength: that is, for his strength, spread out as  
 the firmament.



2 V. 2. *in his powers*] or, *for his powerful-  
acts*, as Psalm. 145. 4. the third argument of  
praise, from Gods mighty administration  
of all things since the creation. of his  
greatness] or *majestie*; in special mercie to-  
wards his own people and against their e-  
nemies: which is the fourth argument of  
his praise. Compare Deut. 3. 24. & 9. 26.  
& 32. 3. Exod. 15. 16. 1 Chron. 17. 19. Luk.  
1. 46. 49. 18. Mat. 2. 11. Psalm 79. 13. & 145.  
3. 6. *Maj. sic*, hath the name of greatness,  
and is applied to the greatest state of Po-  
lities or Common weals: which is to be  
minded here.

4 V. 4. *flute*] or *dance*: Psalm. 149. 3.  
*Orginals*] or, *stringed-instruments*: this  
word is not elsewhere in scripture. Or-  
gan] or, the *Organo*, as the Greek tran-  
slateth it: the Hebrue name signifieth a  
lovely (or *delectful*) instrument: it is one of  
the ancientest of the world, invented by  
Jubal, Gen. 4. 21. and an instrument of joy.  
Job 21. 12. & 30. 31. *well-sounding*

*cymbals*] Hebr. *cymbals of beating*, that is,  
*easy* or *delectful to be heard*, which the  
Greek translateth *well sounding*. The Cym-  
bals were of metal, as bells, and have their  
name of their *brill tinkling sound*.

*lowd-sounds. g.*] or *joyfully-sounding*, or,  
*tinkling*; as 1 Cor. 13. 1. Hebr. *cymbals of  
sounding-sound*.

V. 6. *all breath*] or, *every breath*, that  
is, *every thing that hath breath*: this word is  
used for the *breath* that God inspired into  
man, Gen. 2. 7. and so for mans *mind* or im-  
mortal soule, Isa. 57. 16. and usually is ap-  
plied to man, and to the *breath* of God,  
Psalm. 18. 16. but in Gen. 7. 22. it seemeth to  
be spoken of *all living things*. Compare Rev.  
7. 13. where *every creature which is in heaven  
and on the earth and under the earth, and such  
as are in the sea, and all that are in them, were  
heard, saying; Unto him that sitteth upon the  
Throne and unto the Lamb, be blessing, and ho-  
nour, and glorie, and power for ever and ever.  
Amen.*

The end of the Book  
of Psalmes.

\* \* \*  
\*





A Table, directing to some principall things<sup>i</sup>, observed  
in the Annotations of the Psalmes.

**A** *Babbing*, what it signifieth, *Psal.* 6. 11.  
*Adam* described, *Psal.* 60. 10.  
*Egypt*, *Psal.* 68. 31. the plagues of  
*Egypt* described, *Psal.* 78. 44. &c. & 105.  
28 &c.  
*Ethiopia*, *Psal.* 68. 32.  
*Almighy*, *Shaddai*, how God is so called,  
*Psal.* 68. 17.  
*Alone* diversly taken, *Psal.* 4. 9.  
*Amalek*, *Psal.* 83. 8.  
*Amen*, what it signifieth, *Psal.* 42. 14.  
*Ammonites*, *Psal.* 83. 8.  
*Angels*, *Psal.* 68. 18. & 104. 4.  
*And*, in stead of *For*, *Psal.* 1. 3. & 7. 10. &  
57. 13.  
*And*, for *But*, *Psal.* 59. 14.  
*And* for *That*, *Psal.* 43. 4. & 49. 10.  
*And*, a signe of passion, *Psal.* 2. 6. & 115. 3.  
*Anger*, outward, as wrath inward, *Psal.* 2. 5.  
*Arrows*, what they mean, *Psal.* 18. 15. &  
45. 6.  
*Asaph*, who he was, *Psal.* 50. 1.

## B

**B** *Elial*, what it meareth, *Psal.* 18. 5.  
& 41. 9.  
*Baal*, what it signifieth, and how it  
is turned into *Esbeth*, *Psal.* 106. 28.  
*Bands*, signes of subjection, *Psal.* 2. 3.  
*Babel* described, *Psal.* 137. 1.  
*Being*, for continuing, *Psal.* 64. 3.  
*Blessed*: a title given to God, *Psal.* 68. 35.  
*Blessing*, diversly used: *Psal.* 3. 9.  
a *Blessed*, or *Happy*: how it differeth from  
the former, *Psal.* 1. 1.  
*Blood*, and *man of blood*, what they mean,  
*Psal.* 1. 7. & 41. 16.  
*Beauteous prince*, *Psal.* 47. 10.

*Beauteous reward*, *Psal.* 13. 6.  
*Bread*, for all food, *Psal.* 78. 10.  
*Brooky*, what they are, and of what use,  
*Psal.* 1. 3.  
*Burn-offring*, what it was, *Psal.* 20. 4.

## C

**C** *Aspiring* for captives, *Psal.* 14. 7. &  
68. 19.  
*Cedar-tree* described, *Psal.* 29. 5.  
*Cherub*, *Cherubim*, what they were, *Psal.*  
18. 11.  
*Christ*, or *Anointed*, *Psal.* 2. 2.  
*Commanding*, diversly used, *Psal.* 42. 9.  
*Condemn* or *guilty*, *Psal.* 2. 11.  
*Confession*, diversly used, *Psal.* 6. 6. & 32.  
5. & 50. 14.  
*Corrupt* not, a title of some psalms: *Psal.*  
57. 1.  
*Corruption*, *Psal.* 16. 10.  
*Corrupting ditch*, or *pit*, wherfore so called,  
*Psal.* 7. 16.  
*Covenant* what it signifieth, *Psal.* 25. 10.  
*Striking Covenant*, *Psal.* 50. 5.  
*Corrupt*, or *gain-thirsty*, wherof it is named,  
*Psal.* 20. 3.  
*Court* of Gods house, *Psal.* 65. 1.  
*Cursing*, *Psal.* 10. 7.

## D

**D** *Daughter* for *Congregation*, *Psal.* 9. 19.  
*Dangers* for *villager*, *Psal.* 48. 12.  
*David* put for *Christ*, *Psal.* 18. 50. &  
40. 1. & 89. 4.  
*Day*, for time of affliction, *Psal.* 37. 13. 18.  
*Deceit*, wherof named, *Psal.* 1. 7.  
*Decree*, or *Statute*, what it meareth, *Psal.* 4. 7.  
*Degree*, what they mean, *Psal.* 120. 1.

Divils, wherof they are named, *Pfal. 106. 37.*  
 Doing, for yielding fruit, *Pfal. 1. 3.*

**E** Dom described, *Pfal. 40. 10.*  
 Egypt, *Misraim. Psal. 68. 31.*

**F** Ace for anger, *Psal. 21. 10.*  
 Face for grace, *Psal. 27. 8. & 42. 6.*  
 Faithful, what it meaneth, *Psal. 19. 8.*  
 False-vanity, *Psal. 12. 3.*  
 Falsly-deny, *Psal. 18. 45.*  
 Favourable-acceptation, *Psal. 5. 13.*  
 Fear, for God, *Psal. 76. 12.*  
 Fear, for Gods worship, &c. *Psal. 39. 10.*  
 for walking in his wayes, *Psal. 34. 10. & 118. 1.*

Feeding, what it meaneth, *Psal. 23. 1.*  
 Finding, diversly used, *Psal. 36. 3. & 116. 3.*  
 and *132. 5. & 46. 2.*  
 First borne, ministers of God, *Psal. 78. 61.*  
 she Chief over others, *Psal. 89. 28.*  
 Fools-vainglorious, *Psal. 5. 6.*  
 Fool: *Nabal, Psal. 14. 1.*  
 Fool, *Avi, Psal. 38. 6.*  
 Fool-unconstant, *Psal. 49. 11.*  
 Forgiving, what it meaneth, *Psal. 25. 18.*

**G**ates of death, *Psal. 9. 14.*  
 Gates of the daughter of Sion, *Psal. 9. 15.*

Gates of justice, *Psal. 118. 19.*  
 Gathering diversly used, *Psal. 26. 9.*  
 Generation, what it meaneth, *Psal. 12. 8.*  
 Girding what it meaneth, *Psal. 76. 11.*  
 Giving for putting, sewing &c. *Psal. 4. 8. & 8. 2.*  
 Giving, for granting, suffering. *Psal. 16. 10.*  
 Gladnes, gladfomer, outward, as joy is inward, *Psal. 2. 11.*  
 Glorious-majestic, *Psal. 8. 2.*  
 Glorie or Honour, wherof it is named, *Psal. 3. 4. & 85. 10.*  
 Glory, for the tongue, *Psal. 16. 9.*  
 Glorifying, or praising our self, *Psal. 34. 3.*  
 God, Elohim, what it meaneth, *Psal. 3. 3.*  
 God, *El, Psal. 1. 5.*  
 Gods for Angels, *Psal. 8. 6. & 97. 7.*  
 Gods, for Magistrates, *Psal. 82. 1. 6.*  
 Gods name added to things for excellen-

cie, *Psal. 36. 7.*

The living God, *Psal. 42. 3.*  
 Gospel or Evangelie, wherof it is named, *Psal. 40. 10.*

Gracious saint, what it meaneth, *Psal. 4. 4.*

**H** *Alsalub. Psal. 104. 35. & 135. 1.*  
 Harp, *Psal. 33. 2.*  
 Heavens, what they are, *Psal. 9. 9.*  
 Hell, what it meaneth, *Psal. 16. 10.*  
 Heritage, *Heyr, Inheritance;* what they mean, *Psal. 2. 8.*  
 Hiding the face, what it signifieth, *Psal. 13. 2.*  
 High refuge, what it is, *Psal. 9. 10.*  
 Hopefully-way, *Psal. 31. 25.*  
 Horn for power, glorie, *Psal. 18. 3. & 75. 5. 11.*  
 Hosts, or Sabaoth, Gods title, *Psal. 24. 12.*  
 House, wherof it is named, *Psal. 5. 8.*  
 Hypocrites, why so called, *Psal. 35. 16.*

**I** *Israhel, what it meaneth, Psal. 14. 7.*  
 Iah, the name of God, *Psal. 68. 5.*  
 Idol, wherof they are named, *Psal. 106. 36.*  
 Iehovah the name of God and Christ open-  
 ed, *Psal. 83. 19. & 57. 1.*  
 Iehovich, or God, *Psal. 68. 21.*  
 Ierusalem described, *Psal. 51. 20.*  
 In, often noteth the cause of a thing: *Psal. 31. 2.*

In, for of, *Psal. 87. 3.*  
 Increase, what it signified, *Psal. 145. 2.*  
 Inheritance: for Land, or people, *Psal. 79. 1. & 18. 9. & 2. 8. & 47. 5.*  
 Iniquitie, *Psal. 18. 24.* it is sometime put for punishment. *Psal. 31. 11. & 40. 13. & 59. 5.*  
 Israel, what it meaneth, *Psal. 14. 7.*  
 Judging, what it is, *Psal. 43. 1.*  
 Judging exprest by two words usually, *Psal. 7. 9.*  
 Judgments for Lawes, *Psal. 19. 10.*  
 for rivers, *Psal. 81. 5.*  
 Justice for benefis, *Psal. 24. 5.*

**K** *Knowing, what it meaneth, Psal. 1. 6.*  
 Korach and his sonns, who they were *Psal. 42. 1.*  
 Kysing, what it signifieth, *Psal. 2. 12.*

## L

**L** And of Canaan, Psal. 25. 11. described Psal. 105. 11. the Land of desire, Psal. 106. 24.

Low, wherof it is named, Psal. 19. 8.

Leading, gentle guiding, Psal. 13. 2.

Lebanon, a mount, Psal. 29. 5.

Life, Psal. 7. 6. & 30. 6.

Lifting up the soule, Psal. 25. 1.

Light, what it meaneth, Psal. 27. 1. & 97. 11. & 111. 4.

Light of the face, Psal. 4. 7. & 31. 17.

Lightning of the eyes, Psal. 13. 4.

Lightning the lamp, Psal. 18. 29.

Lion of sun-try kinds, have sundry names, Psal. 7. 3. & 57. 5.

Livjathan, the Whale, Psal. 74. 14.

Lodge, for continue, Psal. 42. 13.

Lord, Adonai, what it meaneth, Psal. 2. 4.

Los, what it meaneth, Psal. 16. 5.

## M

**M**aking diversly used, Psal. 100. 3.

Man, Iſb, of his excellencie, so named, Psal. 4. 3. & 49. 3.

Sory-man, Baob; and earthly Man, Adam Psal. 8. 5. and strong-Man, geber, Psal. 18. 26.

Man of tongue, what it meaneth, Psal. 140. 12.

Man of bloods, Psal. 5. 7.

Mansion, or dwelling place, Psal. 23. 8.

Master of the musick; who he was, Psal. 4. 1.

Meditate, is not onely to think, but to speak, Psal. 1. 2. & 55. 3.

Mercie, what it signifieth, Psal. 136. 1.

Mercifully-cover, Psal. 65. 4.

Micham, what it meaneth, Psal. 16. 1.

Moab described, Psal. 60. 10.

Molestation, what it is, Psal. 7. 15.

Morning; what it meaneth, Psal. 5. 4. & 49. 15.

Moving, implieth often evil, Psal. 15. 1.

Moving of the foot, also is evil, Psal. 38. 17. & 66. 9.

Musicians, diversly used, Psal. 151. 1.

## N

**N**ine, how it is used, Psal. 8. 1.

New, or nigh, what it meaneth, Psal. 148. 14.

Negish, stringed instruments, Psal. 4. 1. & 33. 3.

New song, what it meaneth, Psal. 33. 3.

Nose, and anger, have one name in Hebrew; Psal. 10. 4.

## O

**O**blation, what it is was, Psal. 10. 4.  
Outspread instrument, what it is, Psal. 19. 2.

## P

**P**ainful iniquitie, why so called: Psal. 1. 6.

Palace, what it is, Psal. 1. 8.

Palestina, Philistins, Psal. 60. 10.

Palms and bands lifted up & spread in prayer, Psal. 63. 5.

Palm tree described, Psal. 92. 13.

Parable diversly used, Psal. 44. 15. & 49. 5. & 78. 2.

Part, for inheritance, Psal. 16. 5.

Peace what it signifieth, Psal. 29. 11. of it Solomon was named, Psal. 72. 7.

Perpetuall, victorie of time, Psal. 9. 7.

Pit of corruption: see Corruption, & Psal. 7. 16.

Pleading what it is, Psal. 35. 1.

Prayer, wherof it is named, Psal. 4. 2.

Precepts, why so called, Psal. 19. 9.

Precious, diversly used, Psal. 36. 8. & 116. 15. & 71. 24. & 49. 9. & 139. 17.

Priest, what it signifieth, Psal. 99. 6.

Prophet, what it meaneth, Psal. 74. 9.

Psalms, wherof it is named, Psal. 3. 1. & 7. 18.

Psalmist, Psal. 33. 2.

## R

**R**ebel, or, turn rebellious, wherof it is named, Psal. 5. 11.

Rebuke, for destruction, Psal. 9. 6.

Redeemer, wherof named, Psal. 19. 15.

Redemption, Psal. 111. 9.

Reward, Psal. 19. 12.

Rock, the title of God often: Psal. 18. 3. 32.

Rod of God, what, Psal. 23. 4.

## S

**S**abbath, day of Rest, Psal. 92. 1.

Sacrifice, and sac. of justice: what it is, Psal. 4. 6. Of shouting, Psal. 27. 6.

Salvation, & Saving, largely used, for help, victorie, deliverance, &c. Psal. 12. 2. & 98. 1. & 118. 15.

Scornfull, proud, Psal. 1. 7.

Seat, sometime is a chair, sometime a dwelling.

ling, *Pfal. 1.1. & 107.4.*  
 Secret or myserie, *Pfal. 35.14.*  
 Secret, for Council *Pfal. 64.3. & 89.8.*  
 Seed, for children, *Pfal. 21.11.*  
 Seeking, is for good or evil, *Pfal. 35.4.*  
 Selah, what it signifieth: *Pfal. 3.3.*  
 Shadow, *Pfal. 121.5.*  
 Shadow of death, *Pfal. 23.4. & 107.10.*  
 Show joyfully, *Pfal. 5.12.*  
 Shout triumphantly: *Pfal. 41.12.*  
 Silence, for submission, *Pfal. 62.2.*  
 Silence, for destruction, *Psal. 31. 18. & 49.*  
 13.  
 Simple, why so called, *Pfal. 19.8.*  
 Zion, the mount; *Pfal. 2.6.*  
 Sitting, diversly used, *Psal. 1.1. & 131.13.*  
 Skies, *Pfal. 18.2.*  
 Sleep, for death, *Pfal. 13.4.*  
 Sleep, for rest, *Pfal. 127.2.*  
 Son, diversly used, *Pfal. 79.11. & 80.16. &*  
*89.23.*  
 Son, for every young thing. *Pfal. 114.4. &*  
*147.9.*  
 Soule, what it is. *Pfal. 16.10.*  
 Soule for life, *Psal. 31.4. for will, Psa. 16.*  
 12.  
 Standing for continuing, *Pfal. 33.11. & 111.*  
 3 for ministering, *Pfal. 134.1.*  
 Statute or Decree what it meaneth. *Pf. 2.7.*  
 & 149.6.  
 Strength, for praise, *Pfal 8.3.*  
 Strength for kingdom, *Pfal. 132.*  
 Strength for Gods Arm, *Pfal 78.61.*  
 Styles, what it meaneth, *Pfal. 4.5.*  
 Sycoring, *Pfal. 4.5.*  
 Sun, wherof it is named, *Pfal. 19.5.*  
 Syn, properly is missing, or misdoing *Psal. 4.5.*  
 Synners, who they are, *Pfal. 1.1.*  
 Smilowing, for destroying *Pfal. 21.10.*

**T** Arsbil for the Ocean sea, *Pfal. 42.3.*  
 Tel, for preach, *Pfal. 2.7.*  
 Teth, what it is, *Pfal. 15.1.*  
 Testimonies of God, what they are, *Psal. 19.8.*  
 Together, diversly used, *Psal. 33.25. & 141.*  
 10.  
 Trespassers, what they are, *Pfal. 5.11.*

Tribes of Israel, wherof named, *Psal. 78.*  
 55.  
 Tyrm the citie, described; *Pfal. 45.13.*

**V** *V*ain-idols, *Elim*, wherof named, *Psa.*  
 96.5.  
 Vanities, for idols, *Pfal. 31.7.*  
 Vnconstant-fool, *Pfal. 49.11.*  
 Unicorn, *Pfal. 22.22.*  
 Voice, for shouer, *Pfal. 29.3.*  
 To give the voice, what it meaneth, *Pfal.*  
 18.14.  
 Vowes, *Pfal. 50.14.*

**W** *W*alking, for conversation. *Pfal. 2.2.*  
 & 56.14.  
 War, wherof it is named, *Psal. 35.1.*  
 Waters, for troubles, and peoples, *Pfal. 18.5.*  
 17. & 124.4.  
 Way, for course of life, or religion; *Pfal. 1.1.*  
 & 35.4.  
 Wicked, what it signifieth; *Pfal. 1.1.*  
 Woesai-evils, wherof so called, *Pfal. 5.10.*  
 Wondrous-cExcellent, *Pfal. 8.1.*  
 Word, for thing, or matter, *Psal. 7.1.*  
 Work, for wages or reward, *Pfal. 109.20. &*  
 55.9.

**Y**  
 Yes, for gentiles, *Pfal. 97.1.*

Heb. ue phrases observed, which  
 are somewhat hard and  
 figurative.

**I** **D** Effect or want of wordes; *3.*  
 Of a verb substantive, *ani, ar, u.*  
 &c. *Pfal. 2.7. and often.*  
 Of a noun substantive after a verb; *Pfal.*  
*103.9. & 109.21. & 137.5. & 139.*  
*20.*  
 Of a noun substantive after an adjective,  
*Pfal. 30.10.*

- Of a verb generally, *Psal.* 59.11. & 18.7.29.  
 Of a pronoun, *Psal.* 45.4. & 59.14. &  
 68.36. & 69.2. & 71.18. & 115.12.  
 Of a preposition, *Psal.* 1.4. & 2.8. & 9.12.  
 & 42.3.  
 Of a part of a sentence, *Psal.* 6.4. & 89.36.  
 1. Overplus or redundancy of some small  
 words, *Psal.* 1.4. & 46.7. & 118.14.  
 & 137.3.  
 3. Change, or putting one for another, as  
 Of number, *saule* for *foales*, *Angel* for  
*Angels* &c. *Psal.* 8.9. & 34.8. & 78.  
 2.45. & 79.2. and often.  
 Of person, *Psal.* 59.10. & 61.7. & 80.7.  
 & 115.9. & 144.10.  
 Of time, *Psal.* 3.1. and 18.7. and often.  
 Of gender, *Psal.* 45.17. & 79.8.  
 Of an active verb; for a passive, *Psal.* 32.9.  
 & 36.3. & 109.15. & 49.15.  
 4. Questions or expostulations, used  
 For affirmations, *Psal.* 16.9. & 14.4.  
 For denials, *Psal.* 94.20.  
 For prayers, *Psal.* 10.1.  
 For wishes, *Psal.* 4.7. and 14.7.  
 5. Words used in the plural number for  
 excellencie &c. *Psal.* 103.6.  
 One word singular and another plu-  
 ral, used for exactnes, *Psal.* 66.3.  
 6. The myserie of the holy Trinitie, *Psal.*  
 11.7. & 3.3. & 149.2.  
 7. A verb indefinite, of like signification  
 with that which went before, *Psal.*  
 49.15.

## General observations touching the Psalmes.

**T**He Psalter is in the Hebrue di-  
vided into five books.

1. The first conteyneth the 41. first  
psalmes.
2. The second conteyneth the next  
31. psalmes, to the 73.
3. The third hath the next 17.  
psalmes, vnto the 90.
4. The fourth conteyneth the next

17. psalmes, to the 107.

5. The fifth conteyneth the 44. last  
psalmes.

Every of these bookes is ended with *A.  
men*, or *Hallelu-Jah*. But being all joyaned  
together, they are usually counted one  
book, and so the Apostle Peter speak-  
eth of them, *Act.* 1.20.

The inditers of these Psalmes are expres-  
sed five; Moses, David, Asaph, Heman,  
and Ethan.

## Of the titles of the Psalmes.

**T**He Psalmes, many of them have no  
title at all: others have titles, but  
very divers. Some signifie the wri-  
ters, as David, Asaph &c: some the sing-  
ers, as the *sons of Korach*, *Jeduthun* &c.  
some the instruments whereof they were  
sung, as *Neginath*, *Nechiloth* &c: some the  
nature of the Ditty, as a *Psalm*, an *Hymn*,  
&c. some the use of it, as an *instructing*  
*Psalm* &c. some the occasion of making  
it, as Davids *fleeing from Absalom*, his *going*  
*in to Bathshebah* &c.

Five and twentie psalmes are without  
any title: namely, the 1. 2. 10. 33. 43. 71.  
91. 93. 94. 95. 96. 97. 99. 104. 115. 107. 114.  
115. 116. 117. 118. 119. 136. 137. & 147. Yet  
of some of these the holy Ghost witnes-  
seth that David wrote them, *Act.* 4.25.  
*Heb.* 4.7. & so we may judge of the rest.

David's name is prefixed unto 74 psalmes;  
but diversly.

Five & thirtie are intituled, *a Psalm of*  
*David*, as, the 3. 4. 5. 6. 8. 9. 11. 12. 13. 14. 15.  
19. 20. 21. 22. 23. 24. 29. 31. 38. 39. 40. 41. 51. 62.  
63. 64. 70. 101. 109. 110. 139. 140. 141. 143.

Three are intituled, *A Psalm a song of Da-*  
*vid*, *Psal.* 30. & 41. & 68.

One is intituled, *A song, a psalm of David:*  
*Psal.* 108.

Fourteen are intituled, *Of David*; under-  
standing the word *Psalm*, or *Song*; as the  
18. 25. 26. 27. 28. 34. 35. 36. 37. 61. 69. 103.  
138. 144.

Da-  
vid.

One is intituled, *An hymn of David*; Pſal. 145.

Two are intituled, *A prayer of David*; Pſal. 17. & 86.

Six are intituled, *Miccham of David*; Pſal. 16. 54. 57. 58. 119. & 60.

Five are named *Inſtrucking pſalmes of David*; Pſal. 32. 52. 53. 54. 55.

One is called *An inſtrucking pſalm of David, a prayer &c.* Pſal. 142.

One is intituled, *Shiggon of David*; Pſal. 7.

Five are intituled *A ſong of degrees of David*; Pſal. 122. 124. 126. 131. 133.

*Aſaphs* name is ſet to 12. pſalmes as written by him, or at leaſt committed unto him.

Seven are intituled, *A pſalm of Aſaph*, Pſal. 50. 73. 77. 79. 80. 81. & 82.

Two are intituled, *A Pſalm of Aſaph, a ſong*, Pſal. 75. & 76.

One is named *A ſong a pſalm of Aſaph*, Pſ. 83.

Two are called, *Inſtrucking pſalmes of Aſaph*; Pſal. 74. & 78.

One is named, *An inſtrucking pſalm of Heman*; Pſalm. 88.

And one, *An inſtrucking pſalm of Ethan*; Pſal. 89.

Fourteen other have this title, *An inſtrucking pſalm, or Maſkil*; Pſal. 42. 44. 45. 45. 32. 52. 53. 54. 55. 142. 74. 78. 88. 89.

One of theſe is called *An inſtrucking pſalm, a ſong of the welbelov'd virgins*. Pſal. 5. So the title of *Inſtruction*, is ſet in all, over 24. pſalmes.

Four have this title before them, *Corrupt not, or Al Taſchit*; Pſal. 57. 58. 59. 75.

Two are intituled, *ſet to record*; Pſ. 38. & 70.

One is intituled, *A prayer of Moſes the man of God*; Pſal. 90.

One is intituled only, *A Pſalm*; Pſ. 98.

Two have this title, *A pſalm a ſong*; Pſal. 67. & 87.

One is intituled *A ſong a pſalm*; Pſal. 66.

One is intituled, *A pſalm for confeſſion*; Pſ. 100.

One, *A pſalm a ſong for the Sabbath day*. Pſal. 92.

One, *A prayer for the afflicted &c.* Pſal. 108.

Fifteen are intituled *Songs of degrees*, as ſet Pſal. 120. to the 134.

Two have the titles *For Solomon*; Pſal. 71. & 127.

Five and ſixty are intituled *To the maſter of the muſik*; as Pſalm. 4. 5. 6. 8. 9. 11. 12.

13. 14. 18. 19. 20. 21. 22. 31. 36. 39. 40. 41. 42.

44. 45. 46. 47. 49. 51. 52. 53. 54. 55. 56. 57. 58.

59. 60. 61. 62. 64. 65. 66. 67. 68. 69. 70. 75. 76. 77. 80. 81. 84. 85. 88. 109. 139. 140.

Two are intituled *To Jeduthun*, Pſalm. 39. & 77.

The ſons of Korach: have eleven pſalmes directed unto them. Of which,

Four are intituled *A pſalm to the ſons of Korach*, Pſal. 47. 49. 84. 85.

Two thus, *A ſong a pſalm to the ſons of Korach*, Pſal. 48. 88.

One thus, *To the ſons of Korach, a pſalm, a ſong*; Pſal. 87.

One thus, *To the ſons of Korach on Aſamoth a ſong*. Pſal. 46.

Three are named *Inſtrucking-pſalmes to the ſons of Korach*; Pſal. 42. 44. 45.

Nine Pſalmes have before them *Halelu-ſab*. Pſalm. 106. 111. 112. 113. 135. 146. 148. 149. 150.

## Of the Muſik that Iſrael had in the Temple.

AS Muſicall instruments were uſed with ſongs of old, when Iſrael firſt came out of Egypt, Exod. 15. 20. and *Trompets* were appointed of God at moſt Sinai, which the Priests ſhould blow over the Burnt-offerings & ſacrifices, which was an ordinance for ever, Num. 10. 8. 10. ſo David, the ſweet Pſalmiſt of Iſrael, by the Spirit of God made Hymnes and Songs, with Cymbals, Harps, and Pſalteries, which the Levites in their courſes ſhould ſing and play upon continually in the Sanctuary. Which melodie was heard, when the Ark of God was brought into the Tent which David had pitched for it, 1 Chron. 15. 1. 16. 19. 20. 21. then all Iſrael brought



brought up the Ark of the covenant of the Lord, with shouting, and with sound of the Cornet, and with Trumpets, and with Cymbels; making a noise with Psalteries and harps; 1. Chron. 15. 28. The Trumpets which Moses made, were of Silver, Numb. 10. 2. Davids Cymbals were of Brass, 1 Chron. 15. 19. the Harps and Psalteries were of fine wood, 2 Chron. 9. 11. These are called the instruments of musick (or of the song) of the Lord, 2 Chron. 7. 6. and David appointed them to be used continually before the Ark, 1 Chron. 16. 4. 5. 6. and divided by lot, the Levites which were musicians, into foure and twentie wards, 1 Chron. 25. and they were by their courses, to stand every morning, to confess and to praise the Lord, and likewise at evening, 1 Chron. 23. 30. And when Solomon had builded the Temple, he continued therein the order set by David his father, so that the Levites singers & musicians, being arrayed in white linen, having Cymbals and Psalteries and Harps, stood at the east end of the Altar, and with them, an hundred and twentie Priests sounding with Trumpets; and the Trumpeters and Singers were as one, to make one sound to be heard in praising and confessing to the Lord, 2 Chron. 5. 12. 13. and 7. 6. and 8. 14. This order when it was interrupted by the syn of the Jewes, K. Fzebass restored, 2 Chron. 30. 21. that when the Burnt-offering began, the song of the Lord began also, with the Trumpets & with the instruments ordigned by David King of Israel; and all the Congregation worshipped, and the singers sang, and the Trumpeters sounded: all this continued until the Burnt-offering was finished, 1 Chron. 19. 27. 28. The same order of song and musick, continued in the second Temple after their returne from Babylon, as appeareth by Ezra 3. 10. 11. and Nehem. 12. 26. 27. 35. 36. 42. 45. In the Psalmes of David, we finde mention also of Flutes (or Pipes) and Timbrels, and other instruments used with songs of praise unto God, Psal. 149. 3. and 150. 3. 4. 5. The Hebrew doctors have recorded some things more particularly thus; They sayd the song over all the Burnt-offerings of the Congregation which they

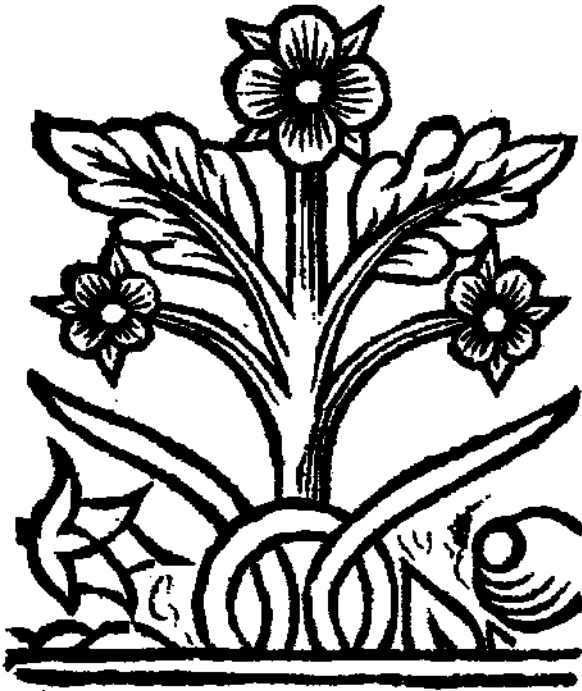
were bound (to offer,) & over the Peace-offerings of the Solemn-assembly, at the time when the wine [the drink-offering] was poured out. But the voluntarie Burnt-offerings which the congregation offered, and the drink-offerings brought for them; they sayd not the song over them. A Levite that mourned, might not serve, or sing. And there might not be fewer then twelve Levites standing upon the bank (or stage,) every day, to say the song over the sacrifice: but they might alwayes have more so many as they would. And they sayd not the song, but by mouth, without instruments. For the root (or foundation) of the musick is, that it be a service by mouth. And there were others standing there, playing with instruments of Musick. And they played on Psalteries, and Pipes, and Harps, and Trumpets, and Cymbal. There might not be fewer then two Psalteries, nor more then six: not fewer then two Pipes, nor more then twelve: not fewer then two Trumpets, nor more then an hundred and twentie; [so many as were at the dedication of the Temple, 2 Chron. 5. 12.] Not fewer then nine Harps, but as many more as they would: and but one Cymbal onely. In all the dayes of the solemn feasts, and at the new Moones, there were Priests blowing with Trumpets, in the howse of the sacrifice, Numb. 10. 10. and the Levites sayd the song. The Trumpets were of silver; and it was not lawfull to have them of other metall. The Pipes which they played on, were of Cane (or Reed.) The Psalterie (Nebel) was an instrument like a hotted, and it had strings, and they played thereon. Twelve dayes in the yere they played on the Pipe before the Altar; at the killing of the first Passover, and at the killing of the second Passover, and in the first good day of the Passover, and in the first good day of the Retention (or Pentecost,) and in the eight dayes of the Feast (of Tabernacles.) Maimony in Ad su. tom. 3. in Cle hem-mickah chap. 3. and Talmud Bab. in Eractin. chap. 2. These ordinances being ended by the coming of Christ, (who was to destroy the Citie and the Sanctuary, and to cause the sacrifice and the oblation to cease, Dan. 9. 26. 27.) it remaineth that now the word of Christ dwell in us richly in all wisdom, and that we be fylled with the Spirit, speaking to

ourselves, teaching and admonishing one another, in Psalmes and Hymnes and Spiritual Songs, singing with grace, and making melody in our hearts to the Lord, Coloss. 3.16. Ephes. 5.18.19.

Finis.



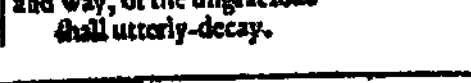
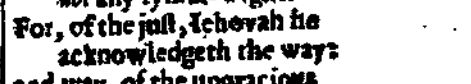
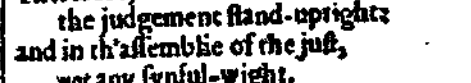
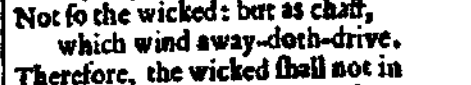
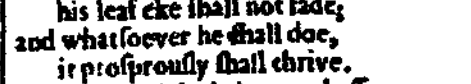
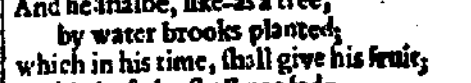
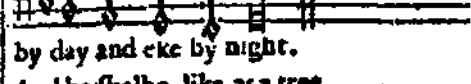
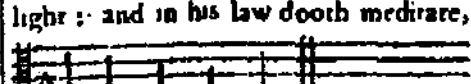
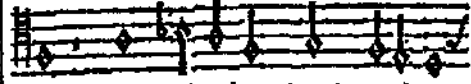
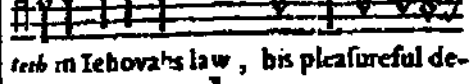
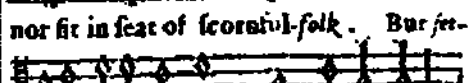
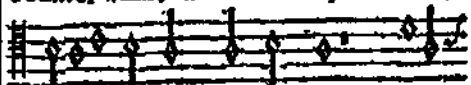
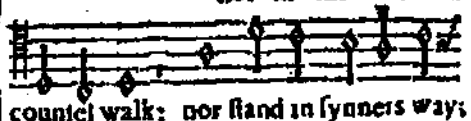
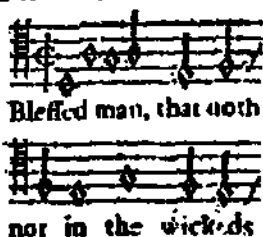




A



PSALME 1.



PSALME 2.

Sing this as the 18. Psalm.

**W** Hy doe the hea-  
thens rage tumultuously:  
and peoples, me-  
ditate on vanity?

1. Kings of the earth,  
themselves presenting sets,  
and Princes for  
to plot together-get;

against Iehovah,  
gainst his Christ also.

3. Break we, their hands:  
and their cords from us throw.

4. He laugheth, that  
in heav'ns doeth reside:  
the Lord, he them  
doth mockingly-deride.

5. Then in his an-  
ger speak to them will here  
and in his wrath,  
them trouble-suddainlie.

6. And I, anynt-  
ed-have my King: upon  
the mountayn of  
my holynes, Zion.

7. Tel wil I the  
decree: IAH sayd to mee,  
thou art my son;  
his day began I thee.

8. Ask me, and I  
wil give thine heritage,  
hethens: and earths  
ends, thy firm-retenance.

9. Thou shalt them rough-  
ly-rule with yron rod:  
as Potters ves-  
sel scatter them abroad.

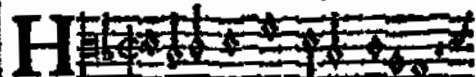
10. And now, ye Kings  
be wise: be nurtured,  
ye earths Iudges.

11. Iehovah serve with dreadd  
and joy, with tremb-  
ling. Kys the Son, lest he

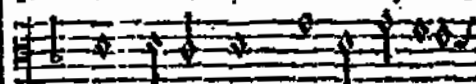
be wroth, and pe-

rish in the way doe ye;  
when burn-shall find-  
daintly his angry-lace:  
O blessed, all  
their hope in him that place.

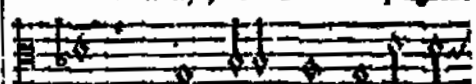
## PSALME 3.



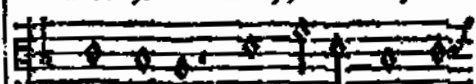
1. Ow many my distressers be, O Iah:



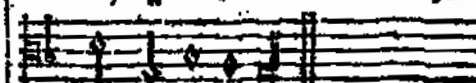
how many, that doe rise-up against



me! 3. How many, that of my soule



saying bee: there is no health, for



him in God, Selah!

4. But thou, a shield  
about me art, O Iah:  
my glorie, and  
up-lifter of my head.
5. I to Iehovah, with my voice, called:  
he heard me, from  
his holy mount, Selah.
6. I layd me down,  
and slept: I waking rose,  
for me Iehovah-firmly-up-did bear.
7. For thousands ten  
of folk, I will not feare  
which me beset-  
ting roundabout inclose.
8. Arise thou-up,  
save me my God, O Iah:  
for, all my foes

thou smitest on cheek bone:  
breakst wicked's teeth.

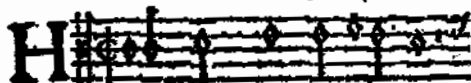
9. To Iah salvation:  
thy blessing, on  
thy people be Selah.

## PSALME 4.

Sing this as the 1. Psalm.

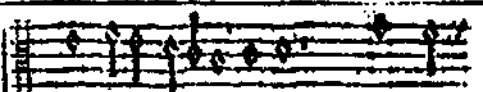
2. **G**OD of my justice, when I call,  
me answer; in distress  
thou madst me roomch: shew grace  
and hear thou my requests. (to me.)
3. Mens sons, how long shall my glorie  
to ignominie bee;  
will ye love vanitie: Selah,  
will ye seek falsitie?
4. But know ye, that Iehovah hath  
selected-wondrously,  
his gracious-sonne: Iehovah hears,  
when unto him I cry.
5. Be styrr'd, and commit not syn:  
considerately say  
within your hart, vpon your bed;  
and be you still, Selah.
6. The sacrifices of justice  
for-sacrifices: slay:  
and confidently put your trust  
in th'ever-being-Iah.
7. Many there bee that say, O who  
will cause vs good to see?  
the light, Iehovah, of thy face  
vp on vs lifted bee.
8. Thou givest joy into my hart:  
more then the time, when  
their corn, and-also their new-wine  
have multiplied been.
9. In peace together, lay me down  
and-also sleep will I:  
for thou LORD wilt alone me fear,  
in confident-safetie.

## PSALME 5.

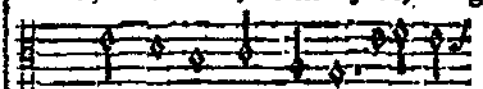


2. Ear thou my words, or understand  
my

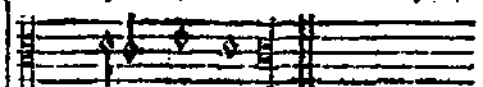




my meditation, ô lah. 3. My King



my God, to voice attend of my cry:



for to thee, I pray.

4. Iehovah, hear my voice shalt thou  
at morn: at morn will I address
5. to thee, and will look-out. For, thou  
no God delighting wickednes:  
None evil, with thee sojourn shall. (eyes
6. Vain-glorious-fools, shall forsake thine  
not for themselves: thou hatest all  
that work painful-iniquities.
7. Thou bringest to perdition,  
them that be speakers of a lye:  
Iehovah, doth abhor the man  
of bloods and guiling-fallacie.
8. But I, will come thine house intoo,  
in multitude of thy mercie:  
in fear of thee, will worship-doe  
to paltace of thy sanctitie.
9. Me in thy justice lead, ô lah,  
because of them that me envy:  
before me, make thou straight thy
10. For, in his mouth no certainty; (way.  
Their in-part woful-evils:  
their throat a grave & open-broad:  
their tongue, they smooth with-flatte-
- 11 As guilty-them condemn, ô God; (ries.  
From their consulted-purposes  
fall let them: drive thou them away,  
with their full-many trespasses:  
against thee, for rebell doe they.
- 12 And all that hope in thee-for-slay,  
shall joy, shall shout eternally,  
and thou shalt cover them: and they  
that love thy name, be glad in thee.
- 13 For thou, Iehovah, wilt bestow  
a blessing on the righteous-one:  
him, as with buckler crown wilt thou  
with gracious-acceptation.

## PSALME 6.

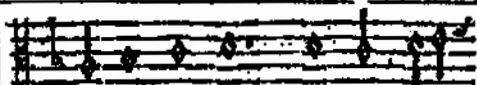
Sing this as the 3. Psalm.

1. I EHOVAH, in  
thy wrath rebuke not me:  
neither chastise  
me in thine angry-hear.
2. Iehovah shew  
me grace, for I am weak:  
heal me ô lah;  
for, my bones troubled be.
3. Also my soule,  
is troubled vehemently  
and thou Ieho-  
vah, how long wilt thou chafe?
4. Return Iehovah, thou my soule release:  
ô save thou me,  
because of thy mercie,
5. For, record none  
of thee in death appears:  
who shall confesse  
to thee, in deadly-lake?
6. I saynt with sighes;  
my bed to swim I make,  
each night: I bath  
my bed-sted, with my tears.
7. Gnawn is with in-  
dignation mine eye:  
it is wext-old,  
for all that me distress,
8. Away from me,  
all that work wickednes:  
for heard hath IAH,  
voyce of my weeping-crye.
9. Iehovah he  
hath heard, my suit-for-grace:  
Iehovah, hath  
my prayer accepted.
10. Abasht be all  
my foes, and sore troubled:  
return, and be  
abasht in suddayn-space.

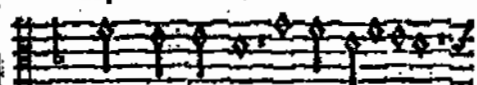
## PSALME 7.



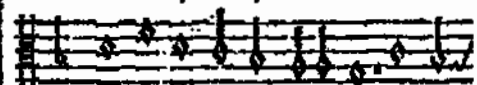
1. Ehovah mine almighty-God, I hope-  
repose



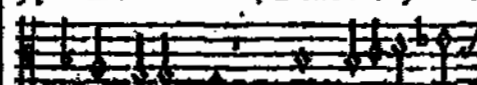
repose in thee : save me from all



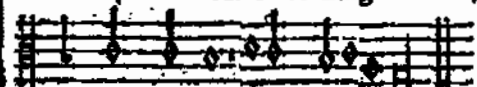
that me pursue, & thou deliver me.



3. Left he a *vening*-Lion like my soule



in peeces-tear : breaking-asunder,



while there is no-one deliverer.

4. Iehovah mine *almighty*-God,  
if this-*thing* done have I:  
if that there be within my hands  
w<sup>r</sup>ngful-iniquitie.

5. If I have him rewarded yll,  
that with mee was at-peaces  
(yea him that my distreser was  
causeless, I did release.)

6. Let foe pursue my soule, and take;  
and tread my life on clay:  
my glorie also let him make-  
dwell, in the dust Selah.

7. Rise-up, Iehovah, in thy wrath,  
for rages of my foes,  
be thou lift-up: and wake to me,  
judgement thou didst propose.

8. And round-about thee compass shall,  
the peoples assembly:  
and for the same, doe thou returne  
vnto the place-on hie.

9. Iehovah, wil the peoples judge:  
my judge Iehovah be;  
even-as my justice is, and as  
my perfectings in me.

10. Oh let the wickedes malice end,  
and stablish-thou-firmly  
the just-*man* for, O just God, thou  
the harts and reins dost-try.

11. My shield is God, the saviour,  
of the vpright in'hart.

12. God, is a just judge: and ech day,  
God, angry-threatneth *smart*.

13. For if that he doe not returne,  
his sword he sharp wil whett:  
his bow he bended hath, and he  
the same hath ready-fert.

14. And for him, he hath ready-made  
the instruments of death:  
for them that hotly-persecute,  
his arrowes he worketh.

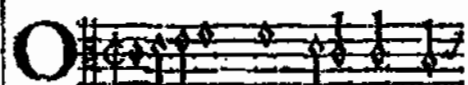
15. Doe he shalbe in travel of  
painfull-iniquities:  
for molestation he conceivd,  
and shall bring forth a-lye.

16. A hollow-pit he digg'd hath,  
and delved-deep the same:  
and fallen he is, into the ditch  
that he did working-frame.

17. His molestation, it shall  
vpon his head turn-down:  
his violent-wrong also shall  
descend vpon his crown.

18. I wil confesse Iehovah as  
is his just-equitie:  
and wil sing-psalm, vnto the name  
of Iehovah most-hyc.

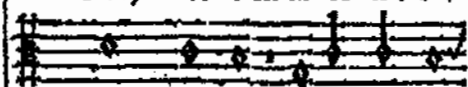
# PSALME 8.



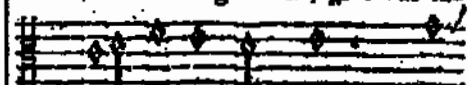
1. Loh our Lord, how excellent-great



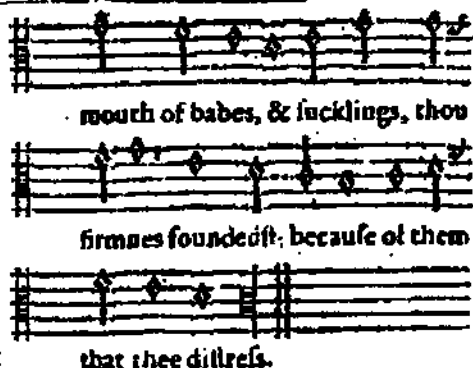
is thy name in all the earth: thou



which hast given thy glorious ma-



jestie above the heaven. From  
moueth



To make the foe,  
and self avenger-seals:

4. When I behold  
thy heav'ns, thy fingers deed:  
the moon and stars,  
which thou hast established.
5. What a frayl-man  
that him thou rememberest:  
and Adams son,  
that him thou visitest.
6. For thou a li-  
tle lesler hast made him,  
than be the Gods:  
and crown'd him with glorie,  
and eke with ho-  
nourable-decencie..
7. Of thy hand-works,  
thou gavest him rullage:  
under his feet  
thou set didst ev'ry-thing.
8. Sheep and beeves all:  
and field beasts with the same.
9. Foule of the heav'ns,  
fish of the sea also:  
that through the path-  
wayes of the seas dooth goe.
10. O IAH our Lord:  
how excellnt great fame  
in all the earth  
bath thy renowned name:

## P S A L M E IX.

Sing this in the 24. Psalm.

**W** Ich all my hart,  
Ichovah I confesse

all thy works-mar-  
vellous, I will exp'res.

3. Rejoyce, and glad-  
nes shew in thee wilt:  
I wil sing praise;  
to thy name o most-hye.
4. Mine enemies:  
when backward they turned:  
they from thy face,  
stumbled and perished.
5. For thou my judg-  
ment and my down, hast done:  
hast taken; judge  
of justice, on the throne
6. The heathen thou  
severe-rebuk'd hast,  
the wicked-one  
hast to-perdition-cast:  
the name of them  
thou wipedst away,  
to everlasting  
and perp. suall-aye.
7. The defola-  
tions of th'emie,  
quite end d are,  
to perp tuitie:  
and cities thou  
hast pull'd-up; of them all  
with them, is pe-  
risht the memoriall.
8. Ichovah al-  
so, shall for ever sit:  
his throne for judge-  
ment, he prepareth sit.
9. And he, will judge  
the world with right justice:  
wil judge the peo-  
ples, with right equities.
10. And for th'oppress,  
IAH wil be refuge-hye:  
a refuge-hye,  
at times in misery.
11. And they that know  
thy name, wil trust in thee:  
for thou LORD ke-  
west not, them that seek thee.
12. Sing to Ichov-  
ah, that in Sion dwells:  
his practises,

shew-forth among peoples.

13. For them remem-  
breth, he that bloods doth seek;  
he forgets not,  
crye of th'afflict:d-meek.
14. Iehovah, shew  
me grace, my trouble see  
from my foes: from  
deaths gates, up lifting me.
15. That I, in daugh-  
ter Sions gates, may noyse,  
thy prayes all:  
may in thy health rejoyce.
16. The heathens sunk  
are, in the pit they made:  
caught is their foot,  
in net that close they layde,
17. Known is Ieho-  
vah; judgment he hath done:  
in his hand-work,  
snar'd is the wicked-one;  
O minde this well!
18. Turn shall into the pit  
the wicked: hea-  
thens all, that God forget.
19. For, not for aye  
forgott shalbe the poore:  
nor needes hope,  
perish for evermore.
20. Iehovah rise,  
strong let not weak-man bee:  
let heathens judg-  
ed be, 'fore face of thee.
21. Iehovah, strike  
in them a dread-dismay:  
let heathens know,  
weak-men they be Selah.

PSALME IO.

Sing this as the 7. Psalm.

- W**herefore Iehovah standest thou  
removed-farr-aside?  
at times when wee are in distress,  
whenfore doest thou ther hide?
1. The wicked in his haughtines,  
hotly-pursues the poore:  
let them be taken in the crafts  
that they have thought before.
  2. For, for his soules defyr'd-lust,

praise doeth the wicked-wight:  
the covetous eke he doth blefs,  
he doth the LORD despight.

4. The wicked-man, his countenance  
is of such lofynes,  
that he seeks not: *ther* is no God,  
is all his purposes.
5. His wayes, in all time, wel-succeed;  
on high thy judgments bee,  
above his sight: his pressing-foes,  
puff at them all doeth hee.
6. Within his hart he sayth, I shall  
not be remov'd away:  
for *I* shall not in evil bee,  
in any age for aye.
7. His mouth is full of cursing-oath,  
and frawd and fallacie:  
under his tongue, & mischief and  
painfull-iniquitie.
8. In wayting-place of villages,  
he sits; in secretes  
he murdereth the innocent:  
for poore doe lurk his eyes.
9. He lyes in wayt in secret-place,  
as Lion in his den;  
he lyes in wayt, to snatch away  
the poore-afflicted man:  
th'afflicted poore he snatcheth, him  
when to his net he drawes. (poore)
10. He stoups he bowes; that croup of  
may fall, in his strong-pawes.

\* \* \*

11. Within his hart he sayth, God doth  
forget: he hides-away  
his face, so that he will not see  
unto perpetual-aye.
12. Iehovah rise thou up; O God,  
lift thou thine hand on hye:  
let not the meek-afflicted man  
be out of memorye.
13. O wherefore, doth the wicked man  
despight th'Almighty-one?  
he in his hart sayth, thou wilt not  
make-inquisition.
14. Thou lookest for molesting-royl  
and grievance thou dost see,  
to take the thing into thine hand:  
the poore leaves it to thee;  
Thou helper art of fatherles.

15. Breakth'arm of wicked-ones:  
and of the ev'l; his wickednes  
seek, till thou findeſt none.
16. Iehovah King, for ever &  
and to continual-aye:  
out of his layd, the heathen-men  
are perished-away.
17. The meek-afflict'd-mens desire,  
Iehovah thou dooſt hear:  
thou firmly-dooſt prepare their hart,  
dooſt make-attent thine care.
18. To judge th'oppreſſ and fatherleſſ:  
that add no more he may,  
that is frail-man, out of the earth,  
with-terror to-diſmay.

PSALME II.

Sing this as the 1. Psalm.

1. **I**n Iehovah, hope-repoſe,  
how (therefore) doe ye ſay  
unto my ſoule: as bird unto  
your mountayn, flee-away?
2. For loe the wicked, bend the bow;  
their ſhaft on ſtring prepare:  
to ſhoot even in the dark, at them  
in hart that upright are.
3. For the foundations, are caſt-down:  
the juſt, what hath he done?
4. IAH, in his holy Pallace &  
IAH, in the heaven his throne:  
his eyes wil view; his eye-lids prove,  
the children of Adam.
5. Iehovah, wil the juſt-man prove:  
alſo the wicked-man,  
His ſoule eke hateth him that loves  
wrongful-transgreſſion.
6. Vpon the wicked he wil rayn,  
even ſnares: fyre and brimſton,  
and wind of burning ſtorms, this ſhall  
the part-of their cup be.
7. For juſt & IAH, he juſtice loves:  
his face, the right, wil ſee.

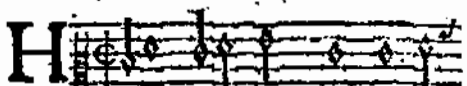
PSALME 12.

Sing this as the 10. Psalm.

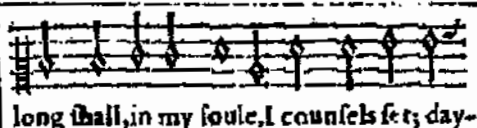
2. **S**AYE LORD, for god-  
ly-men is at-an-end:  
for faulſul-ones,  
from Adams ſonns, decay.

3. They ſpeak vain lyes,  
each-man with his next-frend:  
with flattering tip,  
with hart and hart ſpeak they.
4. The Lord cut-off,  
all lipps of ſmoothed-flatterings:  
the tongue, that ſpeak-  
eth arrogantly great things.
5. Which ſayd have, with  
our tongue we wil prevayl,  
our lipps are ours:  
who Lord & over vs?
6. For the afflict-  
ed-poor mens wailful-ſpoyl,  
for needy-poor  
mens groning-pitteous:  
now wil I riſe,  
the LORD ſayth; in ſalvation,  
I wil him ſet,  
he ſhall have reſpiration.
7. The ſayings of  
the LORD, are ſayings pure:  
as ſilver tride,  
in earthen choiſe-fornace,  
finde, ſev'n times.
8. Thou Lord wilt them keep-ſure:  
wile him preſerve,  
for ever, from this race.
9. On ev'ry ſide,  
the wicked-ones have walked:  
when vilenes is,  
of Adams ſonns, exalted.

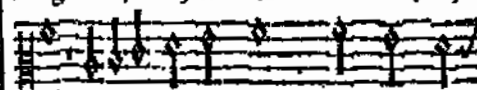
PSALME 13.



2. **O**w long Iehovah, wilt thou me  
forget for aye: how long-while wilt thou  
hide, thy face from mee away? 3. How  
long



long shall, in my soule, I counsels set; day-



ly fast-forow in my hart: how long shall



my foe bee exalted, above mee?

4. Iehovah & my God,  
behold me answer make:  
illuminate mine eyes,  
lest sleep of death me take.
5. Lest that my foe doe say,  
gainst him prevails have I:  
mine adversaries they  
exult wil gladly, when moved be shall I.
6. But I, I doe repose-  
assured: truthfulness  
in thy mercy, my hart  
shall shew-forth-gladness  
in thy salvation:  
I sing wil-cheerfullie  
unto th' Eternal-one;  
for, bounteously hath hee  
rewarded unto me.

#### PSALME 14.

*Sing this as the 7. Psalm*

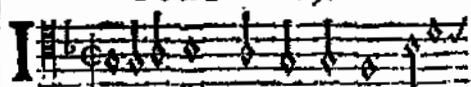
**T**He foolish-man sayth in his hart,  
ther is not any God:  
they have corrupted, loathsome made  
their practise, none doth good

2. Iehovah, looked-down from heave's  
on Adams sonns: to see,  
if any that doth-understand,  
that seeketh God, ther-bee.
3. All is-away-departed, they  
become are all at-one  
unprofitable: none doth good;  
none, no-not any-one.
4. Doe they not know, even-al that work  
painful-in-quietie:

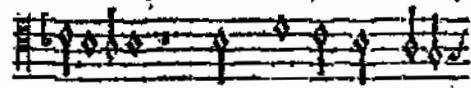
that eat my folk, & they eat bread;  
to IAH, they doe not crie.

5. There, dread they fore: because God is  
in generation just.
6. The pious counsel, yee make, abate:  
because, IAH is his trust.
7. Who, life's health, from Sion gives?  
His folks captivitie,  
when IAH shall turn: Iakob shall joy,  
Israel glad shall bee.

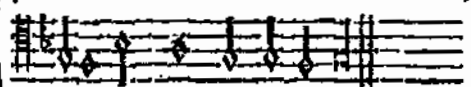
#### PSALME 15.



1. EHovah, who shall sojourner in thy



pavilion bee: who shall a dweller be,



within thy mount of sanctitie?

2. He that walks perfect, justice works,  
and in his hart speaks truth.
3. That slandereth not with his tongue;  
none yll to his friend doth;  
nor 'gainst his neighbour, takes re-
4. Contemn'd is in his eyes, proch.  
an object; but he them that fear  
Iehovah, glorifies:  
that changeth not, though he unto  
be hinderance hath sworn.
5. That hath to biding-usurie,  
his money not forborn:  
and hath against the innocent,  
receiv'd no bribes:  
he that doth these, shall not be mov'd  
unto eternitie.

#### PSALME 16.

*Sing this as the 7. Psalm.*

**P**Reserve thou me O God, for I  
for safetie hope in thee.

2. Thou saydst to IAH, thou art my Lord:  
my good is not to thee.

3. Vnto

3. Vnto the sanctified-ones,  
which are the earth upon:  
and th' excellent, in them is all  
my delectation.
4. Their sorrowes shalbe multiplide,  
that give an other dower:  
their powdered-out-offrings of blood  
I will not *them* out-power:  
neither wil I, upon my lipps,  
the names of them take-up.
5. Ichovah, is the portion  
of my part and my cup:  
Thou, art-susteyner of my lot.
6. To me the lines shal be,  
in pleasant-places: yea sayr is,  
the heritage for me.
7. I bleis Ichovah *thank fully*,  
which hath me counselled:  
yea in the nights, my reins haue me  
severely-chastised.
8. Ichovah, I proposed haue  
continually fore mee:  
because *he is* at my right-hand,  
I shall not moved bee.
9. Therefore my hart it doth rejoyce,  
and glad my glorie is:  
my flesh moreover, it shall dwell  
in confident-surenes.
10. Because, my soule in deaths estate  
thou wilt not leave-alone:  
thou wilt not give thy gracious-saint,  
to see corruption.
11. Thou mak'st me know, the way of life:  
of joyes satietie,  
before thy face; at thy right hand,  
pleasures perpetuallie.

## PSALME 17.

*Sing this as the 8. or as the 35. Psalm.*

1. **H**EAR justice LORD;  
tend to my crying-shrigh;  
heark to my pray'r:  
without lipps frawdulent.
2. From fore thy face,  
come forth let my judgement:  
let thine eyes view,  
the equities-vpright.
3. Mine hart, thou pro-  
vedst, visited by night:

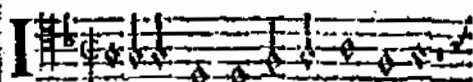
- Thou hast found no-  
thing *though* thou didst me trie:  
I purposed, my  
mouth shall not transgress.
4. By thy lipps word,  
touching mens practises:  
pathes of the brea-  
ker-through, observe doe I.
5. My steps, in thy  
paths, stay-thou-stedilie:  
That my foot-steps  
may not removed bee.
6. I call on thee,  
for answer me wilt thou  
God: hear my speerch,  
thine ear vnto me bow.
7. Thy mercies mar-  
v:ilously-shew thou mee,  
O Saviour  
of them that hope in thee:  
from them that rayse  
themselves, with thy right hand.
8. Keep me, as black  
ot rh'apple of the eye:  
in shade of thy  
wings, hide-me-privily.
9. From wick ds face,  
that waiting-me-withstand:  
my deadly toes,  
that round against me band.
10. They close their fat:  
speak with their mouth, proudly.
11. Now is our steps  
they vs doe compass-round:  
they set their syes,  
down-bending to the ground.
12. His biew is Li-  
on like, to tear greedy:  
like lurking-Li-  
on, sitting secretly.
13. Ichovah rise  
thou up, prevent his face,  
make him bow down:  
deliver thou my soule,  
from wicked with  
thy sword. From men mortall,  
with thine hand, LORD,  
from men of mortall race  
worldlings, *that have*



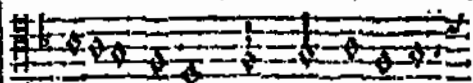
their part in this life-space:  
 Their belly thou  
 doost fyll, with thine hid-se,  
 their children fa-  
 tified are: and they  
 doe for their babes,  
 their overplus up-lay.

15. But I, in jus-  
 tice, shall thy visage see:  
 shall when I wake,  
 fyild with thine image bee.

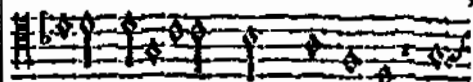
## PSALME 18.



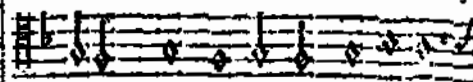
1. Love thee deer, Iehovah my firmness.



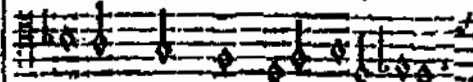
3. Iehovah is my Rock and my fortress,



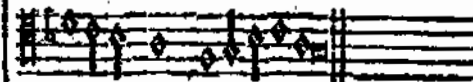
and my deliverer, my God is bee, my



Rock, in whome I sheltered hope to bee;



my shield and horn, of my salvation;



my fenced-hye-fortification.

4. Vnto the pray-  
 sed LORD I made my cries:  
 and I was sa-  
 ved from myne enemies,

5. The pangs of death  
 about me compassed:  
 and me the streams  
 of Belial frighted.

6. The pangs of hell

they round about me went:  
 the snares of death,  
 did me unwares-prevent.

7. In the distress  
 upon me, call did I  
 upon Icho-  
 vah, and to my God crie:  
 and he my voice  
 out of his pällace hears;  
 my crie, before  
 him, came into his ears.

8. And th'earth, did shake  
 and quake; and styred bee  
 grounds of the moun-  
 tains:  
 and shook, for wroth was hee.

9. Smoke mouneed, in  
 his wrath; and fyre did eat  
 out of his mouth:  
 coles, from it burnd-with-heat.

10. And he did bow  
 the heav'ns, and down-did pass:  
 and gloomy-dark-  
 nes, vnder his feet was.

11. And he did ride  
 on Cherub, and did fly:  
 and on wings of  
 the wind, he flew-swifly.

12. He set the dark-  
 nes, for his secret-bound:  
 for his pavi-  
 lion about-him-round:  
 darkness of wa-  
 ters, thick-clouds of the skyes.

13. From the resplen-  
 dent-brightness, fore his eyes:  
 his clouds did pass:  
 hayl and fyre coles burnd.

14. And in the heav'ns,  
 Iehovah, thondered:  
 And give his voice,  
 did he that is most-hye:  
 the hayl stones, and  
 the coles of fyre did flye.

15. He sent his ar-  
 rowes, and them scattered:  
 and hurled light-  
 nings, & them stroke-with-dread.

16. And channels of  
 the waters were beheld,

- the worlds founda-  
tions, were eke reveald;  
At thy rebuke  
Iehovah, at the blast,  
of wind that from  
thy wrathful-nostrill pass.
17. He from the hye-  
place & n<sup>e</sup>, take me did hee:  
he out of ma-  
ny waters, forth drew mee.
18. He rid me from  
my powerful enemies:  
and from my foes,  
that stronger were than I.
- \* \* \*
19. They vnawares-  
preventing-came on mee  
in day of my  
cloudy-calamitie:  
and for a staff  
to me, Iehovah was.
20. And also he  
unto a roomthy-place,  
did bring me forth:  
he safely me releas'd;  
because, he was  
delectful in me pleas'd.
21. IAH did reward  
me as my justice-right:  
as my hands pure-  
nes, he did me requite.
22. Because Ieh-  
vahs wayes I did observe:  
and did not from  
my God, ungodly-swerve.
23. For all his judge-  
ments straight-before me be:  
and his decrees,  
I turn'd not from mee.
24. And I with him  
did hold-integritie:  
and kept my self,  
from mine iniquitie.
25. The LORD eke re-  
dred me as my justice:  
as purenes of  
my hands, before his eyes.
26. With gracious-faith,  
thee gracious shew dost thou

- with perfect man,  
thou dost thre perfect show.
27. Thou with the pure-  
dost shew thy purity:  
and with the tre-  
ward, thou dost shew thee wry.
28. For poor afflic-  
ed people have dost thou:  
the lorry eyes,  
thou also bringest low.
29. For thou dost make  
my candle to be light:  
Iehovah my  
God, makes my darknes bright.
30. For by thee, through  
an armie break I shall:  
and by my God,  
I leaped over a wall.
31. Gods way intyre,  
tryde is the word of IAH:  
a shield he is,  
to all that on him stay.
32. For who is God,  
besides th'Eternall-one:  
and who a Rock,  
except our God alone.
33. God, & he that  
with valour girdeth mee:  
and fully-per-  
fect, makes my way to bee.
34. My feet he match-  
eth, as the hundes feet: and  
on myne hye-pla-  
ces, he doth make me stand.
35. My hands he learn-  
eth, to the warlike stroke:  
and with mine arms,  
a bow of brasse is broke.
36. And thou hast giv'n  
me, thy salvations shield:  
and thy right hand,  
hath strongly-me-ypheld:  
also thy meek-  
humiliation  
hath caused-me-  
multiplication.
37. Thou hast my pas-  
sage under me wid'ned:  
and my legges, have

not weakly-flaggered.

\* 3 \*

38. My foes I fo-  
low'd, and them overgot:  
and, till I had  
consum'd them, turned not.
39. I wound'ded them,  
and up they could not get:  
they down-did-fall,  
even underneath my feet.
40. And thou didst gird-  
me-in-a-readynes  
unto the warr,  
with active-valiantnes:  
Thou causedst hast,  
under me down to stoup,  
them that against  
me have arisen-vp.
41. Neck of my foes,  
thou also gavest mee:  
and I suppress'd  
them that my haters bee.
42. They cried-out  
but *ther was* none to save:  
to IAH, but he  
no answer to them gave.
43. And them, as dust  
before the wind, I bray'd:  
as clay of streets,  
I powring-out-them-lay'd.
44. Thou hast me gi-  
ven-safe-evasion,  
from peoples ma-  
nifold-contention:  
thou hast me put  
the heathens head to bee,  
a people, *which*  
I knew not, serveth mee.
45. At hearing of  
the ear, they me obey:  
the strangers sonns,  
falsly to me deny.
46. Sonns of the stran-  
ger, fading-withered:  
and did, out of  
their closters, shrink-for-dread.
47. Jehovah live,  
and my Rock blessed bee:  
and God of my

health, hye-extoll'd be hee.

48. God, he that gi-  
veth to me vengeance:  
and doth the pro-  
ples vnder me depress.
49. My safe deli-  
verer, from mine enemies:  
also from them  
that vp against me rise,  
thou hast exal-  
ted me; hast ridd me-free,  
from man of vi-  
olent-iniquities.
50. Therefore, Jeho-  
vah, I with-thankfulnes-  
will thee among  
the nations confesse:  
and I unto thy  
name a psalm-wil-sing.
51. Great maketh he,  
salvations of his King:  
and unto his  
Anoynted, doth mercy;  
to David and  
his seed; eternally.

PSALME 19.

*Sing this as the 22. or as the 1. Psalm.*

- T**he heav'ns, do tell the glory of God:  
and firmament doth preach  
work of his hands. 3. Day unto day,  
dooth largely utter speech:  
and night to night, doth knowledge
4. No speech, & words *are* none: (the *v.*  
5. their voice it is not heard. Their line,  
through all the earth is gone:  
& to the world's end, their speakings:  
in them he did dispose,  
6. tent for the Sun. Woo bridegroom-  
out of his chamber goes: (like,  
joyes strong-man like, to run a race.
7. From heav'ns end, his egress,  
and his regents to th'ends of them:  
hidd from his heat, none *is*.
8. Jehovahs Law, it perfect *is*,  
the soule agayn-turning:  
Jehovahs witness faithful *is*,  
the simple wise-making.
9. Jehovahs charges; righteous *are*.

- giving hearts glad-delight:  
Iehovahs precept: it is pure,  
giving the eyes clear-light.  
10 Iehovahs rev'rend-fear, is clean,  
abiding still for ay:  
Iehovahs judgments verities;  
together, just are they.  
11 Than gold, man much fine-gold, they  
to be desired, more: *(ant)*  
and sweeter then the honey is,  
or honey-combs liquour.  
12 Also thy servant, & by them  
admonished clearly:  
in keeping them, is much reward.  
13 Errours who can distry?  
from secret-errours cleanse thou me,  
14 Thy servant eke restr. yn  
from syns presumptuous; o let  
them not within me reign,  
then shall I perfect be; and cleans'd,  
from much trar syression.  
15 O let the words of my mouth, be  
in acceptation;  
and meditation of my hart  
before the face of thee:  
Iehovah, my almighty-Rock  
and my Redemer-free.

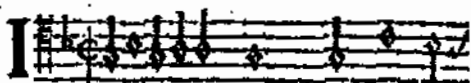
## PSALME 20.

Sing this is the 84. Psalm.

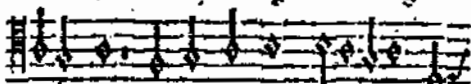
1. **T**HE LORD eternal answer thee,  
in day of thright-adversitee:  
the name of Iakobs mighty-God,  
set thee upon a refuge hye.  
3. Send thy help from the sanctuary:  
from Sion give thee sure-abode.  
4. He all thy gifts in mind up-lay:  
thy offering, ashes-make Selah.  
5. As thy hart craves, give thee the same:  
and all thy counsel he fulfill.  
6. In thy salvation, shew we will;  
and banners-rear, in our Gods name:  
All thy requests fulfill-doe IAH.  
7. Now doe I know, that Iehovah,  
he saveth his Anoynted-our;  
out of his heav'ns of sanctity,  
he answereth him: with powers-migh-  
his right-hands safe-salvation. (ty,

8. Of charrets these, of horses thay;  
but of the name of our God IAH  
9. wee mention-make. They, troupe &  
but rise, & stand-upright do we. (fal:  
10. Iehovah save-thou: the King, he  
us answer in the day wee call.

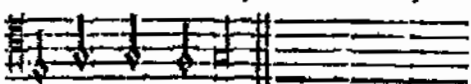
## PSALME 21.



Iehovah in thy strength the King shall



joyful bee: and in thy safe-salvation, how

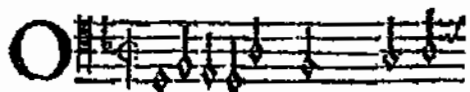


veh'ment glad is hee?

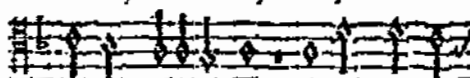
3. Thou unto him hast given,  
that which his hart did pray:  
and h' earnest-asking of his lipps;  
hast not kept back Selah.  
4. For thou preventest him,  
with blessings of goodnes:  
thou settest on his head, a crown  
of gold-of-preciousnes.  
5. Life, he did ask of thee,  
to him thou gavest it:  
even length of days, eternitie  
and to continuance-yet.  
6. Great hath his honour been,  
in thy salvation:  
glory and comely-dignitie,  
thou puttest him upon.  
7. For blessings thou hast set  
him to perpetuall aye:  
even with thy face, thou makest him  
cheerfull-to-bee with joy.  
8. For, in Iehovah, doth  
the King put trust: and hee,  
through mercie of the Highest-one,  
shall not removed bee.  
9. Thine hand shall find-out, all  
that are thine enemies:  
even thy right hand, shall find-out them  
that thee with hate-invies.

10. At time of thy force-face,  
them as an oven of fyre  
thou wilt dispose: Iehovah, will  
them swallow in his yre;  
and fyre shall eat them up,
11. Thou wilt the fruit of them,  
stroy from the earth: also their seed,  
from sonns of earthly-men.
12. For they intended have  
an evil-thing 'gainst thee:  
a crafty-purpose they have thought,  
but shall not able bee.
13. Because, thou wilt them set  
*even-as* a shouldring-butt:  
against their faces, with thy strings,  
wilt ready-make to shoot.
14. Iehovah in thy strength  
doe high thy self-advance:  
we wil sing & praise with-psalm,  
thy powerful-puissance.

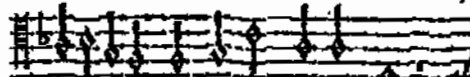
## PSALME 22.



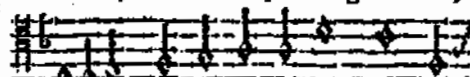
2. My God o my God, wherefore



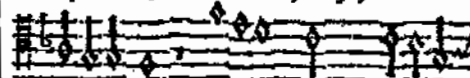
hast thou forsak-n me: art far from my



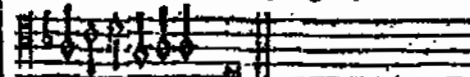
salvation; words of my roing-cric? 3.



O my God, I doe call by day, and thou



not answerest: also by night, and unto



me there is no silent rest.

4. And thou holy: abidest still,  
the prayles of Isrl.
5. Our fathers trusted thee: trusted;  
thou them deliv'red-it-well.
6. Vnto thee they did cry-out, and  
were safe-delivered:  
in thee, they trusted and were not  
with bashfulness-shamed.
7. But I a worm and not a man;  
the vile-reproch *am* I  
of earthly-men, of people eke  
despis'd-contemptuously.
8. All they that doe upon me look,  
a scoff at me doe make:  
they with the lip doe make a mow,  
the head they scornful-shake.
9. Vnto Iehovah trust he did,  
let him now ridd him quite:  
let him deliver him; because,  
in him he doth delyte.
10. But *it is* thou that me out of  
the belly forth-drewest:  
that madest me to trust secure,  
*even as* my mothers brest.
11. Vnto thee from the tender-womb  
committed been have I:  
*even from my mothers belly, thou  
hast been my God-mightie.*
12. O be not thou therefore from me  
farr-off away now gone;  
for sorowful-distress is neer:  
for helper *there is* none.
13. The many bullocks, have me round-  
about-encompassed:  
the mightie-bulls; of Basan have  
me round-invironned.
14. Vpon me they their mouthes have  
set open-gapingly:  
*like to a Lion ravening  
and-roaring-terribly.*
15. As waters I am spilt; and all  
my bones dispart-themselves:  
my hart is like the waxe: it melts,  
in midds of my bowels.
16. Mine able-strength, as pottheard, is  
dride; and my tongue, cleaveth  
vnto my jawes: & thou hast brought  
me down to dust of death.

\* \* \*

17. For dogs, have compass me about:  
the crew of men-perverse,  
inclosed mee: my hands and feet,  
they lion-like-did pierce.
18. My bones I may them number all:  
they tookt, they did me view.
19. My cloths among the they did part:  
and lot, for my core, threw.
20. And thou LORD, be not farr: my  
unto mine help make speed, (strength,
21. My soule frō sword; my lonely-soule,  
from dogs hands, safely rid.
22. And from the renting-Lions mouth,  
give me salvation-free:  
and from the horns of Unicorns,  
thou answer gavest mee.
23. Of thy name to my brethren I  
will make narration:  
I will thee praise, in midst of  
the congregation.
24. Ye that be feasters of the LORD,  
him praise, him honour well  
all Jakobs seed: and dread ye him,  
all seed of Israel.
25. For, he the poors affliction,  
abhorrts not, nor despise;  
nor hides his face frō him: but hears,  
when unto him he cries.
26. Of thee, *shalbe* my prayle, within  
the congregation large:  
before them that him reverence,  
my vowes I will discharge.
27. The meek shall eat, and be suffic'd:  
Iehovah prayle shall they,  
that do him seek: your hart, *shal* live  
unto perpetuall-aye.
28. All ends of the earth, remember shall,  
and turn Iehovah too:  
and all the heathens families,  
fore thee shall worship doo.
29. Because unto Iehovah, doth  
the kingdom *apperteyn*:  
and be among the nations  
a ruler-soveraign.
30. All they that in the earth be far,  
shall eat and worship doe:  
low-bend before him, shall they all  
that to the dust down-goe:

And he *that* quickneth not his soule.

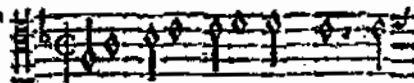
31. To him serve shall *their* seed:  
it for a generation shall  
be to the LORD counted.
32. Come shall they, and his justice shall  
by them declared bee:  
unto a folk *that shalbe* born;  
that doon the *same* hath hee.

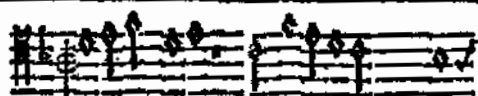
## PSALME 23.

*Sing this as the 8. Psalme.*

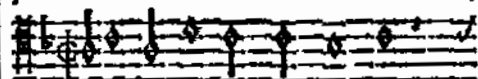
1. Iehovah feed-  
eth me, *my* shall not lack.
2. In grassy folds,  
he down doth make me lye:  
he gently-leads  
me, quiet waters by.
3. He doth return  
my soule: for his names sake,  
in paths of jus-  
tice leads-me-quietly.
4. Yea, though I walk,  
in dale of deadly-shade,  
ill fear none yll;  
for with me thou *wilt* bee:  
thy rod thy staff  
eke, they shall comfort me.
5. Fore me, a ta-  
ble thou hast ready-made;  
in their presence  
that my distressers be:  
Thou makest fat  
mine head with oint'ng-oil;  
my cup abounds.
6. Doubtless, good and mercie  
shall all the dayes  
of my life follow me:  
also within  
Iehovahs house, I shall  
to length of dayes,  
repose-me-quietlie.

## PSALME 24.

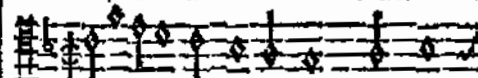
- T** 
1. He earth, *it is* Iehovahs, and the  
C plente-



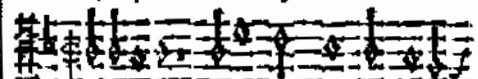
pleasuroufnes of it : the habirable-world,



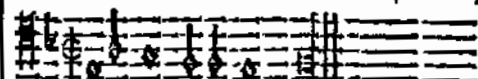
and they that in the same doe sit. 2.



For he, vpon the watry-seas hath-soun-



ded it feruare : and on the fluying-rivers,



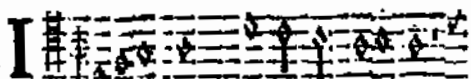
hath the same establisht-fure.

3. Who shall into the mountayn of  
Iehovah vp-ascend:  
and in his place of holynes,  
who is he that shall stand?
4. The cleane in hands, and pure in hart,  
that to false-vanitie  
doth not lift-up his soule : and doth  
not swear to fallacy.
5. He from Iehovah shall receive  
a benediction:  
and iustice, from the mighty-God  
of his saluation.
6. This is their generation  
that doe him seek: even they  
that make inquirie for thy face;  
O Iakob & Selah.
7. Lift-up ye gates, your heads; and ye  
dores of eternal-aye  
be lifted-up: that so the King  
of glory enter-may.
8. This King of glory, who is he?  
Iehovah, puissant  
and valiant; Iehovah, he  
in battell valiant.
9. Lift up ye gates, your heads, and ye  
dores of eternal-aye

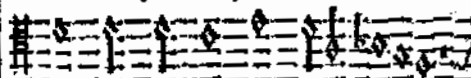
lift-up your heads; that-so the King  
of glory enter may.

10. The King of glory, who is he?  
is the eternal-IAH  
of warlike-hrofts: even he the King  
of glory & Selah.

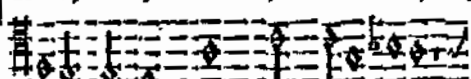
# PSALME 25.



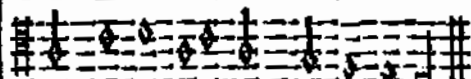
Lift my soule, Iehovah unto thee.



1. My God, in thee my trust I do repose,



O let me not with-shame-abashed bee:



shew-gladdnes over me, let not my foes.

3. Yea all that doe  
expect-thee earnestly,  
shall not abash-  
ed be-with shamefulness:  
but they shall be  
abashed-shamefully,  
that doe in vayne  
vnfaith'ully-transgress.
4. Thy wayes Iehovah, make thou me discern:  
thy pathes, me learn  
by information.
5. Make me to tread  
in thy truth; and me learn:  
for thou, the God  
of my saluation:  
I earnestly-  
expect thee, all the day.
6. Remember thy  
compassionate-mercies;  
and thy kind-mer-  
cies, O eternal-IAH:  
for, they have been



- even from eternities.
7. The synns of my youth, and my trespasses, remember not thou: but remember me Iehovah, for thy bountifull-goodnes, according to thy loving kind mercee.
8. Good is Iehovah, righteous also: therefore wil he teach, synners in the way.
9. He will the meek, in judgement make to goe: and learn he will, the lowly meek his way.
10. Mercy and trust, Iehovahs paths all are: to them that keep his league, and witnesser.
11. For thy name LORD: thou mercifully spare wilt mine iniquitie; for much it is.
12. Who is the man, that doth Iehovah feare him wil he teach, in way that he shal chuse.
13. His soule, in good shall lodging-perfeyre: his seed the land for-heritage-shal use.
14. The secret of Iehovah, he doth grave to them that him with-fear doe-reverence: also his testamental-covenant, to make them for to have-intelligence.
15. Myne eyes alway, vnto Iehovah bee: for from the net my feet he will restore.
16. Vnto me turn, and gracious be to mee: for I alone am, and afflicted-poor.

17. Distresses of my hart enlarged bee: bring thou me forth, from my vexations.
18. My trouble, and my molestation see: and pardon, all myne aberrations.
19. Behold my foes for multiplyde are they: and doe, with hate most-vicknt, hate mee.
20. Keep thou my soule, and ridd me free-away: sham'd be I not, for I doe hope in thee.
21. Keep me let rightnes and perfiction: for, I doe thee expect-with earnestnes.
22. O God, give Israel redemption: from all his straying-afflicting-anguishs.

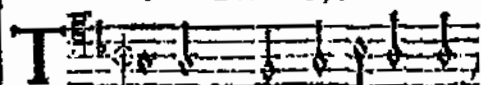
PSALME 26.

*Sing this as the 1. or as the 100. Psalm.*

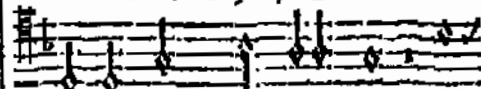
1. **I**udge me Iehovah; for I goe in my perfect-simplicitie; I in Iehovah trust also; I shall not slide unitedfallie.
2. Iehovah prove, tempt me likewise; my reins and my hart, doe thou trie.
3. For thy mercie, before mine eyes: and I walk, in thy veritie.
4. I sit not, with vaine mortal-men: nor enter, with dissemblers-hidd.
5. I hate, church of malignant-men: and doe not sit, with the wicked.
6. My hands with cleannes wash I clear: and LORD, I compass thyne altare.
7. With voice of thanks, to cause to & al thy marvelles, to declare. (hear)
8. Iehovah the safe-mansion of thine house, dearly love doe I: place, of the habitation of thy most glorious-majestic.
9. My soule with synners, gather not:

- nor with blood-guilty men my life.  
 10. In whose hands a mischievous plot:  
 whose right-hand is with bowes tol-  
 11. And I, walk in my perfect ways: (rise.  
 redeme and use-me-graciously.  
 12. My foot, doth stand in righteousness:  
 in churches, bless the LORD will I.

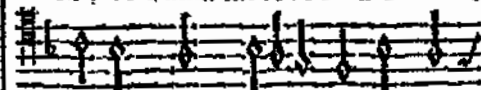
## PSALME 27.



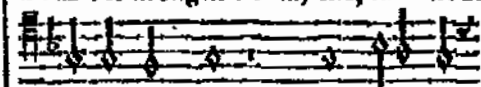
He LORD, my light & mine



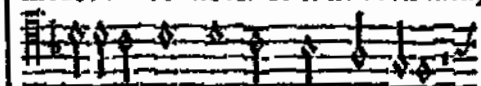
health, for whom should I be feared? The



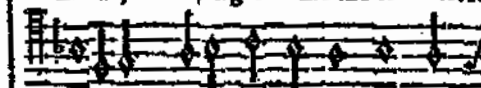
LORD the strength & of my life; for whom



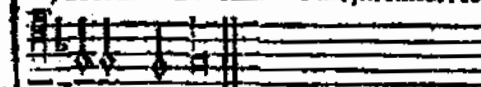
should I have-dread? 1. When evil-men,



to eat my flesh, against me made-battle:



my foes and mine-enimies to me, themselves,



stumbled and fell.

3. If that an host, against me pitch;  
 my hart unfearefull is;  
 if warr shall up against me rise;  
 I boldly trust in this.  
 4. One-thing I asked of the LORD,  
 the same request I shall:  
 that in the LORDS house I may dwell,  
 the dayes of my life all:  
 to view, Iehovahs pleasantnes;  
 and seek in his palace.

5. For he in his pavilion,  
 will privily me place,  
 in thine I day: he wil me keep-  
 secret, in secrecy  
 of his tent: and upon a rock,  
 he will exalt-me-hye.  
 6. And now, lift up shall be mine head,  
 above my foes 'bout mee;  
 and I wil offer in his temple,  
 offering of shewing-glee:  
 I sing will and sing psalme to IAH.  
 7. My voice, Iehovah hear,  
 when I call; and be gracious  
 to me and me answer.  
 8. To thee, mine hart sayth, (Thou hast  
 for my face seek doe yee: (sayd)  
 thy face, Iehovah doe I seek.  
 9. Hide not, thy face from me;  
 turn not thy servant back, in wrath:  
 my succour been halt thou:  
 O God of mine health, leave me not  
 neyther forsake me now.  
 10. My father and my mother both  
 though they should me forsake:  
 yet would Iehovah gathering-  
 unto himselfe me take.  
 11. Iehovah teach thou me, thy way;  
 and my conductour be,  
 in path of righteousness: because,  
 of them that envie me.  
 12. Give not me, to my formers will:  
 for, lying witness  
 doe up against me stand, and he  
 that breatheth violentnes.  
 13. (I fainted bad,) except I had  
 beleev'd, for to see  
 Iehovahs goodnes; in the land  
 of them that living bee.  
 14. Expect Iehovah earnestly;  
 confirmed be, and strong-  
 wax let thine hart: and earnestly-  
 think for Iehovah long.

## PSALME 28.

Sing this as the 31. Psalm.

1. Iehovah unto thee, I crye;  
 my Rock, cease not as deaf from me;  
 least thou be mute from me; and I  
 them

them that goe down the pit, like be.

2. Voice of my suits for grace hear thou, when unto thee I out-doe-cric: when I lift up mine hands, unto thine Oracle of sanctitie. (lets,
3. Draw not thou me with men grace: and with them that work painful-tyne: that with their neighbours speak of & malice, & their hart within. (peace,
4. Give thou to them as is their fact, as is their practises offense: give them, as is their handy act: render, to them their recompense.

5. Because, they no-intentive-heed vnto Iehovahs works imploy, neyther unto his handy deed: he wil not build them, but destroy.
6. IAH blessed be, for he hath heard, th voice of my requests for grace.
7. IAH, is my strength and shield, my hart trusted in him, and help I was:

My hart therefore shew gladfomnes, and ile confesse him with my song.

2. IAH is their strength: and sort he is of his Oinced: salvation.
3. O give thy folk salvation-free; and blest thou thine inheritance: and even unto eternitie, doe thou them feed & them advance.

PSALME 29.

*Sing this as the 14. Psalm.*

1. **O** Give vnto Iehovah yee, the sons of the mighty: O give vnto Iehovah yee, glory and potency.
2. O give vnto Iehovah yee, his names glorious-renown: in th honourable far steele bow to Iehovah down.
3. Iehovahs voice, on waters is; thonder doth Gods honour; Iehovah, on waters many.
4. Iehovahs voice with powr: Iehovahs voice, with comlynes.
5. Iehovahs voice, doth break the Cedars: Lebanons Cedars, Iehovah quite doth break.
6. And like vnto an heiffer-yong

he makes them vp-to-springs: the Lebanon and Shirjon mount, like Unicorns yongling.

7. Iehovahs voice strikes flames of fyre.
8. Iehovahs voice doth make the desert quake: Iehovah makes the Cadeth desert quake.
9. Iehovahs voice, doth make the hinds to travel-tremblingly; and bares the woods: in his Pallace, ech-ong-doth say glory.
10. At Floud, Iehovah fere: and King, I th: vad firs for aye.
11. IAH, gives his people strength: with his people, blest wil IAH. (peace

PSALME 30.

*Sing this as the 17. Psalm.*

1. **I**ehovah I will thee exalt, for thou hast drawn-up me: and hast at me mine enemies not joyful made to be.
2. I cryde to thee, O LORD my God: and thou didst heal me-safe.
3. Iehovah, thou hast brought my soule vp from the lowest-grave: Thou hast kept-me-alive from them that down the pit doe goe.
4. Ye that are his Saint-gracious, sing-psalme Iehovah to: and vnto the remembrance of his sanctity confesse.
5. Because a moment, in his wrath, life in his favour is: Weeping shall lodge at even-tide, but joy at morning-day.
6. And I sayd in my quiet-ease: I shall not move for aye.
7. O LORD, thou in thy favour hast strength to my mount setled: but thou didst hide-away thy face, and I was soon-troubled.
8. To thee Iehovah doe I call: and ask Iehovah grace.
9. What profit in my blood, when I goe down to rotting-place? Shall dust confesse to thee, shall it shew-forth thy verities?
10. Iehovah hear and shew-me-grace:

- 6 LORD, my helper bee.  
 12. My mourning thou converted hast,  
 to me into a dance:  
 my sack-cloth thou unloosed hast,  
 and girt me with joyance.  
 13. That, my glorie to thee may sing,  
 and may not silent bee:  
 Iehovah my God, I for aye  
 with-thanks-confesse will thee.

## PSALME 31.

*Sing this as the 31. Psalme.*

2. **I** Ehovah I  
 for-safetie-hope in thee,  
 6 let me not  
 abashed be for ever:  
 thou in thy ius-  
 tise freely-me-deliver.  
 3. To me, thyn e car  
 bow; speedily ridd mee:  
 thou for a Rock  
 of strength, vnto me bee;  
 Be for an house  
 of foris, me for to save.  
 4. For thou my Rock  
 art and my fort-fensed:  
 and for thy names  
 sake, wilt me guide and lead.  
 5. Wilt bring me forth,  
 from net that hidd they have  
 for me: for thou,  
 art my munition-safe.  
 6. Into thy hand,  
 my sp'rit I doe depose:  
 LORD, God of truth,  
 thou me didst free-redeem.  
 7. I hated haue,  
 them that observers been  
 of vanities  
 of vayne-deceitful-glose:  
 and I, doe in  
 Iehovah trust-repose,  
 8. I will be glad  
 and joy, in thy mercie:  
 which hast beheld  
 my troublefom-distress;  
 hast known, my soules  
 in painful-anguishes,

9. Hast not me cold,  
 in hand of th'enemie:  
 hast made my feet  
 stand, in a place-roomethie.  
 10. LORD shew me grace,  
 for I am fraytly-penc:  
 mine eye, my soule  
 my belly eke, is gnawn  
 with grief. Because  
 11. my life with pensive-payn,  
 my yeres with sigh-  
 ing also, quyte are spent:  
 my strength decayd,  
 with my synns-punishment:  
 Also my bones  
 with gnawing-are-walked.  
 12. With my distres-  
 sers all, reproch am I;  
 Vnto my nigh-  
 bours also vehemently:  
 Vnto my known-  
 acquaintance eke a dread,  
 seeing me in  
 the street, from me they fled.  
 \* \* \*  
 13. As dead-man out  
 of minde, I am forgot:  
 I am as bro-  
 14. ken vessell. For I hear  
 reproch of ma-  
 ny; round about me fear:  
 when-as against  
 me they together plot,  
 to take my soule  
 they craftily allot.  
 15. But LORD in thee  
 my confidence I place:  
 I say, thou art  
 16. my God. My times they bee:  
 in thy hand: from  
 my foes hand, rid thou me;  
 from them that me  
 17. pursue. Shine make thy face  
 on thy servant:  
 save me, through thy good-grace.  
 18. Iehovah, let  
 me not be sham'd, for I  
 doe call on thee:  
 shame let the wicked haue,

be silenced  
unto the lowest grave.

19. Mute be, the ly-  
ing lipps: that speak hardly  
against the iust,  
in spire and pride-haughty.  
20. How much thy good  
which thou hast stor'd for them  
that fear thee: wrought,  
for them that in thee trust,  
before the iours

21. of men! Them hidst thou dost  
in secret of  
thy face, from prides of men:  
from strife of tongues,  
in tent thou layst up them.

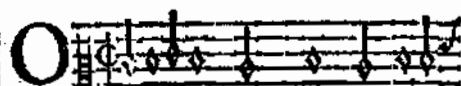
22. IAH blest be:  
for to me his mercy  
he wondrous-made,  
in city of defense.

23. And I, sayd in  
mine hast, I am cut-hence,  
from fore thine eyes:  
thou heardst yet-certainly  
my prayers voice,  
when I to thee did cry.

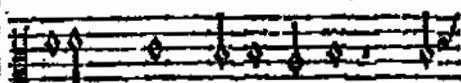
24. O all his faiths,  
Ichovah love doe yee:  
Ichovah keeps,  
the faithful, and payeth  
him plentifully,  
that haughtynes dooeth.

25. Be ye confirmed,  
and strong let your hart bee:  
all that way for  
Ichovah hopefullie.

## PSALME 31.



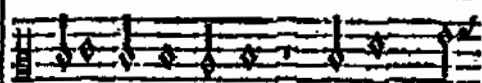
Blessed he whose transgression is



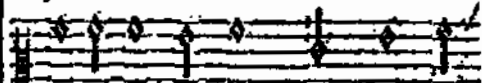
pard'ned, whose syn cov'ed is. 2. O



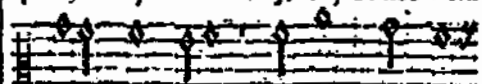
blessed is the man to whome the LORD



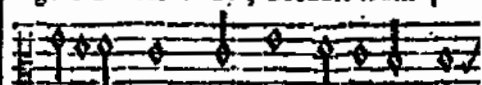
imputes no v'ciousness: and in whose



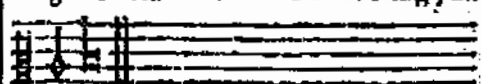
spirit, deceyt none is. 3. My bones with



age did wear away, because from spea-



king I did cease: in mine out-roaring, all



the day.

For, day and night, thy hand fore-lay  
on me: my moisture was turned,  
into the sommers droughts. Selah.  
My syn, to thee I knowledged,  
my viciousnes, I not cov'ed,  
I sayd, I will confesse to IAH,  
ga'nt me my faultis: and thou pard'nedst  
my synns iniquitie. Selah.

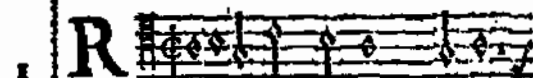
For this, shall every man-godly,  
at time of fiding pray to thee:  
at many waters flood, surely,  
to him thy shall not reaching-bee.  
Thou art a secret-place to me,  
me from distress thou keepst-away:  
with shrill-songs of deliv'rance-free,  
thou wilt encompass me, Selah.

These prudent-make, and teach wil-I,  
in way wherein thou shouldest goe:  
I counsel-wil, on thee mine eye.  
As Horse as Mule be ye not so,  
Which doe not understand: whose jaw  
with bitt and bridle must be tyde;

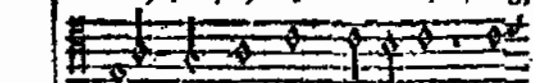
which

- which neer to thee els doe not draw.  
 Paynes many, for the wicked bale:  
 But he that in Iehovah trusts,  
 mercy shall compass him about.  
 Rejoyce in IAH, be glad ye just:  
 and all right harted, joyfull shewe.

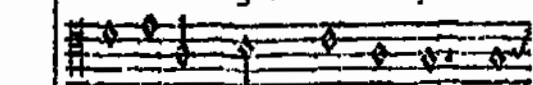
## PSALME 33.



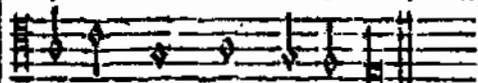
Ejoyce ye just, in IAH: praying,



becomes the righteous decently. With



harp confesse IAH: with Psaltrie, with



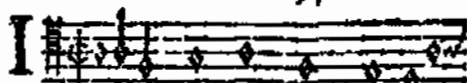
ten-stringd-lute, psalme to him sing.

3. O sing unto him a new song:  
with triumph mak melodious noise.
4. For righteous is Iehovahs voice:  
and faithfull, all his action.
5. He loves iustice & judgment right:  
the earth is full of IAHs mercee.
6. By word of IAH the heav'ns made bee:  
and all their host, by his mouth sp'rit.
7. The waters of the sea, doth he  
make as an heap together-rise:  
he puts, the deeps in treasures.
8. In fear of IAH, the whole earth be:  
Let all the worlds inhabitants,  
for him with-fearfulness-back-goe.
9. For he hath sayd, and it was so:  
he hath commanded, and it stands.
10. Iehovah, he doth dissipate  
th: counsel of the nations:  
the peoples cogitations,  
he breaking-doth-annihilate.
11. Iehovahs consultation  
shall stand unto execution:  
and his heart cogitations bee

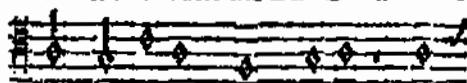
to ev'ry generation.

12. O blessed is the nation,  
wherof Iehovah God shalke:  
the people which chosen hath he,  
for to be his poss'ession.
13. Fro heav'ns Iehovah vieweth-wel:  
doth all the sonus of A sam see.
14. Look from his dwelling place doth  
to, al that in the earth do dwell. (he)
15. Their hart together form-doth he:  
attend th, unto their works ail.
16. Ther is no King, that saved shall  
by multitude of armie be:  
Deliv'ed is no Champion,  
by multitude of able-force.
17. False, for salvation, is an horse:  
& by his much pow'r, freeth none.
18. Loe, IAHs eye, is to the that have  
his fear: that wayt for his mercee.
19. Their soule fro death to reskew-free:  
and them alive in famin save.
20. Our soule, for IAH wayts-earnest-  
our succour, and our shield & he. (ly:
21. For glad in him our hart shalbe:  
for wee trust in his name: holy.
22. Iehovah, let upon us bee,  
thy merciful-benignity:  
according as we hop-fully-  
have expectation for thee.

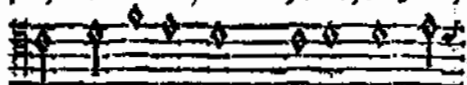
## PSALME 34.



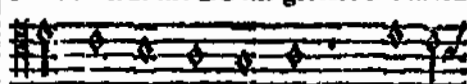
N all time-bless the LO'D & ill I: his



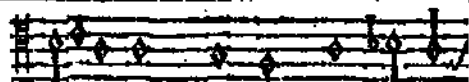
praise w thin my mouth, alway. 3. My



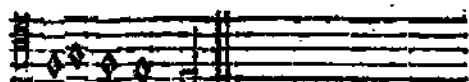
soule shall in the LORD glorie: th: meek



shall hear, and joy shall they. 4. O mag-



aise the LORD with mee : his name to



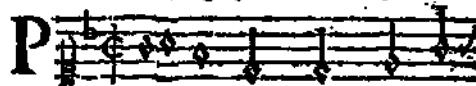
gether, extoll wee.

- 5 I sought IAH and he me answer'd:  
and from my fears all, ridd me free.  
6 To him they look'd and flow'd:  
and sham'd let not their faces bee. (call:  
7 IAH heard, when this poor-man did  
and sav'd him, from his troubles all.  
8 Iehovahs Angel camp doth lay,  
'bout them that fear him; and frees them.  
9 Taft ye and see, that good is IAH:  
o blessed man, that hopes in him.  
10 Fear ye Iehovah, saints of his:  
for to his fearers, want none is.  
11 Lions, are in-penurie-scant,  
and they doe hunger greedelie:  
but any good shall they not want,  
that seekers of Iehovah bee.  
12 Come children, unto me give eare:  
I will you learn, Iehovahs fear.  
13 Who is the man, that life doth will:  
that loveth dayes, good for to see?  
14 Restreyning-keep thy tongue from yll:  
thy lipps, from speaking fallacee.  
15 Doe good, and evil quite-eschew;  
seek peace, and after it pursue.  
16 The LORDS eyes, to the just: his ears  
attend (ke, unto their out crie.  
17 The LORDS face, is 'gainst ev'l doers:  
to raise from earth, their memorie.  
18 They cryde, and hear Iehovah-did:  
and them, fro all their troubles, ridd.  
19 To broken harted, IAH is nye:  
and contrite sp'rited, save will hee.  
20 The just-mans evils are many:  
and from them all, IAH ridds him free.  
21 He keepeth all the bones of his:  
not any of them, broken is.  
22 Evil shall cause the wicked dye:  
and haters of the just-man, they  
shall be condemned-as-guilty.  
23 His servants soules, redeem doth IAH:

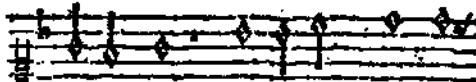
and they shall not be judg'd-unjust,  
all that in him for safety-trust.

## PSALME 35.

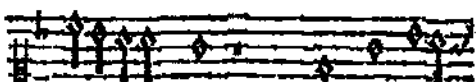
*This may be sung also as the 3. Psalm*



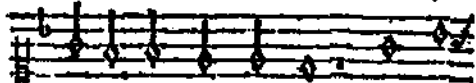
Lead thou o LORD, with them that



plead with mee : warr against them that



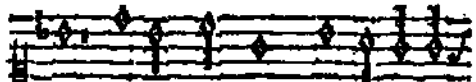
doe against me warr. 2. Lay hold upon



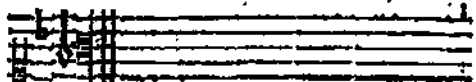
the shield and the bucklar : stand for



mine help. 3. And spear and sword draw.



free, to meet with them that my persue



ers bee:

- Say to my soule,  
I thy salvation am.  
4 Let my soule seek:  
ers, bash'd and shamed be:  
turn'd back and blush;  
that evil think for me.  
5 As shaft before  
the wind, so be those-fumes  
and th' Angel of  
Iehovah driving them.  
6 Darknes and slip-  
pernes let be their ways  
and th' Angel of



- the LORD them following.
7. Because, they the  
corruption of their grin,  
without cause for  
me privily-did-lay:  
without cause, dig-  
ged for my soule have they,
8. Let ruine come  
on him, unwarie hee:  
and catch him let  
his privie-hidden grin.  
with waitfal-ru-  
ine, let him fall therein.
9. And in Icho-  
vah, glad my soule shal bee:  
shall in his sa-  
ving heal-h, have joyful-glee.
10. My bones shall all  
say, LORD, who is like thee?  
that from his strong-  
er, riddest free the poore:  
even poor and nee-  
dy, from his spoiler-sore.
11. Cruel-fale wit-  
nesses, up risen bee:  
things that I knew  
not, they did ask of mee.
12. Evil for good,  
they unto mee rendred:  
ey'n of my soule,  
the quite-bereaving-lack,
13. And I, when they  
were sick, my cloth was sick;  
my soule I have  
with fasting afflicted:  
my papper on  
my bosom eke turned.
14. As if a friend-  
familiar beere be had,  
as if he had  
my brother beere, I went:  
as one that for  
his mother doth lament,  
he bowed I:  
me down obscurely-sad.
15. But when-as I  
did hale, then they were glad,  
Also togi-  
ther-they were-gathered:

- the snailers 'gainst  
me were-together-come,  
and I knew not:  
they rent and were not-dun.
16. With hypocrites,  
lecoffers for cake of-bread:  
'gainst me their teeth  
together they gnashed:
17. O Lord my stayes  
how long while wilt thou see?  
return my soule  
from their visitations:  
my solita-  
ry-soule, from the Lions.
17. I in the great  
church, will confesse to thee:  
I will thee praise,  
among a folk mightee.
18. O let not them  
that are with falsitie  
mine enemies,  
be joyful over mee:  
and they that with-  
out cause my haters be,  
let them not pri-  
vily-wink with the eye.
19. Because that they  
doe not speak peaceably:  
And 'gainst them that  
the quiet of th'earch be,  
words of deceits  
they have imagined.
20. And have their mouth  
against me large-op'ned:  
have sayd, aha  
aha, our ey doth see.
21. O LORD thou se-  
est, silent-keep-not-there:  
O Lord, from me  
farr-be-not-thine-abode.
22. Styrr-up, and to  
my judgment thou awake:  
my God, and my  
Lord unto my debate.
23. According to  
thy justice, LORD my God,  
judge me: and let  
them not at me be glad.

25. Aha our soule,  
let them in hart not say:  
let them not say,  
we have him swallowed.  
26. Together, bash-  
ed be they, and shamed,  
that joy at mine  
yell: clad with shame be they  
and bashtulnes,  
that gainst me magnify.  
27. Let them rejoyce  
and let them shewt-with-song,  
my iustice that  
delite: and let them say,  
Iehovah mag-  
nified be, alway;  
his seruants peace,  
that liketh. And my tongue,  
28. shall sound thy ius-  
tice: thy prayse, all day-long.

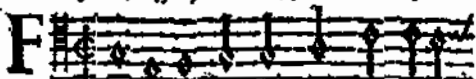
## PSALME 36.

*Sing this at the 27. Psalm.*

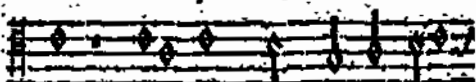
2. **T**He trespass of the wicked man  
sayth-in-assured-weile,  
even in my hart: that dread of  
is not before his eyes. (God  
3. For flatteringly perswade himself  
in his-own eyes doth he:  
to find-out, his iniquity  
that hated ought to be.  
4. The words of his mouth, are deceit  
and vayne-iniquitie:  
for to doe good he hath left-off  
his prudence to applie.  
5. Iniquitie, upon his bed,  
he purposely-doth muse:  
he setteth himself, on way not good:  
he ev'l doth norrefuse.  
6. Iehovah, in the heavens is  
thy bountifull mercie:  
thy constant-faithfulnes doth reach  
unto the hyest-skye.  
7. Thy iustice, as the mounts of God;  
thy judgments, a great deep:  
Iehovah, thou dost man and beast  
in helthful-safety-keep.  
8. How precious is thy mercie,

- when Adams sones, O God,  
within the shadow of thy wings  
doe hope-for-safe-abode,  
9. They shall with farnes of thy house  
have plentiful-moistures:  
and thou wilt give-them for to drink,  
the stream of thy pleasures.  
10. Because with thee, the well of life;  
in thy light, light we see.  
11. Extend thy merciful-kindnes,  
unto them that know thee:  
thy iustice (ke, to right of hart.  
12. Let not the foot of pride,  
come-on me: and the wicked-hand,  
not make me-move-aside.  
13. There have they fallen-down, that do  
iniquitic practise:  
they have been thrust-down, & have  
ability to rise. (not

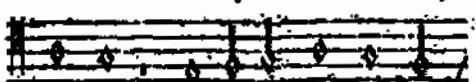
## PSALME 37.

*This may be sung also at the 97. or 139. Psalm.*

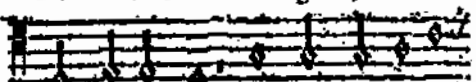
Rece not thy self for them that evil-



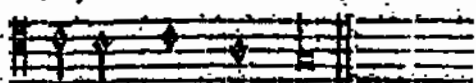
doon: envie not, them that doe inju-



riousnes. 2. For as the grasse, cut down



they shalbe soon: and fade, even-as the



budding-herbs greennes.

3. Doe good, and in  
Iehovah-trust-thine:  
inhabite thou  
the land, and feed on fish.

4. And-in-lectio-  
D. vah

vah take thou thy pleasure :  
and he will give thee,  
that which thy hart pray'th.

5. Vpon Iehovah turn thy way aright:  
and trust on him,  
and he will see it doon.
6. And will bring-forth  
thy justice as the light:  
and thy judgement,  
as the bright-shining noon.
7. Vpon Iehovah, with meek-silence-slay;  
and for him waye  
thou still-with-patience:  
fret not, for him  
that prospereth in his way;  
for man, that doth  
effect his purposes.
8. Surcease from wrath,  
and leave-off anger-hot:  
fret not thy selfe,  
eke to doe naughtynesse.
9. For they that naughty-doone, shall down be cut:  
and they that waye  
on IAH, shall land possesse.
10. And yet a while,  
and wicked shall not bee:  
and thou shalt mark,  
and he not in his place.
11. And meek-men, shall  
the land inherit-for:  
and in much peace,  
they shall themselves solace.
12. The wicked, doth  
against the just devise:  
and doth against  
him, gnashing-grind his teeth.
13. The Lord he doth  
him laughingly-despise:  
for, that his day  
a coming is, he seeth.
14. Draw sword, and bend  
their bow doe wicked-men:  
to sell the poor  
and needy, for to slay  
the right of way.
15. Their sword, shall enter in

their hart : their bowes  
eke, broken be shall they.

16. The like of  
a just man, better is:  
then many wicked-men's wealch-manifold.
17. For broke shalbe  
the armes of men-graceless:  
wher as the just,  
Iehovah doth uphold.
18. Iehovah knowes,  
the dayes of perfect-men:  
and their infirmitance,  
shalbe for aye.
19. In the vil time  
they shall not fasted been:  
in dayes of hunger,  
have ynough shall they.
20. But, perish shall  
the men-ungracious;  
the enemies  
eke of Iehovah, shall  
be hit: unto  
the remans few-precious:  
they are consumed,  
with sin: be consumed-all.
21. The wicked boroweth, and doth not paye:  
and just-man, sheweth-grace and give doth he.
22. For his blessed,  
posse the land shall they:  
and his accursed-ones, cut-off shalbe.
23. Mans steps are, by  
Iehovah, stablished-fast:  
and he his way  
affects-delytfully.
24. When he shall fall,  
he shall not off be cast:  
because Iehovah, holds his hand firmly.
25. I have been yong,  
am old; yet never see,  
the just forsaken,  
and his seed seek bread.
26. All day, deal-graciously and lend doth hee:

and in the blessing,  
hides his after seed.

27. Shun evil, and  
doe good: and dwell for aye.

28. For IAH, doth judgement love; and leaveth not  
his gracious-sainds,  
for ever kept are they:  
wheras seed of  
the wicked, is off-cut.

29. The just men they  
shall by inheritance-  
have of the land  
rightful-possessions:  
and to perpetual-continuance,  
they shall therein  
have habitation.

30. The just-man's mouth,  
doth wisdom forth-impart:  
also his tongue,  
the rightful-judgement speaks.

31. The law of his  
God is within his hart:  
his secret shall  
not stagger in his steps.

32. The wicked, for  
the just, doth spyal-stand:  
and seeketh him  
by death-for-to-oppress.

33. Jehovah will  
not leave him in his band:  
neither condemn  
him, when he judged is.

34. Wayt for Jehovah with continuance,  
and keep his way;  
and he exalt will thee,  
for to possess  
the land by heritage:  
when cut-off are  
the wicked, thou shalt see.

35. I have the wicked seen, dymaying fore,  
and spreading-forth  
himself, as laurel green,

36. He pass-away,  
and loe he was no more:  
and I him sought,

but found he hath not been.

37. Observe the perfect,  
and the right'ous see:  
for th'after-end  
of that man shall be peace.

38. But trespassers  
destroyd together bee:  
the after-end  
of wicked, cut-off is.

39. And just men saving health, of IAH proceeds:  
their strength in time  
of need. And IAH helps them,  
and rids them freely:  
from the wicked rids,  
and saveth them;  
because they hope in him.

## PSALMS 38.

Sing this as the 13. Psalm.

1. Jehovah, in  
thy wrath rebuke not me:  
neither chastice  
me in thine angry-heat.

2. For into me,  
stuck-deep thine arrowes be:  
and thou thy hand  
upon me down dost let.

3. For thy threat, in  
my flesh is no soundness:  
for my syn, in  
my bones there is no peace.

4. For, my misdeeds,  
are over my head gone:  
as weighty lode,  
too weighty for me is.  
My stripes doe stinck,  
rot-with corruption:  
because of mine  
undiscreet-foolishnes.

5. I crooked am,  
am bow'd-down vehemently:  
all the day,  
doe walk sad-mournfully.

6. For all my straks  
are of sore-serventes,  
and in my flesh,  
there is no intyse-part.

7. I weakened am

- and cross'd with veh'mentnes:  
 I rore out, for  
 the groning of my hart.  
 10 O Lord, my whole  
 desyre is thee before:  
 and hid from thee,  
 is not my fighting-fore.  
 11 My hart doth pant,  
 my force hath me forsake:  
 and myne eyes light,  
 ev'n they with me not are.  
 12 My lovers, and  
 my friends, stand frō my stroke:  
 my neighbours eke,  
 doe stand removed-farr.  
 13 Snares also set  
 they that my soul doe seek,  
 and they that seek  
 myne ill, doe mischiefs speak:  
 All day deceyts  
 they meditating-plot,  
 14 And I as drif-  
 man am, I doe not hear:  
 and as one mute,  
 his mouth that openeth not.  
 15 And am ev'n-as  
 a man which gives not ear:  
 and in whole mouth,  
 no reprehensions be.  
 16 Because Icho-  
 vah I doe wayt for thee:  
 O-Lord my God,  
 an answer thou wilt-graunt.  
 17 For I did say,  
 lest at me joy-doe they:  
 when my foot mooves,  
 doe 'gainst me greedly-vaunt.  
 18 For I to halt  
 am ready: and alway,  
 'fore me my payn  
 is. For I doe declare  
 my viciousnes:  
 and for my syn shew-care.  
 19 And my foes, liv-  
 ing mighty-are: and they  
 are many, that  
 me hate for cause-untrue.  
 20 And they that e-  
 vil doe for good repays.

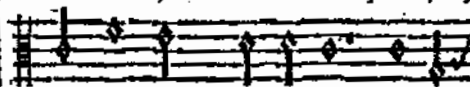
are adverse to  
 me, for I good pursue.

- 21 IAH leave me not:  
 my God be not from mee.  
 22 O-Lord, my health:  
 to my help hasten thee.

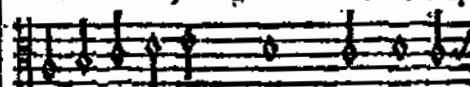
## PSALME 39.



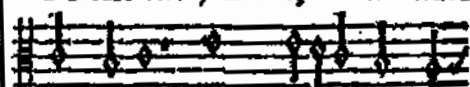
Sayd, I will be-ware my wayes,



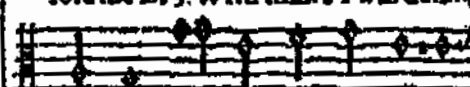
not with my tongue to mis: Ile keep



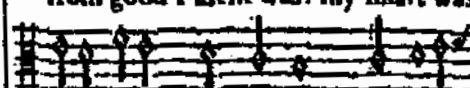
a bridle on my mouth, whiles wicked



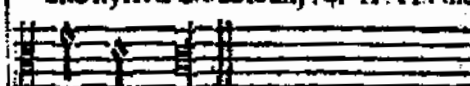
'fore me is. 3. With stillnes I was dumb,



from good I silent was: my smart was



also stirr'd-troublously. 4. He is me



was mine hart:

'Fyre in my meditation burn'd:

I with my tongue did speak.

5. Iehovah, make me know mine end:

what my dayes measure eke:

know let me how short liv'd I am.

6. Loe, thou hast given my dayes

a hundredths, and my worldly-time

'fore thee as nothing wright:

Sure a wholly wayn is ev'ry man  
 though settled fast Selah.

Sorely

- 7 Sure in an image, walk doth man,  
surely wayn hur make they:  
as heapes-up goods, and knoweth not  
who shall their gath'rer bee.
- 8 And now, what doe I look for Lord?  
my longing is for thee.
- 9 Free me from all my trespasses:  
fools mockage make not mee.
- 10 I dumb am, open not my mouth:  
for done it is of thee.
- 11 From upō me, thy scourging-plague,  
ō turn away the same:  
for by the striking of thine hand,  
I quite consumed am.
- 12 With reproofs for iniquitie,  
a man thou chastidest;  
and makest mek even as a moth  
his bewty-liked best:  
Sure all men vanity Selah.
- 13 Lor I hear my pray'r, and cry:  
heark to my tears, cease not as deaf;  
for stranger with thee I:  
a pilgrim as my fathers all.
- 14 Sray from me, and let me  
refreth my self: ere that I goe,  
and I no more *shalbe*.

## PSALME 40.

*Sing this as the 32. Psalm.*

- 1 **W**aying I wayted patiently  
for Iehovah: & he did bend  
unto me, & did hear my cry.
- 2 And he did make me to ascend  
out of the dreadful-sounding pit,  
out of the myre of muddynes:  
and on a rock; set fast my feet;  
ordred my steps with stedynes.
- 3 And he hath giv'n my mouth into,  
a new song; to our God a prayse:  
many shall see shall fear also,  
and in Iehovah trust *awaye*.
- 4 O bless'd man, he that doth put  
Iehovah, his securitie:  
and on the proud respecteth not,  
or them that turn unto a lye.
- 5 Thou makest thy work marvelous,  
ō LORD my God, many to be,  
& thy thoughts-minded, towards us:  
none can in order-count to thee.

- would I declare and speak of *thies*,  
more then to tell, increat they are.
- 7 Thou would'st not, gift and sacrifice,  
myne ears, thou opening-dost-prepare:  
Burnt-offring and oblation  
for synn; thou hast not asked it.
- 8 Then did I say, loe I am come:  
in the books roll, it's of me writt.
- 9 I joy to doe thy will my God:  
and thy law, in my bowels is.
- 10 I in the great Church, tel abroad-  
the joyful-tidings of justice:  
Loe I my lips have not closed;
- 11 O LORD, thou know'st. Within my  
thy justice I have not cov'ed: (hast  
thy constant-faith I have declar'd,  
and thy healthful-salvation:  
Conceale I did not thy mercie,  
to the great congregation;  
and thyne assured-veritie.

- 12 Doe not thy mercies-pitfull  
close up from me, O Iehovah:  
but let thy mercy-bountifull  
and thy truth, me preserve alway.
- 13 For evils mee than can be told,  
have round-about-affayled mee:  
my crooked-synns on me take-hold,  
and I not able am to see:
- They doe surmount hairs of my  
also my hart doth me forsake. (head)
- 14 Vouchsafe Iehovah, me to ridd:  
speed to mine help Iehovah make.
- 15 Let them abash be, and have-shame-  
together, that the seekers are  
of my soule, to consume the same:  
let them be back-returnd-farr;  
And blinsh let them, that would my
- 16 *Quie* - O solited let them be, (blame,  
for a rewarding of their shame:  
that say, ah! ah, to mee.
- 17 Joy let them and rejoyce in thee,  
all that doe seek thee, let them say  
that thy salvations lovers bee,  
the Lord be magnifyde, alway.
- 18 And I, afflicted and poor;  
think on me doth the Lord-my-God:  
my help and my deliverour  
thou art my God, doe not delay.

## PSALME 41.

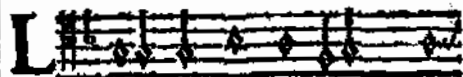
Sing this as the 39. Psalm.

1. **O** Blessed, he that to the poor  
doth prudently attend:  
Iehovah, him in th'evil day  
deliverance-wil send.
2. IAH, wil him keep and give him life,  
he blessednes shall find  
upon the earth: and give him not,  
unto his foemens mind.
3. Iehovah, he will him uphold,  
on sorowful bedsted;  
thou in his sick infirmities,  
thatt turned all his bed.
4. Say did I, o Iehovah shew  
unto me graciousnes:  
heal thou my soul, for against thee  
I synned-have amiss.
5. Mine enemies, of me sayd ev'l:  
when shall his dying bee,  
and his name perith quite-away?  
And if he comes to see;
6. he speaks a wayn-lye in his hart  
iniquitie he heaps  
unto himself: he goeth forth,  
abroad the same he speaks.
7. Together, gainst me whisper doe  
all that my haters be:  
against me, they malicious-yl  
doe think concerning me.
8. Some devillish-mischievous thing  
in him is fastned sore:  
and he that lyeth shall not add  
to rise-up any more.
9. The man moreover of my peace,  
in whom put-trust did I,  
that eats my bread: he hath the heel  
against me: lifted-hye.
10. And therefore thou be gracious  
to me, o Iehovah,  
and sayse me up agayn: and I  
shall unto them repay.
11. By this I know, that in me thou  
doest willing-pleasure take:  
because mine enemie shall not  
against me triumph-make.
12. And I, is mine integritie  
thou me surkeyned hails

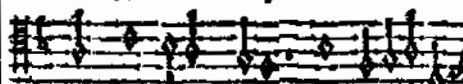
and hast me to eternitie  
before thy face set-fast.

13. Blessed, Iehovah Israels God  
both from eternal beery  
and to eternal-ay so be;  
Amen, yea-and Amen.

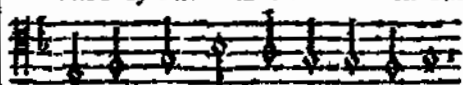
## PSALME 42.



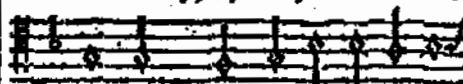
Like as the hinde, for water streams



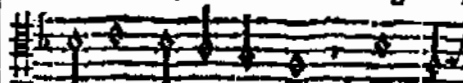
doth bray desirouslie: even so desirous-



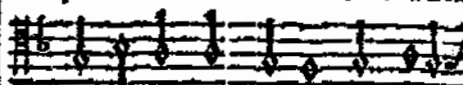
he doth-bray, my soul, o God to thee.



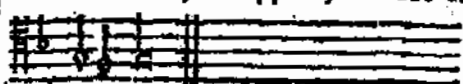
3. For God, even for the living God,



my soule it thirsteth sore: o when



shall I come, and appear, the face of



God before!

4. My weeping-tears have been to me  
for to ead, both night and day:  
while unto me, where is thy God,  
they all the day doe say.
5. These things doe I in-mind-record,  
and on my self out-shed  
my very soul: because I had  
among the throng passed;  
Gods house, with the I did frequēt:  
with voice of howling-glee

and



and thankful-prayse, ~~and~~ multitude  
keeping festivitie.

- 4 My soule, o wherefore dost thou bow  
thy self down-heavily;  
and wherefore in me makest thou  
a styrr-rumultuously?

With hopeful-expectation  
wayt thou for God, because  
yet I shall him confesse: for the  
salvations of his face.

- 7 My God in me, my soul bowes down:  
for, thee to mind I call,  
from Iarden land, and Hermonim,  
even from the mountayn smal.

- 8 At founding of thy water-spouts,  
deep unto deep doth call:  
thy waves pass over me, and eke  
thy breaking-billowes all.

- 9 By day, Iehovah will command:  
his mercy, and with me  
his song by night: a prayer, shall  
to God of my life be.

- 10 I say wil unto God my Rock,  
why dost thou me forgets  
why goe I sad, while th' enemy  
me pressing doth beset?

- 11 With murdering-waspō in my bones,  
me my distressers check,  
when all the day, wher is thy God  
they unto me doe speak.

- 12 My soule, o wherefore dost thou bow  
thy self down heavily;  
and wherefore in me makest thou  
a styrr-rumultuously?  
wayt-hopefully for God, because  
yet I shall him confesse:  
of my face the salvations,  
my God be alse to.

## PSALME 43.

Sing this as the 42. Psalm.

**I** Vdge me o God, and plead my plea;  
from nation mercyleles;  
deliver me from mass of guile,  
and of injuriousnes.

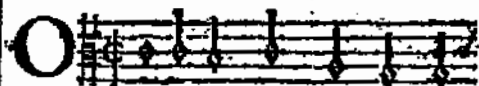
- 2 For thou the God art of my strength,  
why thrustest me therfro:  
why goe I stil sad-mournful, for  
th'oppression of the fore?

- 3 Send the light and thy truth, let them  
me lead: let them me bring  
to mountayn of thy holynes,  
and unto thy dwelling.

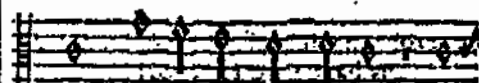
- 4 And I wil to Gods altar come,  
to God, the joytunes  
of my gladnes: and thee with harp,  
o God my God, confesse.

- 5 My soule, o wherefore dost thou bow  
thy self down-heavily;  
and wherefore in me makest thou  
a styrr-rumultuously?  
wayt-hopefully for God, because  
yet I shall him confesse:  
of my fate the salvations,  
my God be alse to.

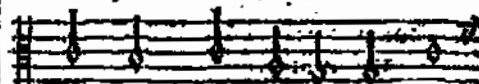
## PSALME 44.



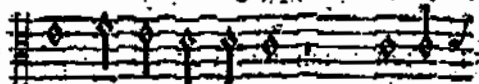
• GOD wee with our ears have



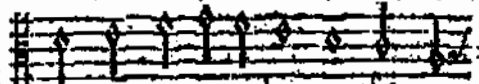
heard, our fathers have us told: the



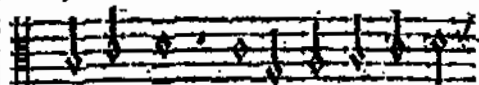
work thou wroughtest in their dayes,



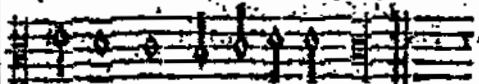
in dayes before-of-old. 2. Thou with



thy hand didst dispossesse heathens, and



plantedst them: vnto the peoples did-



dest evl, and propagatedst them.

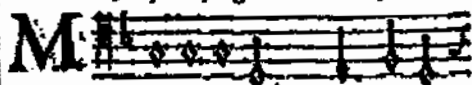
E

4 For

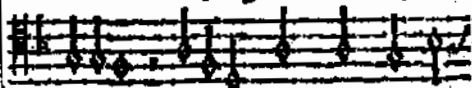
- 4 For they have not by their own sword,  
inherited the land;  
and their arm hath not saved them;  
but it was thy right-hand  
and thine arm, and thy faces light;  
because thou wouldst their wealth.
- 5 Thou art my king O God: command  
Iakobs ful-saving health.
- 6 In thee, we our distressing-foes:  
as with the horn shall push:  
in thy name we shall tread down  
that rise-up against us. (chose)
- 7 For in my bow I will not trust:  
and my sword saves me not.
- 8 For thou from our distressers hast  
for us salvation got:  
Our haters thou dost make ashamed.  
Is God; we prayd all day:  
and thy name to eternitie,  
we will confesse Selah.
- 9 But now thou dost away-repell;  
and us ashamed make:  
and with our ordred-armies, thou  
dost not thy journey take.
- 10 From the distresser, thou dost cause  
us backward to recoyl:  
and they that hate us, for themselves  
doe make of us a spoyle.
- 11 Thou hast us given as sheep for meat:  
and us in nations found.
- 12 Hast sold thy people for no wealth:  
nor by their prices gaynd.
- 13 Thou to our neighbours dost expose  
us for an opprobrie:  
a scoffing and a scorn, to those  
that round about us be.
- 14 Thou dost us for a parable,  
among the heathens put:  
a nodding also of the head,  
the nations through-out.
- 15 My shameful-ignominie  
before me all the day:  
and the abashing of my face,  
me covering doth aray.
- 16 For voice, of him that doth reproch  
and tauntingly-despight:  
and for the face of th'ennemie,  
and th'avenging-wight.
- 17 All this is com: on us, and we  
have not forgotten thee:  
neither against thy covenants  
committed falseece. (from)
- 18 Our hart hath not turn'd back: nor  
thy path, our feet estray'd. (place)
- 19 Though thou us crush'd, in dragons  
us cov'rd with deaths shade.
- 20 If we forget, our Gods name: or  
to strange God spread our hands.
- 21 Shall not God search thus? for, hid  
of th' hart, he underlands. (things)
- 22 But for thee, we as slaughter sheep  
electd are, kyld all day.
- 23 Styrr up, why sleepest, Lord: awake  
thrust not away for ay.
- 24 O wherfore hidest thou thy face:  
forgetst our case distress.
- 25 and our oppression. For our soul  
is to the dust down-press:  
Our belly also on the earth  
fast-cleaving hold doth take.
- 26 Rise for our ful help: and redeem  
us, for thy mercy sake.

## PSALME 45:

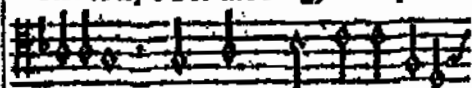
This may also be sung as the 18. Psalm.



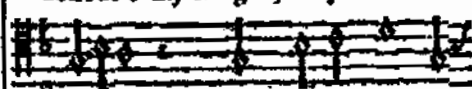
The hart, a good word boyleth-



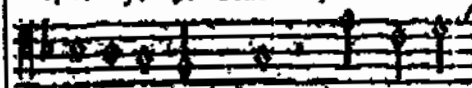
servently: I to the King, doe say mine



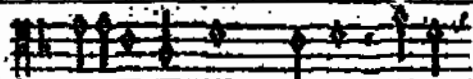
actions: my tongue, the pen of writer



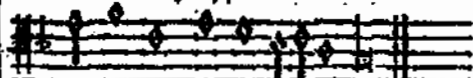
speedily. 3. Much faster art thou



than be Adams sonns; grace powred



out is in thy lipps : therefore God he



hath blessed thee for evermore.

4. Gird thou, thy sword  
on thigh & Mighty-ones:  
thy glory, and  
thyne honourables.  
5 And as thy com-  
ly-honour, ride thou on  
with-prosprous-speed,  
on word of faithfulness,  
and of meeknes  
and of just-equities:  
and fearful things,  
thy right hand teach shal thee.

6. Thine arrows, sharp,  
folks, under thee shal fall:  
even in the hart,  
of the Kings enemies.

- 7 Thy throne, & e-  
ver and perpetual,  
6 God: the scap-  
ter of thy kingdom, &  
a scepter of  
most-equal-righteousnes.

- 8 Justice thou lov'lt;  
and hatest wickednes:

Therefore, God thy  
God hath anoynted thee,  
above thy peers,  
with oil of joyfulness.

- 9 Myrrh, Alo's, Cas-  
st, all thy garments be:  
out of the  
yvorie fayr-palaces,  
more than they that  
doe make thee to-rejoyce.

- 10 Kings daughters, etc  
among thy precious-choise:  
At thy right hand,  
the married-Queen was set,  
in Ophir gold.

- 11 O daughter, hear and see,  
and bend thyn ear:  
and thyn-own folk forget,  
and eke thy fa-  
thers house. So thy bowtee  
the King will co-  
vet: for thy Lord he is,  
and unto him  
bow-down thy self-submits.

- 12 And Tyrus daugh-  
ter, peoples weal thy men,  
with gift, thy face  
shall earnestly-desire.  
14 The Kings daughter  
all glorious & withint  
of spured works  
of gold & her attire.  
15 In broderyes  
led to the King is she:  
mayds after her,  
her friends brought in to thee.

16. They shal be led-  
along with joyes, and glee:  
they enter shall,  
into the Kings Pallace.  
17 In stead of thy  
fathers, thy sonne shal be:  
in all the earth,  
them Princes shal thou place.  
18 Thy name, through-a-  
ges all, I will relate:  
therefore for aye,  
folks shall thee celebrate.

# PSALME 46.

Sing this as the 44. Psalm.

- 2 **A**N hopeful-shelter & a strength,  
unto us God will be:  
a succour in distresses, find  
vehemently shall we.  
3 Therefore we will not be afraid,  
although the earth change place:  
& though the mountayns moved be,  
into hart of the sea.  
4 Though waters thereof make a noyse,  
though muddy be shall they:  
though for the haughtynes thereof,  
the mountayns quake Selah.

- 1 There is a flood, the streams thereof,  
shall glad the citie of God:  
the holy place, the place of  
the Highest-ones abode.
- 6 God is in midst of the same,  
it shall not moved be:  
as looking-forth of th'early-morn,  
God help the same will be.
- 7 The nations did make a noyse,  
the kingdoms moved were:  
give-forth did he his thundring voice,  
the earth did melt w<sup>th</sup> fear.
- 8 The God of armies is with us,  
the ever-being-IAM:  
the God of Iakob is for us  
a refuge-hye, Selah,
- 9 Iehovahs operations,  
o come-on ye & see:  
that wondrous desolations  
put in the earth doth hee.
- 10 Unto the utmost end of th'earth,  
he maketh cease the wars:  
he breaks the bow, & curts the spear,  
in fyre he burns the cars.
- 11 Surcease and know, that I am God:  
exalted be wil I  
among the heathens; through the  
lle be exalted-hye. (earth)
- 12 The God of armies is with us  
the ever-being-IAM:  
the God of Iakob is for us  
a refuge-hye, Selah.

## PSALME 47.

Sing this as the 33. Psalm.

- C**lap hands, all peoples, shewt-joyful  
to God, w<sup>th</sup> voice of shrilling-mirth
- 2 For hye Iehovah is, fearfull:  
a great King, over all the earth.
- 3 He doth subdue folks under us:  
and heathens under our feet lay.
- 4 Doth chose our heritage for us:  
Iakob's glory, he loves Selah.
- 5 God is up-gone, with triumphing:  
the LORD, with voice of trumping.  
(shavim.)
- 6 Psalm-sing ye unto God-psalm-sing:  
sing-psalm unto our King sing-psalm.

- 2 For God is King, of all the earth:  
psalm-sing ye of instruction.
- 3 Over the heathens God reigneth:  
his holy throne God sits vpon.
- 4 Princes of peoples gathered are,  
people of Abrahams God-mighty:  
for unto God the earths shields are,  
he is exalted veh'mently.

## PSALME 48.

Sing this as the 44. Psalm.

- G**reat is Iehovah and with-praise-  
extolled veh'mentlie:  
within the citie of our God,  
his mount of sanctitie.
- 3 Fayr in her situation,  
the whole earths joyfulness,  
mount Sion, in sides of the north:  
the great Kings citie is.
- 4 God in her lofty-pallaces;  
for refuge known is he.
- 5 For loe the Kings assm'bled were:  
together gone they be.
- 6 Themselves did see, so wondred they:  
they troubled frightened were.
- 7 Trebling did take the there: & payn,  
as hers that child doth beare.
- 8 With eastern-wind, the-Tartish ships  
thou breakst-all-abroad.
- 9 As we have heard, so have we seen,  
in citie of our God,  
in erie of the God of hosts.  
the ever-being-Iah:  
God firmly-wil-establish in,  
eternally, Selah.
- 10 Within thy palace, we o God,  
hav: minded thy mercee.
- 11 As thy name, so thy prayse, o God  
to ends of th'earth shall be:  
of justice, thy right hand is full.
- 12 Let Sion mount rejoyce,  
for thy judgments, let daughters of  
Iudah make gladson-noyse.
- 13 Compass Sion, about it goe:  
the turrets thereof, tell.
- 14 Set ye your hart, on fort thereof:  
her pallaces view-well:  
that ye may tell, to th'after age.
- 15 That this same God, wil be: our

Our God; for ever and for aye:  
guide us til death wil bee.

## PSALME 49.

Sing this at the 119. or at the 78. Psalme.

1. **O** Hear ye this,  
all peoples; hearken yee,  
all in the world:  
inhabitants that bee.
- 2 Both baser-men  
and noble-mans children:  
together weal-  
thy and poor-needy-men.
- 3 My mouth, shall speak  
things-manifoldly-wise:  
and my harts mu-  
sing, is of prudencies,
- 4 I wil mine ear  
to parable incline:  
I open-will  
with harp, mine hidd-dectrine.
- 5 Why should I fear,  
in th'vil dayes: when as  
my slepps ini-  
quities shall me compass?
- 6 They that trust in  
their wealthy-fortitude:  
and glorie, in  
their riches multitude.
- 7 Man can by bro-  
ther in, no weile redeem:  
he can no ran-  
some give to God for him.
- 8 So costly shall,  
their soules redemption bee:  
that it shall cease  
unto eternice.
- 9 That he may live  
yet to eternice:  
and may not the  
pit-of-corruption see.
- 10 For he doth see,  
the wise man dye-away:  
the fool and bru-  
tish jointly doe decay:  
and vnto o-  
thers leav their wealthy-store.
- 11 They think their hou-

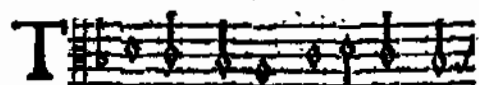
ses, be forevermore;  
their dwellings to  
each generation:  
their names they doe  
proclaym, the lands upon.

- 12 But man in ho-  
nour, doth not lodge night  
be like to  
the beasts, that perish-quyte.
- 13 This their way, fol-  
ly is to them: yet they  
that them succeed,  
shall well their words, Selah.
- 14 As they they layd-  
are in the lowest-grave;  
death feeds them, and  
upright-men rule shall have  
of them at mor-  
ning: and their form shall  
shall wear away,  
no place where ech doth dwell.
- 15 But God, from bells  
hand; wil redeem-away  
my soules for he  
wil me receive, Selah.
- 16 Be not afraid,  
when as a man growes-rich:  
when glorie of  
his house, is waxen-much.
- 17 For nothing shall  
he take, when he doth dye:  
nor defend af-  
ter him, shall his glorie.
- 18 Though in his life,  
he blest his soule: and ebe  
they lawd, when to  
thy self, thou good, shalt bee.
- 19 To race of his  
forefathers, come it shall:  
the light they shall  
for aye not see-at-all.
- 20 A man in ho-  
nour, wanting prudency:  
is like the beasts,  
that perish-utterly.

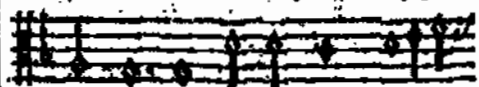
PSALME 50.

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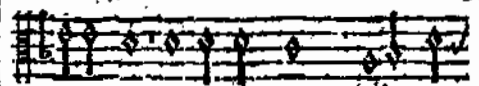
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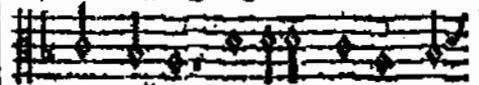
He God of Gods, Iehovah; speak



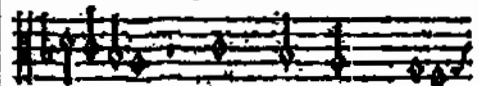
doth hee, and calls the earth: fro rising



of the Sun, to going-down thereof. God



shines clearlie, fro Sion, bewties whole



perfection. 3. Our God come, and not



cease: fyre fore him esteeth; and storm



about him vehemently beateeth.

4 Unto the heav'ns  
call from above will hee:  
unto the earth;  
his folk to judge likewise.

5 My gracious-saints  
unto me gather yee:  
that strike my co-  
venant with sacrifice.

6 And heav'ns his ius-  
tice openly shall display:  
because that God,  
himself the judge. Selah.

7 Hear & my peo-  
ple, and I will prclaime,  
Iſr'el, and I  
will testify to thee:

8 O God thy God  
as I will not the blame,

for thy slain-beasts:  
for thy burnt-offerings, bee  
fore me alway.

9 I will out of thyn houses  
no bullock take:  
nor goats, out of thy closes.

10 For ech beast of  
the wood to me pertynes:  
the brasts, that on  
a thousand mountayns be.

11 I know all fly-  
ing soules of the mountayns:  
and store of wild-  
beasts of the field, with me.

12 If I were hun-  
gric, thee I would not tell is:  
for myne the world,  
and plenty that doth fill it.

13 Will I these flesh  
eat, of the bullocks strong:  
and of the goat-  
bucks drink the blood will I?

14 Sacrifice thou  
to God confession:  
and pay thy vows,  
to him that is most-hye.

15 And in day of  
distress, with-call apply me:  
He thee release,  
and thou shalt glorify me.

16 But to the vic-  
ted, what hast thou to doe,  
O my God, to tell  
my statutes: and to take  
my covenant on

17 thy mouth? When nature thou  
doest hate: and call  
my words behind thy backe.

18 If thou dost see  
a thief, with him thou roomest  
and thy part, &  
with whomongers. unhoonest.

19 Thy mouth in e-  
vil out-thou settest-break:  
also thy tongue,  
doth frawd together-frame.

20 Thou fwest against  
thy brother thou dost speak:  
against thy mo-

thers

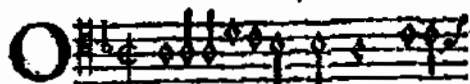
- 11 these son, giv'st evil fame.  
These things thou didst,  
and I did silence-keep mee;  
thou didst suppose,  
that I was surely like thee:

I wil thee blame,  
and set even to thy view.

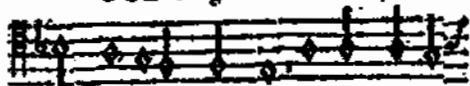
- 12 Ye that forget  
God, this now wel-advize:  
least I doe tear,  
and none be to rekew.

- 13 He honours me,  
that thanks doth sacrifice:  
and he that doth  
his way in order-fashion;  
I wil cause him  
for to see Gods salvation.

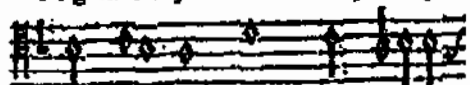
## PSAUME 51.



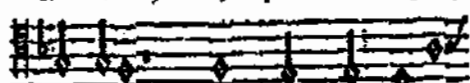
GOD be gracious to me, accor-



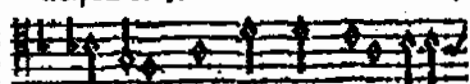
ding unto thy kindness: as thy compas-



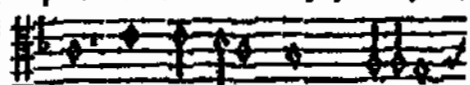
sions many bee, wipe thou away my



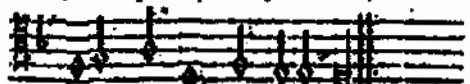
trespasses. 4. Much wash me from my



pervernes: and from my syn me puri-



fic. 1. My trespasses, for know doe I:



and my syn Tere me away is.

- 6 Against thee against thee alone,  
I synnd-haye; and in eyes of thee,  
that wch is evil I have done: (be,  
that wht thou speakst thou just mayst  
when as thou judgest pure mayst be.

- 7 Loe in perversnes I have been  
brought-forth-with-forow: & in syn,  
my mother hath conceived mee.

- 8 Behold, the truth delyte dost thou  
in th'inward parts; in secrete  
hast wisdom also made me know.

- 9 Thou wilt from syn me purifie  
with eizop, and be clean shall I:  
thou wilt me wash, and I than shew  
10 shall whiter be. Make me wilt thou  
to hear gladnes and joyful-gee.

The bones thou didst asunder-bray,  
They shalbe gladfom-chearfully.

- 11 From my synns, hide thy face away:  
wipe-out all myne iniquitie.

- 12 Clean hart, O God, greete to mee:  
And a firm sp'rit, in me new-make.

- 13 Cast me not from thy face: nor take  
from me, thy spirit of sanctitee.

- 14 Joy of thy saving health, agayn  
to me restore: and stedfastly  
with a free spirit me susteyn.

- 15 Teach trespassers thy wayes wilt I:  
and synners, shall convert to thee.

- 16 Deliver me from bloods, O God,  
God of my healthful-safe-abod;  
my tongue shal shew, thine equitie.

- 17 Lord, thou my lips shalt open free: (praise  
and my mouth, shal shew-forth thy

- 18 For sacrifice doth not please thee,  
elt I would give: burnt-sacrifice,  
thou tak'st not in contented-wile.

- 19 Gods sacrifices, are a sp'rite:  
broken; a hart broke and contrite:  
O God, thou wilt not a despise.

- 20 In thy good-will doe thou bestow  
on Sion, goodnes-bounteously:  
walls of Jerusalem, build thou.

- 21 Then thou accept-shalt-pleasingly  
slayn-offrings of just equity:  
burnt-offring, whole-oblation:  
and bullocks thine Altar vpon  
then shall they offer-upon-hye.



## P S A L M E. 52.

Sing this at the 18. or at the 37. Psalm.

3. **O** Mighty-man,  
why boastest thou in yll?  
Gods mercie, all  
the day endurcth still.
4. Think doth thy tongue  
woeful mischevousnes:  
as razor sharp,  
doing deceitfulness.
5. Love dost thou e-  
vil more than good: to say  
falshood, rather  
than justice-true Scilah.
6. All words of swal-  
lowing: perniciousnes  
love them dost thou,  
tongue of deceitfulness.
7. God also will,  
to perpetuallie  
destroy thee, pull  
thee hence, and pluck up thee  
out of the tent:  
and root thee quite-away,  
out of the land  
of living-men, Scilah.
8. And then the just  
shall it behold, and they  
shall feare: shall al-  
so laugh at him. (And say,)
9. Behold the man;  
that made noe God his might,  
but trusted in  
his riches ample-plights  
He strong was in  
his evil-mischevous.
10. But I, as as  
green olive in Gods house:  
I confident-  
ly-trust in Gods mercie,  
for ever and  
for aye-continuallic.
11. I will unto  
thee thankfully-confesse  
for evermore,  
because thou hast doon this:  
and will thy name

with patient-hope-implore  
for a good,  
thy gracious-saints before.

## P S A L M E 53.

This may be sung also at the 45. Psalm.

**T**he fool sayth in his heart, there is no

God: they are corrupt, and with iniqui-

tie are made abominable, none dooth

good. 3. Out of the heav'ns God lookt

attentively on Adams sons: to see, if

any wise that understands; there dooth

for God inquire.

4. Each-one is gone

back, they together be  
unprofita-

ble: none, not one, dooth good.

5. Doe they not know,  
that work iniquitie:

that eat my peo-

ple, as they eat up food;

so God, they doe

not invocating-pray.

6. A dread where no

dread was, there dreaded they:

For

For God, scattered  
his bones that siegeth thee:  
thou hast them put  
unto confusion,  
for God hath cast  
them off contemptuously.

- 7 Who gives, Isr'els  
salvations, from Sion?  
When God returns,  
his folks captivities:  
Iakob be glad,  
Isr'el shall joyful bee.

## PSALME 34.

**O** God, thou in thy name me save:

and in thy pow'r judge me. 4. O God,

my prayer hear: to words of my mouth,

heedful be.

For strangers, are against me risen,

and daunting-tyrants, they

doe seek my soule: they have not

before them set, Selah. (God

Loe God mine help: the Lord, & with

them that upholders be

of my soule. To mine enviers,

the evil turn will hee:

o in thy truth, suppress thou them.

With voluntaynes

to thee I will doe sacrifice:

thy name I will confesse,

because (Iehovah) it is good.

For he hath rid me from

out of all trouble: and mine eye

upon my foes did see.

## PSALME 35.

This may be sung also as the 3. Psalm.

**O** God my prayer hear: and hide not

thee, from my request for grace. 3. At-

tend to mee, and answer me: I utter

mournful voice in my mourning, & make

a troubled-boyle. 4. Because of voice

of th'adverse-enemie, because of vexing

of the ungodly: for they bring on mee

painfullnes: unright, and doe an anger,

hatefully-me. spight.

Mine hart, is payn-

ed in the mids of me:

terrors of death

cke fall'n upon me be.

Fear is into

me come, & trembling-dread:

and quaking-hor-

- your, hath me covered.  
 7. So that I say,  
     who will *give* me a wing,  
     as dove: that I  
     might flye and find dwelling.  
 8. Lo, wandering flight:  
     I would make farr-away:  
     lodg would I, in  
     the wilderness, Selah.  
 9. For mine escaping-  
     safe I would make-hast:  
     from driving wind,  
     from the tempestuous blast.  
 10. Lord swallow *them*,  
     divide their tongue: for I  
     see in the ci-  
     tie, strife and violencie.  
 11. They on the walls  
     it compass, day and night:  
     in it a mo-  
     lestacion and upright.  
 12. In it *are* woe-  
     ful evils: fraud also,  
     and guile, from street  
     therof out doth nogoe.  
 13. For *it was* not  
     an adverse-enemie:  
     *that* me reproch'd;  
     for bear it *thou* could I:  
     *'twas* not my foe,  
     *that* magnifyde 'gainst me,  
     for I from him  
     away could hidden be.  
 14. But *it was* thou  
     man mine esteemed-pee:  
     *even* my chief-guide,  
     and mine acquaintance near.  
 15. We which tog-  
     ther made sweet secrecie:  
     into Gods house,  
     went with societie.  
     \* 2 \*  
 16. Seize death on them,  
     down goe they quick to hell:  
     for evils, *are*  
     within them, where they dwell.  
 17. I, unto God  
     make invocacion:

- and me, Icho-  
     vah gives saluation.  
 18. Evening and morn  
     and noon, I make a noyse  
     and meditate:  
     and he did hear my voice.  
 19. From sight 'gainst me,  
     my soule redeemed hath hee  
     in peace: for ve-  
     ry many were with mee.  
 20. God hear wil, and  
     oh them affliction-lay,  
     even he that sits  
     *from* ancient-aye Selah:  
     because *that* un-  
     to them no changes bee;  
     and God they have  
     not feared & reverentlie.  
 21. On his *fiends*-peace-  
     able, he layd his hand:  
     his covenant  
     he breaking hath profan'd.  
 22. Words of his mouth  
     smoother than butter been;  
     but fighting-bat-  
     tel is his hart within:  
     His words more soft  
     than oil, but swords they *are*.  
 23. Vpon Icho-  
     vah, cast thy weighty-care,  
     and he wil thee  
     susteyn: give wil not he,  
     for ever that  
     the just-man moved be.  
 24. But thou o God,  
     wilt make them down to goe,  
     the low pit of  
     corruption into:  
     the men of bloods  
     and guile, *alive* shal bee  
     not half their dayes:  
     but I, wil trust in thee.

PSALME 56.

Sing this as the 53. Psalm.

O Mighty-God  
     unto me gracious be,  
     for misera-

ble-man would me devour:  
all day, he war-  
ring sore-oppresseth me.

3 All day, myne en-  
viers would me devour:  
for many, war-  
against me o most hye.

4 What day I fear:  
trust unto thee wil I.

5 In God, I prayse  
his word: in God I trust,  
I wil not fear,  
what flesh can doe to mee.

6 All day, my words  
they greuously-doe wrest:  
against me, all  
their thoughts for evil bee.

7 They draw-to-ge-  
ther, closely-wayt they lay;  
my foot-steps heed-  
fully-observe doe thay:

For, they my soule  
exspect-with-carneslines.

8 Shall they escape-  
safe for iniquity?

O God, in wrath,  
the peoples down-depress.

9 My wandring, thou  
halt in account ready;  
thou in thy bot-  
tel put my weeping-tears:  
yea are they not  
within thy registers?

10 Then, shall my foes  
turn back in day I call:  
this doe I know,  
that God wil be me by.

11 In God, the word  
I wil with-praise-extoll  
in IAH, the word  
with-praise-extoll-wil I.

12 In God I bold-  
ly trust, I wil not bee  
afraid: what earth-  
ly-man can doe to mee.

13 O God thy vowes,  
are on me: I wil pay,

confessions.

14 to thee. Because thou hast  
my soule from death,  
delivered-away;

hast not thou eke  
my feet from sliding-fast?  
That I before

Gods face, continuallie  
may walk, in light  
of them that living bee.

# PSALME 57.

Sing this as the 60. Psalm.

O God be gracious unto mee,  
to me be gracious; for in thee,  
my soul for shelter-safe-hopeth:  
and in shade of thy wings I will  
hope for my shelter-safe; untill  
ech-wotul-ev'l away passerh.

3 I call wil, unto God most-hye:  
unto the God, that perill-ly-  
doth for me bring things-to-a-fay.

4 From heav'ns he sends, and saveth me;  
put him unto reproch doth he  
that would me swallow-up, Selah:  
God he doth send forth, his mercie  
and his assured veritie.

5 My soule, the Lions is among;  
I lye among the inflamers,  
the sons of men, whose teeth, are spears  
& arrows; & sharp sword, their  
6 God over heav'ns be lifted hy: (tongue.  
over the whol earth, thy glory.

Ner for my steps prepare did they,  
he bow'd my soule: they diggd a pit  
before me; and in midds of it,  
themselves are fallen-down, Selah.

8 Myne hart o God, prepar'd humbly,  
myne hart prepar'd is stedfastly:

I sing wil, & with psalm-wil praise.

9 Raise-up thy self o my glorie,  
raise-up thee, harp and psalterie:  
at dawning-day I wil up-raise.

10 In peoples, Lord, I wil thee laud:  
in nations, thee with-psalm-applaud.

11 That great to heav'ns is thy mercy:  
and to the skyes thy veritee.

12 God over heav'ns up-lifted bee:  
over the whol earth thy glory.

## PSALME 58.

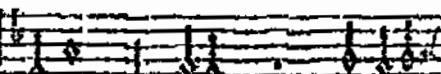
*Sing this as the 45. Psalm.*

1. **I**N deed, Assem-  
blic, doe ye speak iustices:  
judge yee & A-  
dams sonns, righteousnesse?
2. Yea yee in hart,  
work evil-injuries:  
yee in the land,  
weigh your hands violentnes.
3. The wicked from  
the womb estranged bee:  
err from the be-  
ly, speaking falsities.
4. Poyson they have,  
like serpents poyson-worms:  
as of the deaf  
asp, that doth stop his ear.
5. Which wil not hear,  
the voice of them that charm:  
of the most-wise  
inchanting forcerer.
6. Their teeth, & God,  
in their mouth break-away:  
the Lions robes,  
burst thou out, & IAH.
7. As waters that  
goe-hence, refused be they:  
bend he his shafts,  
as cut-off let them been.
8. As fensyl that melt-  
eth, let him goe-away:  
as womans fore-  
birth, sun that have not seen.
9. Ere they perceive  
your thorns & thorns of the Brier:  
ev'n quick; he will  
whyrl eck away in ire.
10. The just shall joy,  
when vengeance he doth see:  
shall wash his feet,  
in blood of the godless.
11. And men shall say,  
fruit for the just surelies:  
surelie a God,  
judging in earth there is.

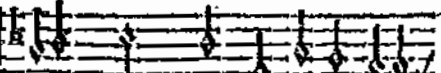
## PSALME 59.

**M**

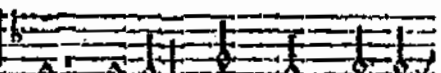
Y God, delive: me from them



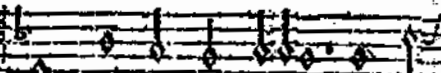
that are mine enemies: let thou me up



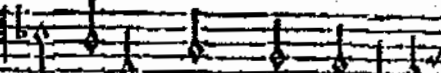
on hye, from them that up-against me



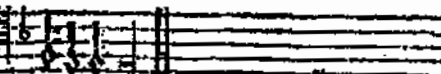
rise. 3. Deliver me from them that



work paynful-transgression: and from



the men of bloods, vouchsafe to me



salvation:

4. For loe they lay wayt for my soul,  
the strong together-draw  
against me: not for my trespass,  
nor for my lyn & IAH.
5. Without iniquitie in me;  
they run and ready make:  
rise up to meet me, and behold.
6. And thou Iehovah, wake,  
wake-God of hosts, God of Isrl,  
to visit heathens all:  
be gracious to none [Selah]  
that work syn-dissolal. (dogs)
7. They turn at even, make-noyse like  
and cite round-belay. (much)
8. Loe, with their mouth they utter-  
swords, in their lips have they:  
For who (say they) is he that hears?

- But thou Eternal one,  
wilt laugh at them: wilt heathens all  
have in derision.
- 10 O thou that art his fortitude,  
to thee attentively-  
will I take heed: because that God,  
is my munition hye.
- 11 God of my bountiful-mercie  
he first prays wil mee:  
on mine invious-enemies,  
God he will let me see.
- 12 Slay them not, lest my folk forget;  
make them abroad to stray  
in thy pow'r, & down bring thou the;  
our shield, O Lord my stay.
- 13 Syn of their mouth, word of their lips:  
when in their haughtynes  
they taken are: and let them tell,  
of cursing and falshes.
- 14 Consume in wrath, consume and let  
them be no more: that they  
may know, that God in his rules;  
to the ends of the earth, Selah.
- 15 They turn at even, make noise like  
and city round-belly. (dog)
- 16 They, wander shall to eat: & howl,  
if filled be not they.
- 17 But I will sing thy strength, & shew  
at morning thy kindness:  
for thou my help, & refuge art,  
in day of my distress.
- 18 O thou that art my fortitude,  
to thee sing psalm will I:  
for God mine hye-munition is,  
the God of my mercie.

## PSALME 60.

This may be sung also as the 24. Psalm.

**O** GOD, thou didst away us cast  
thou didst us break: thou angry wait,

- agayn-return thou unto us. 4 Thou  
causedst the land to quake, thou  
didst it rive: agayn whole-mak, her  
breaches, for it moved is.
- 5 Unto thy people thou didst shew  
hard-things: to drink give us hast thou,  
the wine of stonishing-dismay.
- 6 Given hast thou, to them that thee fear,  
a banner, hye-displayd-to bear;  
because of certayn-truth, Selah.
- 7 That thy beloved-ones may have  
deliverance: O doe thou save,  
with thy right hand, & me answer.
- 8 God speak did by his sac. stie,  
I will be glad: divide shall I  
Shechem, & Succoth dale measure.
- 9 Mine Gilead, and Manassah mine,  
& strength of myne head, Ephraim:  
Judah shew my lawgiver be.
- 10 Moab, my wash pot: I shall throw  
over Idumea my shoe:  
showt Palestina, over me.
- 11 O who will me along-forth guide,  
unto the citie fortitude:  
who will we lead Adom unto?
- 12 Is it not thou, God, that hadst thrust  
us from thee, and within our hosts  
thou wouldst not, O God, forth goe?
- 13 O give thou us help from distress:  
because deceitful-falshood is,  
the earthly mans salvation.
- 14 Through God doe valiantnes shal we,  
and them that our distressers be,  
he with contempt-wil tread-upon.

## PSALME 61.

*Sing this at the 37. Psalm.*

- H**ear thou O God,  
my cry : my pray'r attend.  
3 To thee I call,  
from the lands utmost-end,  
when my hart o-  
verwhelm'd is heavily:  
lead thou me to  
the rock more hye than I.
- 4 For thou hast been  
to me an hop-ful place:  
a tow'r of strength,  
from th'adversaries face.
- 5 I sojourn will  
within thy tent for aye:  
will hope, in se-  
cret of thy wings, Selah.
- 6 For thou O God,  
hast to my vov'es giv'n ear:  
giv'n heritage,  
to them that thy name fear.
- 7 Dayes to the kings  
dayes added be by thee:  
his yeres, as un-  
to age and age *shal bee*.
- 8 Fore God he sit  
shall to eternal-aye:  
mercie and truth  
prepare, *which keep him may*.
- 9 So will I to  
thy name perpetually  
sing psalme: that I  
may pay my vov'es, dayly.

## PSALME 62.

*Sing this at the 25. or at the 55. Psalm.*

- Y**et-sure to God,  
my soule keeps silentnes:  
because from him,  
my safe-salvation is.
- 3 Surely my Rock,  
and my salvation he:  
mine hye-defense,  
much mov'd I shall not be.

- 4 How long inde-  
vour-a-mischcevous-deed  
wil yee against  
a man? yee shall kyll'd  
be, all of yow:  
*shal be as bowed wall:*  
*and as a fence,*  
*that shooev'd-~~r~~-to-fall.*
- 5 Yet-surely they  
have-consultation  
to thrust him, from  
his exaltation;  
they doe deelyte  
in falshood: blefs doe they  
with mouth; but with  
their in-part curse, Selah.
- 6 Yet unto God,  
my soule keep-silentnes:  
because from him,  
mine expectation is.
- 7 Surely my Rock,  
and my salvation be:  
mine hye-defense,  
I shall not moved be.
- 8 My saying-health,  
my glorie, & in God:  
in God, my Rock  
of strength, my safe-abode.
- 9 Yee people, trust  
in him all times; out-lay  
fore him your hart:  
God, is our hope, Selah.
- 10 Surely the base-  
ment's stones are vannie,  
the soanes of no-  
ble-men are but a lye:  
in ballances  
together them to lay,  
lighter than va-  
nitie it self, are they.
- 11 Trust not yee in  
oppressing-injurie,  
also become  
not vryn in robberies:  
if p-wrtul-wealth  
doe plentifully-grow,  
doe not the hart



*upon the same beflow.*

12. Once speak did God,  
twice heard I this again;  
that pow'rfulnes  
doth unto God pertain.  
13 And unto thee  
Lord, merciful kindness:  
for thou, wilt pay  
each man, as his work is.

PSALME 63.

*Sing this as the 18. Psalm.*

1. **G**OD, thou my God;  
I early thee inquire:  
my soul, for thee  
doth thirstily desire,  
my flesh for thee  
doth long with ardentnes;  
in land of drought,  
and weary waterless.  
3 As I did view  
thee in the sanctuary:  
so for to see  
thy power, and thy glorie.  
4. Because thy mer-  
cie better then life is:  
my lips shall ce-  
lebrate thee with prayes.  
3 So thorow-out  
my life t'less thee will I:  
I in thy name,  
will lift my hands on hye.  
6 My soule with fat  
and farnes tyll'd shal bee:  
my mouth eke, shall  
with shewing lips praise thee.  
7 When on my beds  
I thee in mind relate:  
doe in the watch-  
es on thee meditate.  
9 That unto me  
a ful-help been hast thou:  
and I have shov-  
ed in thy wings shadow.  
9 My soule affixed-  
cleaveth after thee:  
thy right-hand ste-  
dily upholdeth mee.

- 10 But they, that seek  
my soule for wassful-wor:  
into the low-  
er-parts of th'earth shall goe.  
11 He shall be slayn  
with sword: the foxes pray  
12 shall they be. But  
the King, in God shall joy:  
glorie shall ev-  
ry-one that swears him by:  
but sloth shall be,  
their mouth that speak a lye.

PSALME 64.

*Sing this as the 53. Psalm.*

- G**OD hear my voice  
when I doe pray to thee:  
preserve my life,  
from dread of th'emie.  
3. From secret of  
yll-doers, hide thou mee:  
from rage, of them  
that work iniquitie.  
4. Which have their tongues  
sharp-whetted as a sword:  
have bent their ar-  
row, even a bitter word.  
5. To shoot in se-  
cret-places at th'upright:  
shoot him and fear  
not, wil they suddainlie.  
6. An yll word they  
to them confirm with might;  
tell, to hide snarcs:  
they say, who shall them see?  
7 They doe search-out  
evils injurious;  
they doe accom-  
plish a search cutious:  
Even the deep hart,  
and part of man within.  
8. But God; he hath  
an arrow suddainly  
against them shott:  
their broken-wounds have been.  
9. And when they cau-  
sed have them severally  
by their own tongue.

*upon*

upon themselves to fall:  
they that them see,  
to flight shall get them all.

- 10 And all men, shall  
in tear stand reverently:  
and shall declare  
Gods operation;  
and shall his deed  
consider prudently.
- 11 The just rejoyce  
shall in th'Eternal-one,  
also in him  
for safetie hope he shall:  
and glory shall,  
the upright harted all.

## PSALME 65.

*Sing this as the 60. Psalm.*

- 1 O God, prayse silent ways for thee,  
in Zion: and the vow shall bee  
payd unto thee. Thou pray'st hear-  
all flesh therefore, shall come to thee. (cst:  
perverse things, have prevayld gainst me:  
our trepasses, thou them cov'rest.
- 2 O blessed be, whom thou dost make  
choise of and use unto thee sake,  
in thy courts to have dwelling-places:  
with good things that in thine house be  
ful-satisfied be shall we,  
with holy things of thy palace.
- 3 In justice thou wilt us answer,  
things fearful, O God our Saver:  
the hope of ends of th'earth through-  
and of those far-off by the sea. (out  
Mounts by his might stablish doth he;  
and is with strength, gyrded about.
- 4 Which doth the loud-noise of the seas  
the loud-noise of their waves, appeare:  
and peoples troublous murmuring,  
And they that dwell in parts-far-off  
fear, for thy signes: thou makest shew,  
th'outgoings of morn and evening.
- 5 The land thou careful-visitest,  
and plentifully it moistenest,  
thou dost enrich it very much;  
with Gods stream, where full waters are:  
their corn thou ready dost prepare,

when thou hast it prepared such,  
The ridges of it thou warrest,  
the furrows of it thou settest:  
with showers thou dost it soften still;  
as thou the bud thereof dost blest.  
Crownest the vire of thy goodness:  
and thy pathes fatnes doe defill.

On pastures of the wilderness,  
they doe defill: and with gladnes,  
the hills they gyrded are about.  
The pastures are with sheep clothed;  
and vallies are with corn covered:  
they sing, they also joyfull shew.

## PSALME 66.

*This may be sung also as the 103. Psalm.*

O All the earth, shew ye to God.

His names glory with psalm-sing ye:

put glorie, to his praise. And say to

God, how fearful thy works be!

Through greatnes of thy strength, thy  
yeild-tynedly to thee shall they. (lets  
All th'earth, bow-down and sing, to thee:  
psalm-sing they, to thy name, Selah.

Come see, Gods works: be in his rest  
to Adams sons, & reverent.  
He turned sea, into drie-land  
on foot they through the river went:

Even-there did wee rejoyce in him.  
He ruleth with his pow'r, for aye:  
his eyes, in nations spie: rebelle,  
let not exalt themselves, Selah.

Ye peoples, blest our God: & make  
the voice of his prayse, to be heard.  
That puts our soule, in life: and hath

not

not gi'n, our foot for to be styrd.  
For thou, O God, hast proved us;  
tride us, as silv'r tried is.

Thou hast us brought into the net:  
hast put upon our loynes, staynes.

Thou causedst hast men for to ride,  
on our head; we through fyre did passe  
through waters eke: & thou hast brought  
us out, to an abundant place.

With burnt-offerings I to thine house  
will come: will pay, my vows to thee.  
Which my lipps uttered: and my mouth  
spoke, when distress was upon mee.

Burnt-offerings of fat-marrowed rammes  
I unto thee will offering-pay,  
with incense: I will ready make  
the bullocks, with goat-bucks, Selah.

Come: hearken ye and I will tell,  
O ye the fearers of God all:  
what he hath don unto my soul.

To him, I with my mouth did call:  
And with my tongue, he was extolld.

If in my hart I gave regard  
unto painful iniquitie,  
the Lord he would not then have heard,

But surely, God hath heard: unto  
voice of my pray'r attend did hee.

God blessed be: which turn'd not back,  
my pray'r and his mercie, from mee.

## PSALME 67.

*Sing this as the 60. or as the 34. Psalm.*

**G**OD, unto us be gracious  
and he us blest: his face with us,  
he clearly make to shine, Selah.

That they thy way the earth upon;  
and thy healthful salvation,  
among the heathens all, know may.

Peoples, O God, confesse thee shall;  
confesse thee shall, the peoples all.

The nations joy and shout shall they:  
for thou wilt judge most righteously  
the peoples: and wilt guide safely,  
the nations, in earth, Selah.

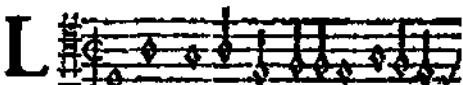
Peoples, O God, confesse thee shall:  
confesse thee shall, the peoples all.

The earth, it her increase doth bear;  
God our God, blest us will hee.

God

God he will blest us bounteouslie:  
and all the earths ends, shall him fear.

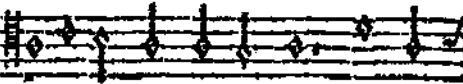
## PSALME 68.

**L** 

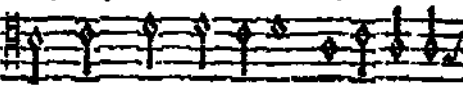
Et God arise, his enemies a funder-



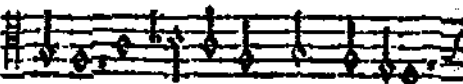
scattered bee: & they that iaters of him



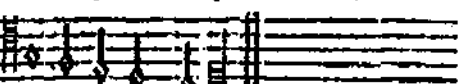
are, away from his face flee. 3 As smoke



is driv'n drive them away: as is the wax



melted, at face of fyre: from face of God,



so perith the wicked.

4 And let the just men joyful be,  
shew they forth gladsonnes,  
before the face of God; and let  
them joy with cheariulnes.

5 Sing yee to God, unto his name  
sing psalm: prepare the way,  
for him that in the desert parts  
doth ride, in his name LAH:

And gladnes shew before his face.

6 Father of fatherles,  
and widowes judge: even God, within  
his holy mansion.

7 God fears the d. solate, in house;  
brings forth those that are bound  
in chaynes: but the rebellious,  
dwell in a barren-ground.

8 O God, before thy peoples face,  
when forth thou madest way:

G

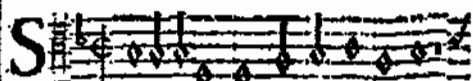
when

- when in the desert-wildernes,  
thou marchest on, Selah.
- 9 The earth did quake, heav'n also did  
at face of God, destill:  
Sinai it self, at face of God,  
the God of Israel.
- 10 A rayn of liberalities,  
ô God thou didst out shed:  
thine heritage, thou didst confirm,  
when it was wearied.
- 11 Thy companie doe dwell in it:  
thou ready-dost prepare  
in thy goodnes, ô God, for them  
that poor-afflicted are.
- 12 The Lord himself wil give the speech  
of those that doe relate  
the joyfull-tydings-publiely,  
unto the armie great.
- 13 The Kings of armies, they shall flee  
even flee-away shall they:  
and thee that in the house remainys,  
shall distribute the pray. (Iye:
- 14 Though yee between the pot-rewes.  
like doves wings shal' yee beere,  
with silver deck'd, her fethers eke  
with gold of yelow-green.
- 15 When the Almighty spreadeth-out  
with dissipation,  
the Kings in it; then snowy-white  
shall it be in Salmon.
- 16 A mountayn of God-mighty is  
the mountayn of Bashan:  
a mountayn of hills-many, is  
the mountayn of Bashan.
- 17 Why leap yee, ô yee hilly mounts?  
the mountayn, for his seat  
God doth desire: yea dwell for aye  
Iehovah will sit.
- 18 Gods charret, wise-ten-thousand-fold,  
thousands of Angels bee:  
the Lord with them, at Sinai  
within the sanctuarie.
- 19 Thou art ascended to on high,  
thou hast for captive-led  
captivirie; and unto men  
hast gifts distributed:
- hast also the rebellious led;  
to dwell there, ô IAH God.
- 20 Bless'd be the Lord, which day by day  
doth us (with blessings) lode:  
even God, our saving-health, Selah.
- 21 A God that ful-saveth,  
our God is: and to GOD the Lord,  
belong th' issues of death.
- 22 But-surely God, wil wound the head  
of his enimious-foes:  
the hayrie scalp, of him that in  
his guilty-synns, on goes.
- 23 The Lord hath sayd, I wil agayn  
from Balan bring up thee;  
I wil thee bring agayn up from  
the deep-gulfs of the sea.
- 24 That, thy foot may embrewed be,  
in blood: out of thy foes;  
tongue of thy dogs, in blood that out  
of ev'rie of them flows.
- 25 Thy goings they have seen, ô God;  
the going-progresses  
of my God, and my King which in  
the Sanctuarie is.
- 26 First-went the fingers, after they  
on instruments-that-playd:  
among them were the damoifels,  
that on the tymbrels layd.
- 27 Within the congregations,  
God thankfully-thiefs yee:  
ev'n bless the Lord, yee of the well  
of Israel that bee.
- 28 There litle Benjamin, their Chief;  
with Iudahs assemblie,  
their Princes: Zabuluns Princes,  
Princes of Naphrali.
- 29 Thy God hath giv'n-commandment,  
for thy strength-valourous:  
firm-strengthen thou ô God, the thing  
that thou hast wrought for us.
- 30 For thy house, in Jerusalem:  
Kings shall bring gifts to thee.
- 31 Rebuke the rout of the spearmen,  
the crew of bulls-mightie;  
with calves of folks, & him that doth  
with silver plates submitt:  
the peoples he hath scattered.

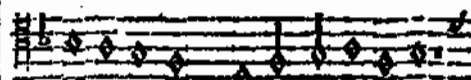
that doe in wars deliye.

- 32 Princely-ambassadors shall come  
from out of *Egypt-land*;  
to God, shall *Ethiopia*  
stretch hastily her hand.  
33 Kingdoms of th'earth, to God sing-  
ing to the Lord, *Selah*. (psalm:  
34 To him that rideth in the heav'ns  
the heav'ns of ancient-aye:  
Loe he his voice gives, voice of strength.  
35 Give unto God, valour:  
on *Isr'el* is his majestie,  
and in the skyes his power.  
36 God fearfull, from thy sanctuaries:  
the God of *Isr'el*, he  
gives strength and forces to his folk;  
God blessed ever be.

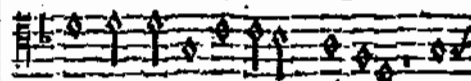
## PSALME 69.



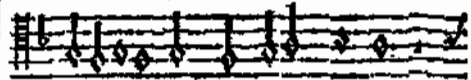
Ave me, O God: for waters entred are



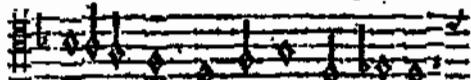
even to my soule. 3. I sink in gulfy mud,



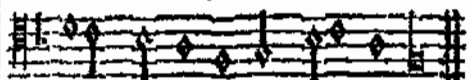
where no stay is: I water deeps enter, &c



overflow me doth the streaming-floud. 4.



Am weary with my cry; my throat is brēt,



mine eyes fail: for my God wayting-attēt.

- 5 Many moe are,  
my haters causlessly,

than be haire of  
mine head: mighty are they  
that would suppress  
me, are my foes falsly:  
then I trust'd,  
what I took not away.  
6 O God, thou know'st  
my folly: and from thee,  
my guilty-faults  
cannot conceale bee.

- 7 Let them for me  
not be abash'd, that thee  
Lord GOD, of hosts,  
doe hopefully-desire:  
yes let them not  
ashamed be for mee,  
that thee, O God  
of *Isr'el*, require.  
8 For, for thy sake,  
I bear reprochful-blame:  
cover my face  
doth, ignominious-shame.

- 9 I am become,  
unto my bretheren,  
an utter-stran-  
ger: and a forreinour  
ev'n unto mine-  
own mothers children.  
10 For, of thine house  
the reke did me devour:  
and the reproch-  
ful-raunts of them that thee  
reprochfully-  
doe-taunt, are fall'n on mee.

- 11 And I did weep,  
my soule with falling spem:  
and it was turn'd,  
to my much-opprobrie.  
12 And I put sack-  
cloth on for my rayment:  
and, for a pro-  
verb unto them, was I.  
13 They that sit in  
the gate, against me spake:  
and strong-wine drink-  
ers, my lodies did make.  
14 And as for me,  
my prayer is to thee,

Iehovah, in  
a time of acceptation;  
ô God in mul-  
titude of thy mercies:  
answer thou me,  
in truth of thy salvation.  
15 Deliver me  
out of the myrie-clay,  
and let me not  
as-drowned-sink away:  
Deliv' red let  
me from my haters be,  
and out of wa-  
ter deeps. Let waters floud  
16 not overflow  
me, nor gulf swallow me:  
nor let the pit,  
her mouth upon me shut.  
17 Answer me LORD.  
for good & thy kind-grace:  
as thy great mer-  
cies, turn to me the face.

\* \* \*

18 And hide thou not  
thy face, from thy servant:  
for on me trou-  
ble is, soon answer mee.  
19 Draw-neere my soule,  
to it redemption-grant:  
because of my  
foes, ransom thou me free.  
20 Thou, my reproch,  
shame, and dishonour'd-plight  
know'lt: my distres-  
sers all, are in thy sight.  
21 Reproch hath broke  
mine hart, and tul I am  
of heaviness:  
and looked for some one  
to mone-with-pir-  
ty, but not any came:  
and lookt for com-  
forters, but I found none.  
22 But for my meat  
they gave me bitter-gall:  
and vinegar,  
to slake my thirst withall.

23 Let for a snare  
their table 'fore them bee:  
and for tul-re-  
compense, a trap-to-fall.  
24 Their eyes be dark-  
ned, that they may not see:  
and make their loyns  
to shake continuall.  
25 Powr out upon  
them thy detestling-ye:  
and take them, let  
thine angers burning-syre.  
26 Their castle let  
be desolated-quyte:  
within their tents,  
let ther not any dwell.  
27 For him they per-  
secute whom thou dost smite:  
and of thy wound-  
ded: sorow they doe tell.  
28 Give viciousnes,  
unto their wicked-vices:  
and let them not  
come into thy iustice.  
29 Wiped be they  
out of book of the living:  
and with the just,  
let them not written be.  
30 And I, that am  
afflict'd-poor and greiving:  
ô God; let thy  
salvation lift-up me.  
31 Then wil I prayse  
the name of God with song:  
and magnific  
him with confession.  
32 And it shal ber-  
ter to Iehovah bee,  
than yong bull, that  
hath hornes & hoof doth part.  
33 The meek men shall  
rejoyce, when they it see:  
seekers of God,  
liys also shall your hart.  
34 Because Ieh-  
vah he the needy hears:  
and he despi-

seeth not, his prisoners.

- 35 Prayse him let heav'ns  
and earth: the seas, and all  
that creeps in them.  
36 For God wil Zion save,  
build Iudahs ci-  
ties &c, and dwell they shall  
there, and it for  
inheritance shall have.  
37 His servants seed  
&c, shall possess the same:  
and dwell therein  
shall they that love his name.

## PSALME 70.

*Sing this as the 75. or as the 32. Psalm.*

- 2 **O** God for to deliver me:  
Iehovah, to mine help make haste.  
3 They that of my soule seekers be,  
ashamed be they and abasht:  
be backward turn'd and blush doe they  
that in mine evil take-delyte.  
4 Let them turn-back, ha ha that say;  
their bashtul-shame for to requyre.  
5 Loy lee them and rejoyce in thee,  
all that thee seek: and let them say  
that thy salvations lovers bee,  
God magnified be, alway.  
6 And I, afflicted am and poor;  
o God to me make speedy-way:  
mine help and my deliverour  
thou art, o LORD, doe not delay.

## PSALME 71.

*Sing this as the 59. or as the 25. Psalm.*

- I**N thee doe I  
for-satetic-hope o IAH:  
o let me not  
abasht be for aye.  
2 Thou in thy ius-  
tice, ridd me and me free:  
incline to me  
thine ear, and save thou mee.  
3 Be thou, a Rock  
of habitation: hye,  
for me, to re-  
uer in continually.

to save me thou  
didst give commission:  
for thou my Rock,  
and my munition.

- 4 My God; out of  
the wicked hand, me ridd:  
from hand, of th'e-  
vil and the levened.  
5 For thou mine ex-  
p'ctation: Lord GOD,  
thou art my con-  
fidence from my childhood.  
6 I, from the womb  
have been upbraid, by thee:  
shou, from my mo-  
thers bowels, tookest me:  
7 of thee my prayse  
alway. As wonder, I  
to many am:  
but thou, my hope mightie.  
8 Let with thy prayse,  
my mouth replenish be:  
ev' all the day,  
with glorifying thee,  
9 As time of old-  
age, cast me not away:  
forsake me nor,  
when my strength doth decay.  
10 For of me speak  
mine enemies: and they  
consult in-one,  
that way for my soule lay.  
11 Saying, God hath  
forsaken him: pursue  
and take him: for  
there is none to reskue.  
12 O God, be thou  
not farr-away from mee:  
my God, unto  
my succour hasten thee.  
13 Let them abasht-  
ed be consum'd also,  
that adver-  
saries are my soule unto:  
Let with disho-  
nour and with opprobrie  
them cov'ed be,



that seek my miserie.

- 14 And I, wil patiently-waye alwayes:  
and make-addi-  
tion, to all thy prayse.
- 15 My mouth shall tel  
thy justice, even dayly  
thy saving health:  
though numbers know not I.
- 16 I enter wil,  
in powers of GOD the Lord:  
thy justice ope-  
ly thine, will I record.
- 17 God, from my child-  
hood learned me hast thou:  
and I have shew'd  
thy marvels, until now.
- 18 And til old-age  
and hoarnes also bee,  
God let me not  
forsaken be of thee:  
until thine arme  
unto this age I shew;  
thy pow'r, to ev-  
ry one that shall ensue.
- 19 Thy justice eke  
O God, which reacheth-hye:  
which dost great-things;  
O God, who is like thee?
- 20 Thou which didst ma-  
ny sorowes make me see,  
and evil; didst  
return and quicken mee;  
from deeps of th'earth,  
didst turn & bring me thence.
- 21 Thou much increas-  
edst my magnificence:  
And thou didst turn-  
about & comfort mee.
- 22 And I, will with  
mine instrument laud thee,  
thy faithfulness,  
my God: sing psalm I will  
to thee with harp.  
O SAINCT of Israel.
- 23 My lips shall shew,  
when I sing psalm to thee:

also my soule,  
which thou redeemedst free.  
24 My tongue eke, shall  
thy justice dayly speak:  
for basht for sham'd  
are they, that mine yll seek.

PSALME 72.

Sing this at the 69. or at the 49. Psalm.

- 1 O God, thy judge-  
ments give the King unto:  
thy justice to  
the kings son give also.
- 2 That with justice  
thy people judge may he:  
with judgment, them  
that thine afflicted be.
- 3 The mountains shall to  
the people bring-forth peace:  
the hills shall al-  
so, with just-righteousnes.
- 4 Th'afflict'd of  
the people judge shall he,  
shall save the sonns  
of them that needy be:  
th'oppr. flor-frau-  
duent he down-shall bear.
- 5 Whiles Sun and Moon  
indure, they shall thee fear,  
through ages all.
- 6 Like rayn on meadow-mown;  
like shows that moysten  
th'earth; shall he come-down,
- 7 The just shall flou-  
rish in his dayes: and store  
of peace, until  
the Moon shall be no more.
- 8 Also domi-  
nion, from sea to sea:  
from river to  
the lands ends, have shall he.
- 9 Kneel to him shall  
dwellers in dry-countries;  
and lick the dust  
up, shall his enemies.
- 10 The Kings of Thar-  
shish and the yles, offerings  
they render shall;  
Shebaes and Sebaes Kings,  
shall

- 11 shall offer pre-  
sents. And him worship shall  
all Kings: and serve  
him shall, the nations all.
- 12 For he shall ridd,  
the needy that makes mone:  
th'afflicted, and  
him that hath helper none.
- 13 The poor and nee-  
dy-wight, he graciously:  
shall spare: and save  
the soules of ene needy.
- 14 Their soul, from fraud  
and wrong, redeem shall bee:  
and in his eyes,  
their blood shall precious bee.
- 15 Live shall he, She-  
bac's gold *sch* shall him pay:  
and pray for him  
still; blest him all the day.
- 16 Within the land,  
upon the mountayns top,  
there shall a par-  
cel be of corn; whose crop  
shall shake like Le-  
banon: and citizens  
shall flourish as  
the herb *that th'earth out sends*.
- 17 His name shall be  
for aye, befor he Sun,  
his name shall have  
continuation:  
All heathens blest  
him, blest in him shall bee.
- 18 Ichovah God,  
Is'cks God, blest'd be he:  
which doth himself  
alone things marvelous.
- 19 And blest'd for aye,  
be his name glorious:  
let also all  
the earth *even* fylled be  
with his glorie;  
Amen, *yea* and Amen.

PSALME 73.

*Sing this as the 50. Psalme.*

- 1 Y Et surely good  
to Israel God is:  
*even* unto them  
that have in hart purenes:
- 2 And I, my feet  
almost aside-swarved:  
my stepps, had wel-  
nigh every one slipped.
- 3 For I, at looks-  
vaynglorious, envied:  
when I the peace  
of wicked-men espied.
- 4 For in their death  
no painful-bands *they bee*:  
and lustie is  
their firm-validitie.
- 5 They are not in  
turmoyle of men-wretched;  
and are not with  
the earthly-men plagued.
- 6 Therefore, pride as  
a chain about them swayeth:  
them as a gar-  
ment violence arayeth.
- 7 Beh of their eyes,  
with fatnes out cloth start:  
they pass; th'ima-  
ginations of the hart.
- 8 They doe corrupt,  
and speak maliciously  
oppression:  
they speak most-lostly.
- 9 Against the heav'ns  
their mouth they set-*a-talking*:  
also their tongue, *(ing.*  
throughout the earth is walk-
- 10 Therefore, his folk  
turns hither: and full-cup  
of water, is  
wrung for them to drink-up.
- 11 And they doe lay;  
How knoweth God-mightie:  
and is ther know-  
ledge in the God Most-hye?
- 12 For these the wic-  
ked are: and in tranquillie  
for ever; they  
increase in rich-abilite.

Surely

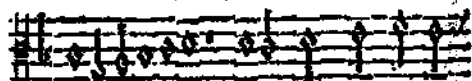
13 Surely in vayne,  
 cleansed mine hart have I;  
 and have my hands  
 washed in innocencie.  
 14 And all the day  
 with plagues afflicted am:  
 in mornings eke,  
 & my rebukeful-blame.  
 15 If I dee say,  
 thus wil I make-narration:  
 loe, I wrong self-  
 by thy sonas generation.  
 16 And I thought, this  
 by knowledge-to-compriser  
 but is a pain-  
 ful-thing was in mine eyes.  
 17 Til to Gods sanc-  
 tuaries I enured:  
 so their last-en),  
 did prudently-give-heed.  
 18 Surely thou set-  
 test them in slippric-places:  
 dost make them fall,  
 to desolated-cases.  
 19 How are they brought  
 to wondrous-wasted plight,  
 as is a mo-  
 ment! are they ended-quight,  
 are they consum'd  
 with frights-that-trouble-make!  
 20 Eycn-as a dream  
 after that one doth wake:  
 O Lord-my-plays,  
 when as thou up risest,  
 their image thou  
 contemptuously despisest.  
 21 Surely mine hart  
 was lowly-levened:  
 within my reynes,  
 I also was pricked.  
 22 And I was bru-  
 tish and unskillful-quite:  
 I was with thee,  
 ever-as a beastly-wight.  
 23 Yes I with thee  
 continually remayneth  
 by my right hand,

thou hast me firm-reteyned.  
 24 Thou with thy coun-  
 sel wilt me guide-sofely:  
 and after wilt  
 receive me to glory.  
 25 Whom have I in  
 the heavens? and with thee,  
 none in the earth  
 delectful-pleaseth mee.  
 26 My flesh and mine  
 hart saylech-altogether:  
 mine harts Rock and  
 my portion, God for ever.  
 27 For loe they that  
 are farr-off from thee gone,  
 shall perish: thou  
 suppressest every one  
 that doth a whoor-  
 ing-goe from thee. And I,  
 it's good for me,  
 to God for to draw-nye:  
 I in the Lord  
 GOD set my hopeful-station;  
 of all thy works,  
 for to make declaration.

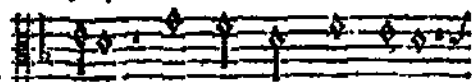
## PSALME 74.



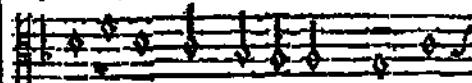
GOD, why hast thou cast us off



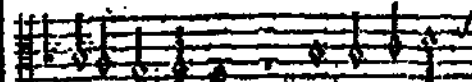
to perpetuities against the sheep of thy



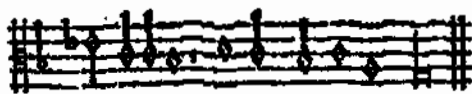
pasture, smokes thy face-wrathfully? 1.



Remember thine assemble, which thou



hast of old purchast: the rod of thine inheritance.



inheritance, which thou redeemed hast:

- This Sion mount, wherein thou dwell.  
 3 Lift thou thy feet on hye,  
 unto the desolations  
 of perpetuity:  
 the enemy in th' Holy-place  
 hath all things waited-for.  
 4 In midst of thy synagogues  
 doe thy discifiers rore:  
 their signs have they set up for signes.  
 5 Each known, was famously,  
 as he against th' infolded wood  
 did axes lift on hye.  
 6 And altogether, at this time,  
 the carved works of it:  
 with beetles & with clubby-mauls,  
 in peeces down they bet.  
 7 Thy sanctuaries, they have cast  
 in fyre: the dwelling-place  
 of thy name, down unto the earth  
 they did profanely raise.  
 8 They in their hart did say; Let us  
 of them at-once make spoyl:  
 they burnt have, all the synagogues  
 of God within the soyl.  
 9 Our signes, we doe not now behold;  
 ther is not us among  
 a Prophet more; nor any one  
 that knowes the time how long.  
 10 How long O God, shal th' adverse-foe  
 upbraid reprochfully?  
 shall th' enemy blaspheme thy name,  
 to perpetuity?  
 11 O wherefore dost thou turn away  
 thine hand, even thy right hand?  
 from mids of thy besome draw  
 make thou a complete end.  
 12 For God, & from antiquitie  
 my King: he periseth  
 helpful-salvations, within  
 the midst of the earth.

\* 2 \*

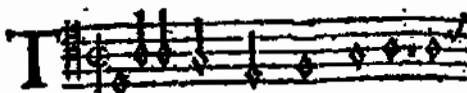
- 13 The sea thou by thy fortitude

a sunder-broken halt:  
 the Dragons heads, in waters eke  
 in peeces thou hast-brast.

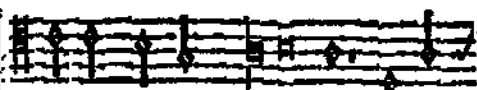
- 14 Thou also brakst utterly  
 the hea is of Livjathan:  
 didst him for meat give, to the folk  
 in d. ferts that remain. (stream:  
 15 Thou clay'st, the fountain and the  
 didst drye up fouds of might.  
 16 Thine is the day, night & shine:  
 thou Sun preparst, and light.  
 17 Thou all the borders of the earth  
 hast constituted-fall:  
 the summer and the winter-w d,  
 the same thou formed hast.  
 18 Remember this, the enemy  
 reprochfully doth-blame  
 Jehovah: and the foolish folk,  
 they doe blaspheme thy name.  
 19 Give not soule of thy turtle-dove  
 to the wild-company:  
 the company forget not of  
 thy poor, perpetually.  
 20 Respect have to the covenants  
 for the earths dark places  
 are full, of habitations  
 of wrongful-violences.  
 21 O let not him that is oppressd  
 return abash'd with shame:  
 but let the poor-afflicted and  
 the needy, praise thy name.  
 22 Rise up O God, plead thou thy plea:  
 let the reprochtul scorn  
 which from the fool comes, all the day,  
 in memorie-be born.  
 23 Forget not, thy discifiers voice:  
 the lowd tumultuous cry  
 of them that up against thee rise,  
 ascends continually.

# PSALME 75.

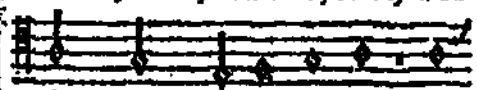
This may be sung also as the 32. Psalm.



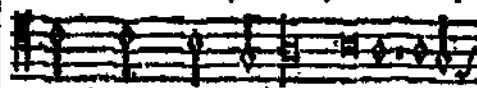
O thee O God, wee doe confess, wee  
 H confess



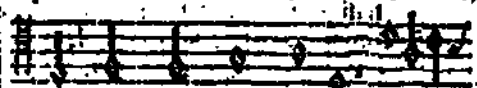
confels, and thy name & nye: thy won'



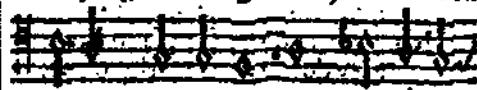
3 drous works, they doe expels. Th'ap.



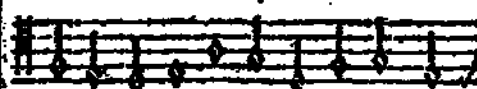
poliment when receive: shall I: then I,



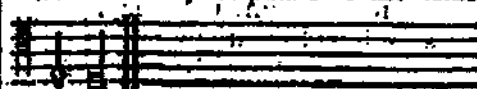
4 will judge most-righteously. Dissolved



& th'earth & all they that dwell therein:



see-sure doe I, the pillars of the same



Selah.

5 Unto vayne-fools, be not, sayd I,

6 foolish: to the wicked eke,

6 liftnoe the horn. Lift not up nye:

your horn: nor with a stiff neck speak:

7 For neither doth promotion

from East, West, or from Desert come.

8 But God the judger shalseth one,

and he exalteth other some.

9 For cup & is GODS hand, whose wine

is red, full mixt, and he powreth

10 therout: but drops of it, out-breyn:

And I, for ever wil this shew:

11 to Iakobs God, sing psalme will I.

And all the wickedes hornes off-hew:

hornes of the iust shall be lift-hye.

PSALME 76

Sing this as the 68. Psalm.

2 IN Iudah God is known: his name

3 is great in Israel.

4 His Tent eke is in Salem: and

5 in Sion he doth dwell.

6 There brake he sh'arrows of the bow:

7 shield, sword, and warr Selah.

8 Bright, wondrous-excellent art thou;

9 more-than the mounts of pray.

10 The mighty harted, say: themselves

11 unto the spoyl-refrind;

12 they slept their sleep: of men or power

13 their hands eke none could find.

14 At thy rebuke, O Iakobs God:

15 both carr and horse, slept hath.

16 Thou; fearfull art, and who can stand

17 fore thee, when thou art wrath.

18 Fro heav'ns, thou mad'st judgment be

19 th'earth feared, & shyll say, (heard:

20 When God to judgment rose: to save,

21 all meek of th'earth, Selah:

22 Surely the wrathful heat of man

23 confels shall unto thee:

24 the remnant of the wrathful hazes

25 by thee shall gyrded-bee:

26 Now yee and pay, to IAH your God

all that about him wasse:

a present let them bring to him:

that is the Fearful-one.

27 To him that of the governours

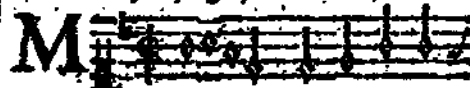
the spirits gathereth:

even unto him that fearful is

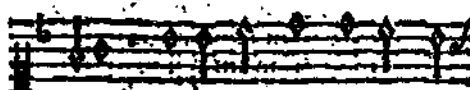
unto the Kings of th'earth.

PSALME 77:

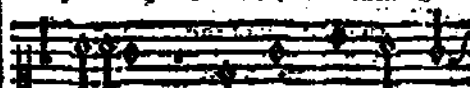
This may be sung also as the 8. Psalm.



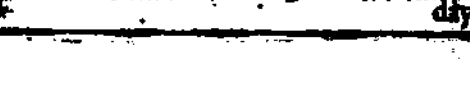
I voice to God was and I loud-



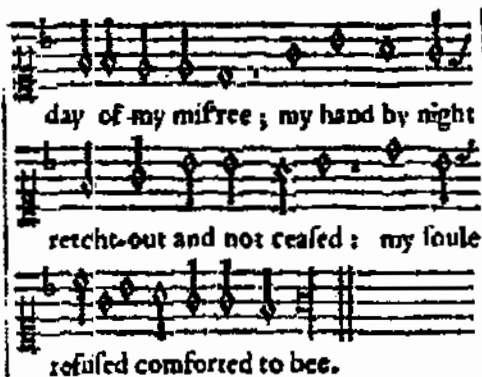
cryd: my voice to God, and he gave-



car to mee. 2. I sought the Lord, in



day



4 I minded God  
and made tumultuous-cries:  
and I with me-  
ditation-did pray:  
and overwhelm'd  
my spirit was, Selah.  
5 Thou heldest fast  
the watches of mine eyes:  
I was ama-  
zed, and could nothing say.

6 Dayes of anti-  
quitie I thought upon:  
the yeeres of an-  
cient-eterneitie.

7 I minded in  
the night my melodies:  
I with my hart  
had meditation;  
my spirital-  
so searched-diligently.

8 Ah wil the Lord  
for ever cast-away:  
and add no more,  
to accept-favourably?

9 Is his mercy  
ceased perpetually?  
Is his word en-  
ded, to eche age for aye?

10 Hath God forgot  
for to deal-graciously?  
Hath he in wrath  
his mercies thurt, Selah?

11 And is this it  
that makes me sick, sayd Is  
the change, of the

right hand of the most-hyest  
12 I wil record  
the actions of IAH:  
wil sure thy mar-  
vels mind from anciencie.

13 Of all thy work  
I wilcke meditate;  
and of thy prac-  
tises discourse wil I.

14 O God, thy way  
is in the sanctuary:  
Who is, as God,  
so great a Potentate?

15 Thou art the God,  
that workest wondrously:  
Thou mad'st thy strength  
'mong peoples known to bee.

16 Thou didst with arm  
thy folk redeme-away:  
the sonns of Is-  
rahel, and Ioseph, Selah.

17 O God, the wa-  
ters did thee see; thee see  
the waters did,  
tremble-with-pays did they:

Also the deeps  
tumultuous-flyrr'd were.  
18 Clouds, stream'd wa-  
ters; sky's, a voice gave-out;  
thyne arrows al-  
so, they did walk about.

19 Voice of thy thun-  
der, was in th'aery-sphere;  
lightnings the world  
illumined throughout:

The earth, was flyrr'd  
and tremblingly-quaked.  
20 In thy way,  
in waters mighty-flown,  
thy path was: and  
thy footstep were not known.

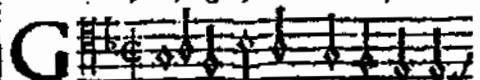
21 Thy people like  
a flock thou forth didst lead:  
by hand of Mo-  
ses and of Aharon.

PSALME 78.

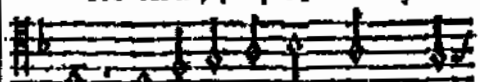
H.

The

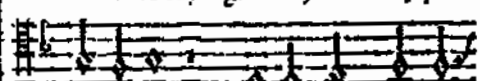
This may be sung also to the 3. Psalm.



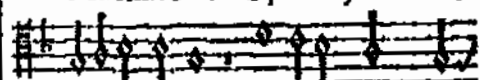
I've-ear my people, unto my doc-



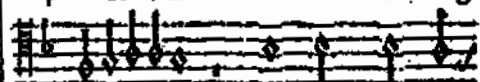
trine: to sayings of my mouth, your



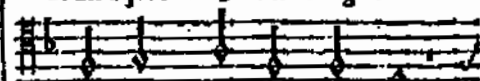
ear incline. 1. Open my mouth in



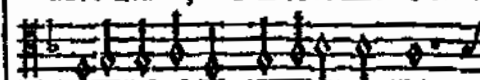
parables will I: will utter hidd things



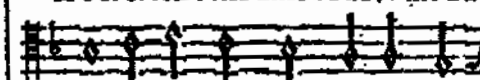
of antiquitie. 3. The things which we



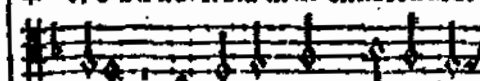
have heard, and have them knowne:



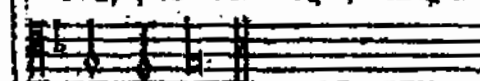
& our forefathers unto us have shown.



4 We wil not from their children hide-



away: to th'after age, telling the



lawds of IAH:

His pow'r &e and  
his mirrvels which he did;  
How he in la-  
kob, witnefs stablished;

and put a law  
in Iſr'el: which he bade  
our fathers; to  
their ſons, known to be made.

6 That th'after age,  
ſons to be born, might know:  
might riſe up, and  
unto their ſons forth ſhow.

7 And they their con-  
ſtant-hope, in God might ſet:  
his precepts keep;  
and not Gods acts forget.

8 And that they might  
not be, as their fathers,  
a race that was  
rebellious and perverſe:  
a race that ſe-  
led not their hart aright;  
alſo with God,  
not faithfull was their ſp'rit.

9 Ephraims ſonns,  
ſhooting with bow armed:  
they in the day  
of battel, back-turned.

10 Gods cov'nant,  
they did not keep-in-ſt:  
and in his law,  
to walk they did reſuſe.

11 They alſo were  
forgetfull of his facts:  
and (which he had  
th' ſhew'd,) his wondrous-acts.

12 Before their fa-  
thers, he had marvels doon:  
in land of E-  
gypt, in the field of Tſoz.

13 He clef't the ſea,  
and made them thorow goe:  
made waters as  
an heap to ſtand alſo.

14 And with a clowd  
by day conducted them:  
and all the night,  
with ſyrie lightſom-beam,

15 The Rocks within  
the wild-races he clave:  
and as out of  
the great deeps, drink he gave.

And



- 16 And streams out of  
the rock he forth did send;  
and waters, he  
like rivers made descend.
- 17 And they yet ad-  
did, for to syn 'gainst him:  
in desert, to  
provoke the most-supreme.
- 18 And in their hate,  
tempted the God-of might:  
requiring meat,  
for their soules-appetite.
- 19 And speaking a-  
gainst God, sayd; Is God able,  
to furnish in  
the wilderness a table?
- 20 Loe rock he smote,  
and waters out-pushed;  
and streams our flow'd:  
can also he give bread:  
flesh for his peo-  
ple can he ready-dress?
- 21 Jehovah heard,  
and angry was for this:  
and against Is-  
kob kindled was a fyre;  
'gainst Isr'el al-  
so, came-up wrathful-ire.
- 22 Because in God,  
they firm-belect had none:  
and trusted not  
in his salvation.
- 23 Though rom above  
the skyes command did hee:  
the dores of heav'n,  
he also op'ned-free.
- 24 And rayn'd upon  
them, Manna for to eat:  
and gave unto  
them, of the heavens wheat.
- 25 Ech-man did eat  
the bread of the Mightie:  
he sent them meat,  
unto satietie.
- 26 An east-wind in  
the heav'ns he forth did move:  
And south-wind by  
his strength, he forward drove.

- 27 And feth upon  
them as the dust he rayn'd:  
and feth'ed soul,  
as the seas gravel-land.
- 28 And he within  
his camp them down did fell:  
ev'n round about  
places where he did dwell.
- 29 And they did ear,  
and veh'mently were fylld:  
and their desire,  
he unto them did yield.
- 30 Estranged they  
were not from their desire:  
their meat yet in  
their mouth was. When Gods  
came up against (ire  
them, & their fat-men flew:  
and choyse-yong-men  
of Isr'el down-threw.
- 31 For all this yet  
with-syn-themselves-they blot:  
and for his won-  
drous-works beleev'd not.
- 32 And he their dayes  
in vanitie did spend:  
and did their yeres,  
with hasty-terrous end.
- 33 When he them slew,  
they sought him-carefully:  
and turn'd-agayn,  
and sought for God early.
- 34 And call'd-to mind,  
that God their Rock should bee:  
and the most-hye  
God, their redeemer-free.
- 35 But with their mouth  
they 'blurd him flatringly:  
and with their tongue,  
they unto him did lye.
- 36 For their hart had  
with him no settledesse:  
nor in his cov-  
nant shew'd they faithfulness.
- 37 Yet he having  
compassionate-pitty,  
in mercy co-  
vered iniquitie,  
and 'stroyd them not:

- but oft turned-back his eye;  
 and did not all  
 his wrathful-heat up flye.  
 39 For that they flesh  
 were, he to mind did call:  
 a wind that goes,  
 and turneth not-at-all.  
 40 How oft provok't  
 they him to bitterness  
 in desert: griev'd  
 him, in the wilderness?  
 41 For they did turn-  
 agayn, and God tempted:  
 and Israels Ho-  
 ly-one, they limited.  
 42 They called not  
 to mind his hand: the day,  
 when from the foe  
 he them redeem'd-away.  
 43 When he his signes  
 in Egypt-land had shown:  
 and his works-won-  
 derful in field of Tsoan.  
 44 And turn'd their ri-  
 vers into bloody-gore:  
 also their streams,  
 that drink they could no more.  
 45 He sent a mix-  
 ed-swarm, which ate them up:  
 and frogs among  
 them, which did them corrupt.  
 46 And gave their fruit  
 to Caterpillers-*spoyl*:  
 and to the Lo-  
 cust, their laborious-royl.  
 47 Their vine-trees with  
 the scattering-hayl he kyld:  
 and with the blas-  
 ting-hayl, their fig-trees-wyld.  
 48 Their cattel to  
 the hayl he gave-up-fall:  
 also their flocks,  
 unto the lightnings-blast.  
 49 He sent on them,  
 his angers ardentoes,  
 fierce-wrath and in-  
 dignation, and distress  
 by sending-forth  
 the Messengers of yll.  
 50 He weigh'd a path  
 out, to his angry-will:  
 their soules he from  
 the death did not reprove:  
 and to the pest,  
 their beasts he up-did-give.  
 51 And all the first-  
 born he in Egypt smytess  
 in tents of Cham,  
 the chiefeft of their mights.  
 \* 3 \*  
 52 He made his folk  
 as shee'p forth-for to prels:  
 and as a flock  
 led them, in wilderness.  
 53 And led them safe-  
 ly, and they did not dread:  
 and thofe their e-  
 nemies, the sea cov' red.  
 54 And to his ho-  
 ly border, he them trayn'd:  
 this mountayn, which  
 his right-hand had obreynd.  
 55 And from their fa-  
 ces cast out heathens all;  
 and made them in  
 line of possession fall:  
 And he did cause  
 the tribes of Israel,  
 within their ta-  
 bernacles for to dwell.  
 56 Yet tempted they,  
 and bitterly-grieved  
 high God: and to  
 his hests, they took no heed.  
 57 But turned-back;  
 and faythlesdes did show,  
 like to their fa-  
 thers: turn'd, as warping how.  
 58 And tryd his an-  
 ger by their places hye:  
 and by their id-  
 ols, tryd his gealoufy.  
 59 God heard this, and  
 he was exceeding-wroth:  
 and Israel,  
 he vch'mently did loath.

60 The dwelling-place  
of Shilo left he then:  
the tent, *for* he  
had placed among men.  
61 And gave his strength  
into captivity:  
into disre-  
spect hand eke, his glorie.  
62 And to the sword  
his folk he gave-up-fast:  
and with his he-  
ritage, his wrath surpassit.  
63 Their choise-yong men  
the fyre devouring-are:  
their Virgins, none  
with song-did-celebrate.  
64 Their sacrific-  
ers, by the sword did-fall:  
their widowes al-  
so, did not weep-at-all.  
65 The Lord then as  
one out of sleep, did wake:  
as strong-man, af-  
ter wine that shewt-doth-  
66 And did behind: (make:  
smyre his distilling-foes:  
gave them eter-  
nall shame-opprobrious.  
67 And he the tent  
of Ioseph did refuse:  
and tribe of E-  
phraim, he did not chuse.  
68 But tribe of Lu-  
dah, he by-choise-approv'd:  
the mountayn Si-  
on, which he dearly lov'd.  
69 And like-hye pla-  
ces, built his sanctuary:  
like th'earth, which he  
founded-eternitie.  
70 And of his ser-  
vant David choise-did-make:  
and from the folds  
of sheep, he did him take.  
71 From th'ewes with yong,  
he brought him: his people  
Jakob, to lead,  
and his own, Israel.

72 And them he with  
his harts perfection fedd:  
and by discre-  
tions of his hands, them ledd.

## PSALME 79.

*Sing this at the 99. Psalm.*

1 O God, into thine heritage,  
the heathens are come in;  
the Pallace of thine holynes  
they have defyl'd-unclean:  
Ierusalem: on wastful-heaps  
2 they lye-d-have. They have given,  
the cark sles of thy servantes,  
meat, to the foule of heaven;  
flesh of thy sainctis to th'carnis wild-  
3 As waters, shed-they-have (beasts-  
their blood, about Ierusalem;  
and some that layes-in-grave.  
4 To those that neer-unto-us-dwel,  
reproch become-are wee:  
a scoffing and a scorn, to them  
that round-about us bee.  
5 How long O LORD, wilt thou be  
to perpetuities: (wroth  
burn shall like to the very fyre,  
thy servant gealonke?  
6 Pour out thy wrath on heathen-folk,  
which doe not know thy fame:  
on kingdoms eke, which doe not call  
on thy renowned-name.  
7 For, he hath eaten-up Jakob:  
his habitation  
they also wondrously have brought  
to desolation.  
8 Mind nor gainst us, iniquities-  
which have been heretofore:  
hast, us prevent ke thy mercies;  
for, few brought are we fore.  
9 God of our saving health, us help,  
even for thy names glorie:  
and ridd us free, for thy names sake  
our syns purge-graciously. (God?  
10 Why say the heathens, Wher's their  
mong heathens let be knowne  
before our eyes, the vengeance of  
thy servants blood-out-flowne.  
11 The fighting of the prisoners,  
O let it come fore thee:

as thy great arm & let the fons  
of death reserved bee.

- 12 And to our neighbours seven fold,  
into their bosome, pay:  
that their reproch, with which O Lord,  
reproched thee have they.  
13 And we thy folk, and pastures sheep,  
confess will unto thee,  
for ever: unto age and age,  
thy praise tel-forth wil wee.

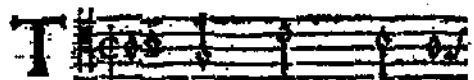
## PSALME 80.

*Sing this at the 72. or at the 15. Psalm.*

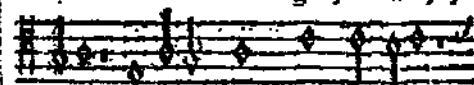
- 1 **G**ive ear, O thou  
that Israel dost feed;  
O thou that Io-  
seph as a flock dost lead:  
that sittest on  
the Cherubs, clearly shine.  
2 Fore face of E-  
phraim, and of Benjamin,  
and fore Manas-  
seh; thy strength valourous  
flyr-up: and come,  
for saving health to us.  
3 O God return us:  
and thy countenance  
make shine; and wee  
shall have deliverance.  
4 LORD God of hosts;  
how long while smoke-in-ire  
wilt thou, against  
thy people's meek-desire?  
5 The bread of tears,  
thou mak'st them to eat:  
and mak'st them drink,  
tears in a measure-great.  
6 Dost to our neigh-  
bours tis a strife expose:  
among themselves,  
mock also doe our foes.  
7 God of hosts turn  
us: and thy countenance  
make shine; and we  
shall have deliverance.  
8 A Vine thou didst  
remove out of Egypt:  
drovest the hea-

- thens out, and plantedst it.  
9 Thou didst prepare  
the way before it: and  
mad'st it take deep  
root, and it fylld the land.  
10 The mountayns were  
with shadow of it clad:  
and boughes of it,  
were like Cedars of God.  
11 Shee sent out to  
the sea her branching-twigs:  
and to the ri-  
ver, her yong-sucking-sprigs.  
12 Why hast thou down  
the hedges of it born,  
that all which pass  
the way by, have her torn?  
13 Wroot up the same  
doth Boar out of the wood:  
wild-beasts eke of  
the field, make it their food.  
14 O God of hosts,  
turn now, behold and see  
out of the heavens:  
and visit this vine-tree.  
15 And stock which thy  
right hand hath planted-fast:  
and son, whom for  
thy self thou strengthened hast.  
16 Burned with fyre  
is it, cutt-quite-away:  
at the rebuke  
of thy face, perish thay.  
17 On man of thy  
right-hand, let thine hand bee:  
on son of man,  
whom thou mad'st strong for thee.  
18 And we wil not  
goe-back away from thee:  
quicken us, and  
on thy name call wil wee.  
19 LORD God of hosts,  
turn us: thy countenance  
make shine, and wee  
shall have deliverance.

## PSALME 81.



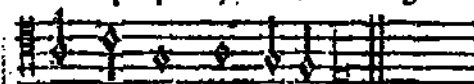
2 O God our strength, shewt-joy-



fully: to Iakobs God shewt-triuphing.



3 Take-up a psalm, & timbrel bring: the



pleasant harp, with psalterie.

4 Blow-up the trumpet at new-moon:  
in set-time, at day of our feast.

5 For it to Is'el is an heath:  
to Iakobs God, due-to-be-doen.

6 He this in Ioseph did bestow  
a witness; when as forth he saerd  
from land of Egypt: where I heard  
a language, that I did not know.

7 His back from burden I discharg'd:  
his hands, did from the basket passe.

8 Thou calledst in distressed-case,  
and I releasing thee-inlarg'd:  
I answer'd thee in secretie

of thonder: procy'd thee, at water  
9 of Strife, Solah. My people hear  
and I to thee will testifie:

If hearken unto me wilt thou,

10 O Is'el. If that in thee  
a torreyn God ther shall not bee:  
nor thou unto a strange God bow.

11 Iehovah God of thee I am,  
which thee ascending-up did guide  
from land of Egypt: open-wide  
thy mouth, and I will tyll the same.

12 But my people did not obey  
unto my voice: and Is'el,  
to mee was not affeeted-well.

13 So I dismissed him away,  
in their hearts wrong-intention;  
in their own counsels let them walk.

14 Oh that obey'd me had my folk:  
that Is'el in my wayes had gone.

15 Their enemies I had humbled,  
soon: turned my hand their foes upon.

16 The haters of th'Eternal-one,  
had feignedly-to him-yielded:  
and their time should for ever be.

17 And with the fat of wheat they thou  
be fed: & fro the Rock, I would I'd  
with honey have sufficed thee.

### PSALME 82.

Sing this as the 34. Psalm.

G Od standeth in the assemblie  
of God: doth judge the Gods amid,  
How long judge yee injuriously:  
and accept faces, of wicked.

3 The weak & fatherless judge yee:  
th'afflicted and poor justifie.

4 The weak and needy tidd-away:  
out of the wicked hand release.

5 They doe not know, neyther wil they  
combrunderstand; but in darknes  
they wil walk on: though moved shal  
of th'earth be the foundations al.

6 I sayd, you Gods are: and children  
of the most-high God are yee all.

7 But yee shall dye as earthly men:  
and as one of the princes, fall.

O God rise, judge the earth for thou  
inherit shalt, all nations th'row.

### PSALME 83.

Sing this as the 74. Psalm.

O God doe not thou silence-keep:  
cease-unt-as-deaf, and bee  
nor still O God. For loe thy foes,  
make noyse-rumultuouslie:  
thine haters eke, lift up the head.

4 They crafty counsell take,  
against thy folk: against thine hidd,  
they consultation-make.

5 They sayd; Come, let us cut them off  
that they no nation be:  
that name of Is'el may no more  
be had in memorie.

6 For they consult joyntly in harte:  
strike cov'nant, thee ageynst.

7 Both Edoms tents, and th'Isma'ites;  
Moab and th'Agarens,

- 8 Gebal, Ammon, and Amalek:  
the Philistines, with those  
9 that dwell in Tyre. Asshur also  
with them is joynd-close:  
they have been for an arme, unto  
the sonns of Lot Seth.  
10 To them as unto Midjan doo,  
as unto Sifera:  
As unto Iabin, at the brook  
11 of Kithon. In En-dor  
which were abolish'd: & became  
dour for the earthly-floor.  
12 Put them, their Nobles every one,  
as Oreb and as Zeb:  
as Zebach and as Salmunnah,  
all their authorized.  
13 Who sayd, Let us, Gods mansions,  
for our possession-take.  
14 My God, as rolling-thing, as chaff,  
before the wind, them make.  
15 As fyre doth burn a wood: and as  
the flame the mounts doth fear.  
16 So, with thy tempest them pursue:  
and with thy storm soon-fear.  
17 Their faces fyll with shame: that they  
may seek thy name O IAH.  
18 Let them abash'd and troubled be  
unto perpetual-aye:  
& shamed be and perish they.  
19 That they may know; onely (art  
thou whose name IEHOVAH:  
'bove all the earth most-hye.

## PSALME 84.

**O** LORD of hosts, how amiable are  
places wherein thou dost dwell! My  
soule, doth long and faint also, even

for the courts of Iehovah: my hart  
and my flesh, shewt doe they, to come  
the living God unto. Yea the spar-  
row, an house findeth, and swallow  
nest, where thee layeth her yong-ones:  
thine altars, O IAH of hosts; my King,  
and eke my God. They that in thine  
house have abode, are blest: they still,  
praise thee, Selah.

Blest is the man, whose strength thou art:  
they that hye-ways have, in their hart.  
That passing-through the Baca vale,  
doo put him for a welling-stream:  
with blessings eke, rayn covereth them.  
Frō pow'r to pow'r, procede they shal:  
to God in Sion, shall appear.  
LORD, God of hosts, my prayer hear:  
give-ear, O Iakobs God, Selah.  
O our shielding-protection,

see thou O God: and look upon,  
face of thine oynted-Messiah.

- 11 For, better is a day within  
thy courts, than thousand *elsewhere* been:  
I chosen have, me to depreſs  
at threshold, in house of my God;  
*rather*-than for to have abode,  
within the tents of wickednes.  
12 For IAH God, & a Sun and shield:  
*both* grace and glorie, IAH wil yeild:  
not any good with-hold wil hee,  
from them that walk in perfectnes.  
13 O LORD of armies: bleſſ'd is  
the earthly-man, that truſts in thee.

## PSALME 85.

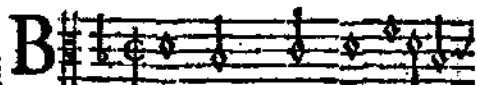
*Sing this at the 8. or at the 77. Psalm.*

- T**HOU favored haſt  
thy land O Iehovah:  
thou turned haſt,  
Iakobs captivirie.  
3 THOU pard'ned haſt,  
thy folks iniquitie,  
thou cov'red haſt,  
even-all their ſyn, Selah.  
4 THOU gath'red haſt  
thine anger all away:  
Thou turned haſt  
from thy wraths ſervent-ire.  
5 Turn us O God  
of our ſalvation:  
and ceaſe 'gainſt us  
thine indignation.  
6 Wilt thou for aye  
'gainſt us thine anger-ſtyre?  
Wilt thou to age  
and age draw-out thine ire?  
7 Wilt not againe  
revive us: that in thee  
thy folk may joy?  
8 To us Iehovah ſhow  
thy mercy: and  
thy health on us beſlow.  
9 What God the LORD  
wil ſpeak, he hearkning bee;  
for to his folk  
& ſaincts, ſpeak peace wil hee:

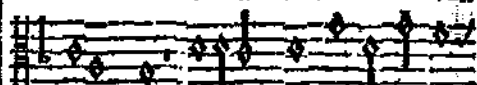
And let them not  
return to fooliſhnes.

- 10 To his fearers  
his health is ſure at hand:  
that glory, may  
have dwelling in our land.  
11 Mercy and truth  
meet: juſtice kyſſe and peace.  
12 Out of the earth  
ſhe ſpringeth, faithfulnes:  
Indice from heav'ns  
haſt looked-down alſo.  
13 Alſo Iehovah,  
giveth bounteouſnes:  
and ſhe our land  
ſhall give her fruitfullnes.  
14 Juſt-righteouſnes  
before his face ſhall goe:  
and he wil put  
her ſteps the way into.

## PSALME 86.



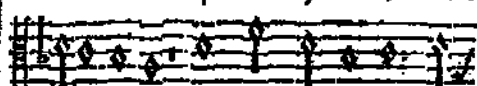
Ow-down thine ear Iehovah



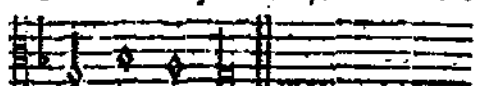
answer mee: for I am poor-afflicted and



needie. 2. Keep thou my ſoul, for me



ciſul am I: my God, thy ſervant ſave,



that truſts in thee.

- 3 Iehovah be  
thou gracious to mee:  
for, all the day,  
call unto thee doeſt.  
4 Thy ſervant ſoule,



rejoyce thou cheerfully:  
for Lord, I lift  
my soule up unto thee.

For thou Iehovah, good and pardonest:  
of mercy much,  
to all that call on thee.

Give ear Iehovah, to my pray'r: and bee  
attent, unto  
the voice of my requests.

In day of my  
strayt-tribulation,  
I call on thee;  
for thou wilt answer mee.

Among the gods,  
not any is like thee:  
& Lord, and like  
unto thy works are none.

Heathens shall come,  
whom thou hast made, each one;  
and shall before  
thee Lord themselves down-  
and glorifie (bow:

thy name. For great art thou,  
and marvels do'st:  
thou, God thy self alone.

Teach me thy way;  
walk in thy truth: wil I,  
O LORD: to fear  
thy name, voice mine hart:

Thy lawd thee, Lord  
my God, with all mine hart:  
and wil thy name  
for ever glorifie.

For great thy mer-  
cy towards me hath been:  
and thou hast ridd  
my soul from lowest grave.

O God, the proud  
against me risen have:  
and seek my soule  
doth crew of violent-men:

Also before  
them they propose not thee.

But thou Lord, God:  
of grace and tender-mercy.

long suffering, much  
of mercy and of truth.

Turn me thy face,  
and to me gracious be:

Vnto thy ser-  
vant give thy strength; & save,  
thine handmaids son.

A signe for good, shew me:  
and let mine ha-  
tters see and shamed be:  
that I, from thee  
LORD, help and comfort have.

### P S A L M E 87.

*Sing this as the 89. Psalm.*

**A**mong the mounts of holynes,  
his foundation;

Above all Iakobs dwellings; IAH:  
doth love gates of Sion.

Of thee, citie of God, Selah;  
things glorious, spoken be.

Rahab and Babel ile rehearse,  
unto them that know me;

Loe Palestine and Tyre with Cush:  
this man, he born was there.

Of Sion etc.; it shall be sayd;  
each man is born in her:  
and he, that is the Highest one  
shall her establish last.

Iehovah, when he writeth up  
the peoples, count wil cast:

this man he born was there, Selah.

And there the singers be  
as also they that play on flutes:  
my well-springs all in thee.

### P S A L M E 88.

*Sing this as the 13 Psalm.*

**I**ehovah, thou the God  
of my saluation:  
before rice, day and night;  
I make clamation.

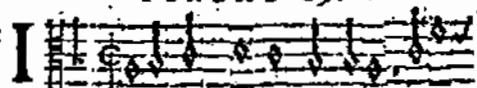
Fore thee; let come my pray'r:  
unto my clamour-thrill,

How thin ear. For with ev'ls  
my soule it hath the fyll:  
my life, drawes neere to hell.

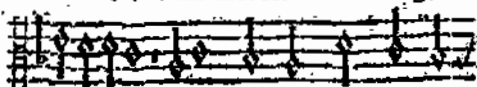
- 5 I ~~sounded~~ <sup>lamented</sup> ~~me~~, with them  
 that doe goe down the pit:  
 I am, as man that hath  
 abilitie no whir.  
 6 Even free, among the dead:  
 as slayn, in grave that lay;  
 whom thou dost mind no more:  
 because from thy hand, they  
 have quite been cut-away.  
 7 Thou putt me, in the pit  
 of in their places sleep:  
 in obscure darknesse,  
 in gully places deep.  
 8 Thy wrathful fervencie,  
 upon me firm doth stay:  
 and with thy billows all,  
 upon me thou dost lay  
 affliction, Selah.  
 9 My known-friends thou hast put  
 farr, from me: hast me set  
 lothsom to them: shut-up,  
 that out I cannot get.  
 10 Through mine affliction,  
 mine eye doth pine-away:  
 thee doe I call upon  
 Ichovah, all the day:  
 my hands to thee display.  
 11 Wilt thou doe to the dead  
 a work-miraculous?  
 or shall they rise-again  
 that are decessit from us?  
 Shall they laud thee, Selah?  
 12 Shall thy benigne-mercie  
 be told within the grave?  
 or thy fidelitie,  
 in forlorn-miserie?  
 13 Shall thy work-marvellous  
 be in the darknes known?  
 and thy justice, within  
 land of oblivion?  
 14 But I, doe vnto thee  
 Ichovah make my cry:  
 my prayer also, shall  
 even in the morn-early  
 prevent thee-speedily.  
 15 Wherefore dost thou rejoyce  
 my soule, & Ichovah?

- thy countenance from me,  
 why dost thou hide-away?  
 16 I poor-afflicted am,  
 and breathing-out the spright,  
 even from my youth: I bear,  
 thy feares that-doe-affright,  
 I am in doubtful-plight.  
 17 Thy wrathes pass over me:  
 thy-terrors, me dismay.  
 18 They compasse me about  
 as waters, all the day:  
 against me altogether,  
 gone round about they are.  
 19 Lover and friend, from me  
 thou hast removed farr:  
 my known-friends darknes, &c.

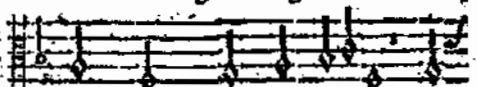
## PSALME 89.



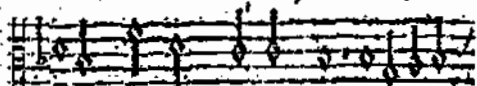
Ehovahs mercies I will sing, unto



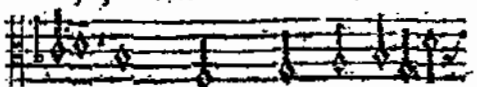
eternitie: to age and age, will with my



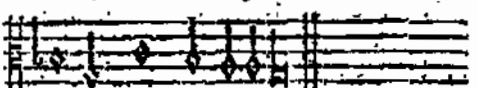
mouth make known thy veritie. 3. For



I sayd; Mercie shall be build, unto eter-



nitie: the heav'ns, thou firm-establish



wilt in them thy veritie.

- 4 With mine elect-one, I have  
 stricken a covenant:  
 a raising-oath I gave  
 to David my servant.  
 5 Thy seed I will establish sure,

unto eternal-aye:

thy throne I also will build up,  
to age and age, Selah.

6 And heavens, O Iehovah, shall  
thy wondrous-work confesse:  
within th'assemblie of the saints,  
also thy faithfulness.

7 For who may to Iehovah be  
compared in the skyes:  
may to Iehovah likened be,  
'mong sonns of the Mightie?

8 God, in the secret of the Saints,  
much terrible *is best*  
and to be feared, over all  
*that* round about him bee.

9 Iehovah, O thou God of holts;  
who like unto thee *is*,  
O mighty Iah? and round-about  
thee *is* thy faithfulness.

10 Over the swelling of the sea,  
thou ruling-bearest sway:  
when waves thereof doe rise ou hye,  
thou hylling-them dost lay.

11 Proud-Rahab beaten-down thou hast,  
even-as a wounded wight;  
thine enemies thou scattered hast,  
with arm of thy strong-might.

12 To thee the heav'ns, also the earth  
*dost* unto thee belong:  
the world and plenty of the same;  
thou hast them founded strong.

13 The North & on right-side the South,  
thou hast created them:  
the Tabor and the Hermon-hill  
they about shall in thy name;

14 Thou hast an arm with puissance:  
thine hand is powerfully-  
corroborated, thy right-hand  
it is exalted hye.

15 Iustice and judgment of thy throne  
*are* the prepared-place:  
mercifulnes and faithful-truth,  
doe goe-before thy face;

16 O blessed *are* the folk, that know  
the trumpets sounding-thrill:  
Iehovah, in thy faces light  
they shall walk-forward-still,

17 In thy *renowned* name, they shall  
be gladfom all the day:  
and in thy iustice-righteous,  
exalted be shall they.

18 For thou *art* of their fortitude  
the bewtiful-glorie:  
and in thy favourable-grace,  
our horn shall be lift-hye.

19 For our protecting-shield, unto  
Iehovah *dost* pertyn:  
to Holy-one of Israel  
eke, our King-soveraign.

\* 2 \* (Saint,

20 Then didst thou to thy gracious-  
speak in a vision:  
and saydest; I have help impo'd  
upon a mighty-one:

21 a choyle one I out of the folk  
exalted. Found have I,  
David my servant: oyned have  
him with mine oile holie.

22 With whom my hand shall stable be:  
yea strength him shal mine arme.

23 The foe shall not exact on him;  
nor son of wrong, him harme.

24 And I wil beat-down from his face  
his strait-afflicting-foes;  
and them that haters of him *are*,  
with plague-I-smite will those.

25 Likewise with him my faithfulness  
shall be and my mercie:  
and also in my name, his horn  
shall be exalted-hye.

26 His hand in sea; his right hand in  
the rivers set will I.

27 My Father, (shall he call to me,)  
thou *art*, my God-mighty,

And rock of my salvation thou.  
28 I also, wil grant him  
to be the first-begor; above  
the Kings of th'earth, supreme.

29 For ever I will keep for him  
my merciful-kindnes:  
my cov'nant eke to him shall be  
of constant-faithfulness.

30 And I will-put his seed for aye:  
as dayes of heavens, his throne.

- 31 If his sonnes leave, my law: and shall  
not, in my judgements gone.  
32 If they my statutes shall-profane:  
and not observe, thy hefts:  
33 He visit then their syn with rod:  
with stripes their crookednes.  
34 And yet I wil not frustrate-make  
frow with him, my mercie:  
neither against my faithfulness,  
use-lying-fallacie.  
35 The covenant which I have made:  
I wil not it profane:  
and that which is gone-out my lipps,  
I wil not change-the same.  
36 Once, sware I by my holyness:  
If I to David lye.  
37 His seed, shall be for ever: and  
his throne, as Sun fore mee,  
38 As Moon, it shall be stablished,  
unto eternal-aye:  
and as a witness in the skye,  
that faithful & Selah.

\* 3. \*

- 39 But thou hast cast-off, and refused:  
art-wroth, with thine-outraged.  
40 The covenant of thy servant,  
thou hast abolished:  
thou hast profaned, to the earth  
his crown. Thou hast down-brast  
his hedges all: his fortresses  
a ruine, put-thou-hast.  
42 All they that pass along the way,  
spoil-him-with-robberye:  
he to his neighbours is-become,  
a shameful-opprobrie.  
43 Thou hast ex-lred the right-hand,  
of his assisting-foes:  
and all his hateful-enemies,  
thou hast joyced those.  
44 Also the sharp-edge of his sword,  
re-bated it thou hast:  
and in the battel, hast thou not  
established him fast. (cease:  
45 His brightnes thou hast made to  
and cast his throne to ground.  
46 Dayes of his youth thou shortened hast:  
with shame hast wrapt-him-round.

- 47 How long LORD, wilt thou hide thy  
to perpetuities? (self  
and burn shall as the very fyre  
thy wrathful-servencie  
48 O call thou to remembrance how  
I transitorie am:  
to what vayne state, thou didst create  
all children of Adam.  
49 What man shal live, & not see death:  
deliver shall away  
his soule; out of the powerful-hand  
of deaths estate, Selah.  
50 Where be thy former mercies, Lord:  
thou by thy veritie,  
51 to David swar'st? Remember Lord,  
thy servants opprobrie:  
that I doe in my bosome bear,  
of all the folks mighty.  
52 Where with thy foes Iehovah, doe  
reproch-opprobriously:  
wherewith the footsteps of thy Christ,  
reprochful-blame doe they,  
53 Iehovah blest for ever be;  
Amen.Amen I say.

## PSALME 90.

Singable as the 74. Psalme.

- 1 O Lord, thou unto us hast been  
an habitation;  
in every generation  
and generation. (th'earth,  
2 Before the mounts were born, and  
and world brought-forth by thee:  
even from eternitie thou art  
God to eternitee.  
3 Thou dost unto contrition,  
turn miserable-man:  
and thou dost say, return-again  
ye children of Adam.  
4 For, in thine eyes, a thousand yeres,  
are even-as yesterday  
when it is passed: and as a watch  
that in the night dash slep.  
5 As with a flowing-current thou  
dost carry them away;  
they as a sleep are: in the morn,  
as the changed hay.

- 6 It in the morning flourisheth,  
and groweth-changeably:  
it in the evening is cut down,  
and fadeth-withering-dry.
- 7 For in thine anger we have been  
consumed utterly:  
and in thy wrathful heat, wee have  
been troubled-suddenly.
- 8 Our vicious-iniquities  
before thee thou dost place;  
our hidden close iniquities  
to clear-light of thy face.
- 9 Because in thine exceeding-wrath  
our dayes all turn-away:  
our yeres we have consumed-quite,  
even-as a thought, were they.
- 10 The dayes of these our yeres, in them  
wee threescore yeres and ten;  
and if they be in valour-strong,  
fourscore yeres in them bee:
- And their pride molestation is  
and painful-miserie:  
for speedily it is cut-down,  
and we away doe flie.
- 11 O who doth of thine anger know  
the mighty-pow'rfulness?  
according also to thy fear,  
thy seivent-wrathfulness?
- 12 To count the number of our dayes,  
so k'ndly make us be:  
that unto understanding-wisdom  
apply the hart may we.
- 13 Iehovah turn thy self agayn,  
how long wilt thou deferre?  
let it repent thee also, for  
them that thy servants are.
- 14 Thou with thy mercie satisfie  
us in the morn: that we,  
in all our dayes, even cheerfully,  
may shout and joyfull be.
- 15 O make thou us for to rejoyce,  
even-as the dayes have been  
wherin thou hast afflicted us:  
the yeres, we ev' have seen,
- 16 Unto thy servants let thy work;  
appear: thy comlynes,
- 17 unto their sonns. And on us be,

our LORD Gods pleasantnes;  
and th'operation of our hands,  
upon us stablish-fure;  
yea th'operation of our hands,  
stablish-it-secure.

## PSALME 91.

Sing this is the 78. Psalm.

- H**E that in se-  
cret sits, of the Most-hye:  
shall lodge-himself,  
in shade of th'Almightie.
- 2 Say I, of IAH,  
my hope and my strong-fence;  
my God, in him  
will I put-confidence,
- 3 For he from low-  
lers snare will thee deliver:  
from woeful pest.
- 4 Will with his wing the cover,  
vnder his plumes  
thou hopeful-throwd shalt thee  
his truth, a buck-  
ler and a shield shalbee.
- 5 Thou shalt not fear,  
for terror of the night:  
nor for the ar-  
row, that by day makes-flight,
- 6 For pest, that in  
the darknes maketh-way:  
for stinging-plague,  
that walketh at noon-day.
- 7 Fall to at thy side  
though thousand, thousands  
at thy right-hand: (see  
it shall not come-neer thee.
- 8 Onely, thou with  
thine eyes shalt give-regards  
and thou shalt see,  
the wicked mens reward.
- 9 Because thou IAH  
my safe-protection;  
the Highest, thou  
hast made thy mansion,
- 10 There shall no e-  
vill unto thee befall;  
neither the plague,

come neer thy tent at all,

- 11 For he his An-  
gels, wil command for thee:  
in all thy wayes,  
thy keepers for to bee.  
12 And they shall bear  
thee up ~~their~~ hands upon:  
lest thou doe dash  
thy foot against a stone,  
13 Thou tread shalt on  
the Asp and Lion-dread:  
the Lion-fierce  
and Dragon, down-shalt-tread.  
14 Because he cleaves  
to me, ridd him wil I:  
because he knowes  
my name, Ile set him hye.  
15 Call he on me,  
Ile hear him; in distress  
with him I: wil  
him honour, and release.  
16 With length of dayes  
I wil him sacrifice:  
and shew him my  
salvation will I.

## PSALME 92.

Sing this at the 2. or at the 77. Psalm.

- I**Ts good, unto  
Iehovah to confesse:  
and to sing-psalm,  
to thy name o Most-hye.  
3 To shew-~~forth~~ in  
the morning thy mercies  
and in the night,  
thy constant-faithfulness.  
4 On ten-stringed-lute,  
and on the psalterie:  
Vpon the harp  
with meditation.  
5 For with thy work,  
LORD, thou rejoicest mee:  
in acts of thy  
hands, I shewt-cheerfullie.  
6 How great, Icho-  
vah, are thine actions:  
thy purposes  
deep are, vehementlie.

- 7 A man ~~that~~ bru-  
tish is, know doth not hee:  
and fool-uncon-  
stant, understands not this.  
8 When wicked spring,  
as grass; and all flourish  
that work ini-  
quities: that they shall bee  
abolished  
unto perpetualnes.  
9 But thou, Icho-  
vah, art for ever hye.  
10 For loe thy foes,  
for loe the foes of thee,  
LORD, they shall pe-  
rish: they shall scatted bee,  
all that doe work  
painful-iniquity.  
11 And high as V-  
nicornes shall my horse bee:  
Mine old-age ~~enrich-~~  
ed with fresh oil. Mine eye  
shall view, on them  
that mine envyers bee:  
mine eares hear, of  
yll-men that rise 'gainst mee.  
12 The just, shall as  
a Palm-tree spring-up-hye:  
as Lebanons,  
Cedar, so grow shall hee.  
14 They that are plan-  
ted, in Iehovahs house:  
in courts of our  
God, flourishing shall becom.  
15 Shall yet in gray-  
ness sprout: be fat and green.  
16 To shew, Icho-  
vah to be righteous:  
my Rock, and no  
injustice is in him.

## PSALME 93.

Sing this at the 21. Psalm.

- I**ehovah he doth reigne,  
is clad with majestie:  
Iehovah clothed in, hath gyrt  
himself with potentie:  
Yea stablish is the world,

it shall not moved bee.

2. Thy throne is stablished of old;  
thou from eternitie.
3. The floods have lifted up,  
O LORD; the floods their voice  
have lifted up: the floods they doe  
lift up their dashing noise.
4. The LORD that is on high,  
more wondrous strong is hee,  
than many waters voices, than  
the strong sea billowes bee.
5. Thy testimonies, are  
made vehemently sure:  
LORD, holynes becomes thine house,  
while length of dayes durst dure.

PSALME 94.

*Sing this as the 51. or as the 78. Psalm.*

1. **I**ehovah O  
thou God of vengeance:  
O God of ven-  
geances shine-with-clearnes,
2. Iudge of the earth,  
be thou uplifted hye:  
and render a  
reward, to men-haughtye.
3. How long, Ieho-  
vah, shall the wicked-men:  
how long while, shall  
the wicked gladfom bee?
4. Vtter shall they,  
speak hard words lawfully:  
boast shall they, all  
that work iniquity?
5. Thy folk, Ieho-  
vah, they in peeces-brake  
shine heritage  
afflicting they misuse.
6. They doe the wi-  
dow and the stranger stay:  
the fatherless  
eke, murder them doe they.
7. Also they say,  
Iah shall not see us: and  
the God of Iah-  
kub, shall not understand:
8. O brutish peo-  
ple, understand doe ye:

and O ye fools,  
when will ye prudent bee?

9. He that did plant  
the ear, hear shall not bee:  
or he that form'd  
the eye, shall he not see?
10. Shall he not blame,  
that heathens chastiseth:  
that knowledge un-  
to earthly-man teacheth?
11. The cogita-  
tions of man-earthly,  
Iehovah knowes:  
that they are vanity.
12. O blessed is  
the man whom thou O Iah  
dost chasten: and:  
him teach out of thy law.
13. From evil dyes,  
to make him quiet sit:  
till for the wic-  
ked, digged be a pit.
14. For his people  
Iehovah wil not leave:  
and will not his  
inheritance bereave.
15. But unto ius-  
tice, judgment shall revert:  
and after it,  
all the upright in heart.
16. Who will rise up  
for me, 'gainst evil men:  
Who stand for me,  
against workers of syn?
17. Had not Ieho-  
vah been my helpfulness:  
my soul had al-  
most dwelt in silentnes.
18. When I did say,  
my foot is moov'd away:  
thy mercie O  
Iehovah, did me stay.
19. When many in  
me wrote my cogitations:  
delight my soule  
then did thy consolations.
20. Hath throned of mis-



chiefs fellowship with thee:  
which frameth mo-  
lestation by decree?

- 11 They run-by-troops,  
against soule of just-men:  
and guiltless blood,  
as wicked they doe damn.  
12 But IAH to mee  
is for a refuge-hye:  
and my God, for  
the rock of my safetye.  
13 And he will fire-  
ly turn themselves upon,  
their own vnright-  
eous molestation:  
and them suppress  
in their maliciousnes:  
Iehovah our  
God, he will them suppress.

## PSALME 95.

*Sing this at the 45. or at the 97. Psalm.*

- 1 Come, let us to  
the LORD shew: joyfully:  
to Rock of our  
health, shewe triumphantly.  
2 Let us prevent  
his face with thanksgiving:  
let us with Psalms,  
to him triumphant-sing.  
3 Because the LORD  
is a great God-mightie:  
a great King eke,  
above all Gods is hee.  
4 In whose hand are  
the earths deep-secrecies:  
the strong-heights of  
the mountayns eke are his.  
5 His is the sea,  
for he did make the same:  
and the dry-land,  
for thus, his hands did frame.  
6 Come, let us bend  
and bowing down-adore:  
the LORD our ma-  
ster, let us kneel before.  
7 For, he our God  
is; and the people wee

of his pasture, and  
sheep of his hand are:  
his voice if ye  
shall hear the same, to-day.

- 8 Make not your hart  
hard, as in Meribah:  
as in the wil-  
dernes, in Massah day.  
9 Where me your sa-  
thers tamping-did essay:  
they proved me,  
also they saw my deed.  
10 I fourtie yeres,  
was with that race yeked:  
and sayd, a folk  
they are in hart that stray:  
and of my wayes  
the knowledge have not they.  
11 That in my wrath  
I did with oath: protest:  
If ever they  
enter, into my Rest.

## PSALME 96.

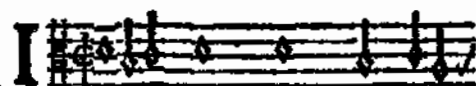
*Sing this at the 45. Psalm.*

- 1 Sing ye unto  
Iehovah, A new psalme:  
o all the earth,  
sing to th' eternal-IAH.  
2 Sing ye unto  
Iehovah, blest his name:  
preach his salva-  
tion, from day to day.  
3 His glorie tell  
among the nations:  
among peoples all,  
his wondrous actions.  
4 For great Ieho-  
vah praised eke is he  
greatly: fearful,  
above all Gods he is.  
5 For all the peo-  
ples gods vayne-idols be  
but of the heav'ns,  
Iehovah maker is.  
6 Glory and ho-  
nour are before his face:  
strength and bewtie,  
within his Holy-place.

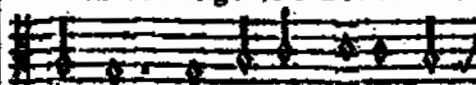
- 7 Ye kinreds of  
the peoples, give to IAH:  
give to Iehovah, glorie strength also.
- 8 Give ye the glorie  
of his name to IAH:  
an offering take,  
and come his courts into.
- 9 Bow-down in th' honourable  
Holy-place to IAH: the whole  
earth tremble at his face,
- 10 Among the heathen-nations  
say yee, Iehovah reigneth;  
also stables the world shall have,  
it shall not moved bee:  
the peoples he will judge,  
with righteousness.
- 11 Let heav'n be glad,  
and let the earth rejoice:  
let sea and plenty thereof  
roar-with-noyse.
- 12 The field and all therein  
let gladforn bee: let all trees of  
the wood then shew-with-  
13 Before Iehovah, because come  
doth bee, because he cometh  
for to judge the earth:  
the world he judge will with  
just-righteousnes, the peoples all.  
So, with his faithfulness.

## PSALME 97.

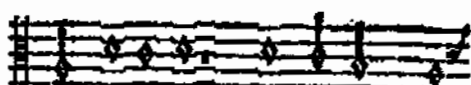
*This may be sung also as the 37. Psalm*



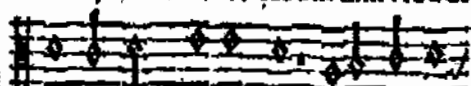
Ehovah reigns, let th'earth exult-



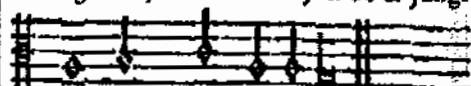
with-glee: let th'ylands many, shew-



forth-joyfulness. 2. About him clouds



and gloomy-darknes bee: justice & judg-



ment, his thrones stables.

- 3 Fyre, doth before  
the face of him procede:  
and round-about  
his enemies flame:h.
- 4 His lightnings have  
the world illumined:  
the earth, doth see  
and painfully-trembleth.
- 5 Mountains at Iehovahs  
presence melted are,  
like wax: at face,  
of Lord of th'earth total.
- 6 The heav'ns his justice  
openly-declare:  
and see his glorie,  
doe the peoples all.
- 7 Abash'd be all  
that serve a graven-thing;  
that in vayne  
dols boast them-gloriously:  
O all ye Gods  
bow-down-him-worshipping
- 8 Sion doth hear,  
and joyeth-cheerfully;  
And Iudahs daughters  
shew doe-gladforn-  
because, Iehovah,  
of thy judgments-right.
- 9 For thou Iehovah  
high above all the earth:  
art far above  
all Gods, advance-in-highs.
- 10 O lovers of  
Iehovah, hate ye yll:

fools of his gra-  
cious-fools he doth beware;  
he also them  
safely-deliver will,  
out of the hand  
of thole that wicked are.

- 11 A light, for him  
that just is, foun there is:  
and joy, for them  
that upright harted bee.  
12 Ye just, joy in  
Iehovah: and confest,  
to the remem-  
brance of his sanctitee.

## PSALME 98.

*Sing this as the 68. Psalm.*

**A** New song, to Iehovah sing,  
for marvels done hath hee:  
his right hand hath him saved, &  
his arm of sanctitee.

- 1 Iehovah, his salvation hath  
made known: unto the eyes  
even of the nations, he hath  
revealed his justice.  
3 His mercy, and his faith, to house  
of Israel he thinks on:  
the ends all of the earth have seen,  
our Gods salvation.  
4 Unto Iehovah, all the earth,  
shout ye triumphantly:  
shout-cheerfully, and joyfull-shout  
and sing-melodiously.  
5 Unto Iehovah with the harp  
melodiously sing yee:  
ev'n with the harp and with the voice  
of singing-melodee.  
6 With shrilling-trumpets, also with  
the cornets sounding voice:  
before the King Iehovahs face,  
shout-with-triumphant-noise.  
7 Let sea and plenty thereof reare:  
World, & that therein dwell.  
8 Let rivers clap the hands: let mountains  
with joy together shrill.  
9 Before Iehovahs face, for he  
to judge the earth, come is:

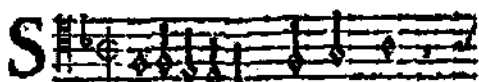
with justice he will judge the world;  
and folks, with equities.

## PSALME 99.

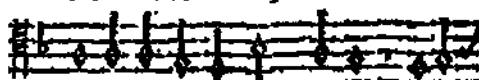
*Sing this as the 89 Psalm.*

- I** Ehovah reigns, the peoples they  
are wrathfully-fyred:  
he sits on Cherubims, the earth  
is troublously-moved.  
2 Iehovah, great in Zion: and  
is above all peoples hye.  
3 Let them thy great and fearful name  
confest; it is holy.  
4 The kings strength also judgment loves:  
thou, righteous-equities  
hast stablished; in Iakob hast  
doon judgment and justice.  
5 Exalt Iehovah our God yee,  
and bow your selves submiss,  
even at the footstool of his feet,  
because he holy is.  
6 Moses and A'ron, with his Priests;  
and Samuel, with them  
that call on his name: call'd on IAH,  
and he did answer them.  
7 Even in the pillar of the cloud,  
unto them speak did hee:  
they kept his Witnesses, and (which  
he gave them,) the decree.  
8 O Lord our God, thou answeredst them  
a God that pardonedst,  
thou wast to them; upon their acts  
though vengeance thou takedst.  
9 Exalt Iehovah our God ye,  
and bow your selves submiss  
at his mount holy: for holy  
Iehovah our God is.

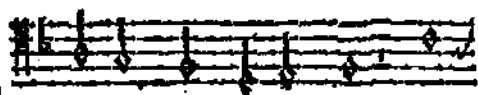
## PSALME 100.



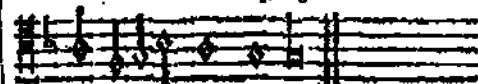
How to Iehovah, all the earth. 1.



Serve ye Iehovah with gladnes: before



3 him come with singing-merrth. Know



that Iehovah he God is:

For he that made us, and not we;  
his folk, and sheep of his feeding.

4 O with confession enter yee  
his gates, his courtyards with praising;

Confess to him, blest ye his name.

5 Because Iehovah be good is:

his mercy ever is the same;  
and his faith, unto all ages.

### PSALME 102.

Sing this as the 102. Psalm.

1 **M**ercy and judgment I wil sing:  
sing psalm o LORD to thee.

2 Wil wisely doe in perfect way;  
when, wilt thou come to meet?

He walk, in midst of my house,  
in my harts perfumes.

3 I wil not see, before myne eyes,  
word of mischevousnes:

I hate their fact that turn-aside;  
it shall not cleave me to.

4 The froward hart, from me shal part:  
the ev'l, I wil not know.

5 I wil suppress, him that his friend,  
with-tongue-hurts secretly:  
the haughty eyde, and large of hart;  
him suffer cannot I.

6 Myne eyes, on faithfull of the land,  
that sit with me they may:  
unto me minister-shall hee,  
that walks in perfect way.

7 He shall not sit, within my house,  
that doth fraud: that speaks lyes;  
he shall not be established,  
in presence of myne eyes.

8 At mornings, all the wicked of  
the land suppress wil be:  
out of IAH'S City to cut, all  
that work iniquitie.

### PSALME 102.

Sing this as the 31. Psalm.

**I**ehovah, hear what I doe pray:  
and let my cry come unto thee:

Thy face from me hide not away,  
in day when trouble is on mee:  
let unto me thine ear be bent;  
in day I call, soon answer me.

For as the smoke my dayes are spent;  
and as an hearth, my bones burnt be.

Minshart is smitt as grasse and dry:  
that I forget, to eat my bread.

For the voice of my groning cry:  
my bone is to my flesh cleaved.

I am like deserts pelican:

am, as an owl of wilderness.

I watch, and as a sparrow am;  
on roof in solitariness.

All dry my foes doe me upbraid:  
they that rage at me, 'gainst me swear.

For I doe aches eat, as bread:  
and mixe my drinks with weeping-tear.

Because of thine angry-disdaine,  
and thy hot-wrath: for thou hast me  
up-heaved, and cast down again.

My dayes, as shade declined be:

And with'rod as the grasse am I.

And thou Iehovah, fixe-st-fure  
for ever: and thy memorie,

doth unto age and age endure.  
Thou wilt arise, wilt have mercie

on Sion: for it is the time  
to deal now with it graciously,  
for come is the appointed-time.

For thy servants, stones of the same  
delight in: and her dust pittie.

And heathens fear that the LORDS name;  
and Kings of the earth all, thy glory.

When IAH shall Sion edifice:

he in his glory shall appear.  
Shall turn, to pray'r of the lowlie;  
and not despise shall, their prayer.

This shall in writ-be-registered,  
for th'after generation:

and people to be created,  
shall prayse the Ever-being-one;

For he looks from his height holie:  
the LORD seeth heayns the earth doth see.

- 21 To hear, the prisoners groning cry:  
to loose them that deaths children bee.
- 22 To tell the LORDS name, in Sion:  
and his prayse, in Ierusalem.
- 23 When peoples, and Kingdoms, in one:  
reuerse the LORD, shall gather-them.
- 24 He hath afflicted in the way  
my strength: he shortned hath my dayes.
- 25 I sayd, & take me not away,  
my God, in middelt of my dayes.
- 26 Thy yeres through age of ages are.  
Afore, thou layd'st foundation  
of the earth: the heavens also, are  
thy handy operation.
- 27 They perish shall, but thou shalt dure:  
and all they, shall with-age-decay  
as a garment: as a vesture,  
thou changeest them & chang'd are they.
- 28 But thou art: & thou the same: thy yeres  
they also shall not ended bee.
- 29 Thy seruants sonns, and seed of theirs  
shall dwell, establish: before thee.

## PSALME 103.

Sing this as the 45. Psalm.

- 1 MY soule, bleis thou  
Iehovah thankfully:  
and all my in-  
ward-parts his holy name.
- 2 My soule, bleis thou  
Iehovah thankfully:  
and his rewards,  
forger none of the same.
- 3 That pardoneth  
all thine iniquities:  
that healeth, all  
thy sick-infirmities.
- 4 Thy life that ran-  
soms from corrupting-state:  
crowns thee with mer-  
cie and with tender-mercye.
- 5 That doth thy mouth  
with good-things satiate:  
renewed as  
the Eagles, is thy youth.
- 6 Iehovah do-  
eth justices-equall:  
and judgments, un-

- to the oppressed all.
- 7 He known did make  
his wayes unto Moyses:  
his acts, the sons  
of Israel among.
- 8 Iehovah pi-  
tiful and gracious is:  
of mercy much,  
and of forbearance long.
- 9 Contend he wil  
not to continual ayes:  
neither wil he  
his anger keep alway.
- 10 After our syons,  
to us doon hath not he:  
nor us rewar-  
ded, as our actions-wrong.
- 11 But as the heav'ns,  
in height above earth be:  
ro them that fear  
him, is his mercie strong.
- 12 As far-remote  
as East is from the West:  
our trespasses  
he far from us hath cast.
- 13 As father pie-  
tie hath his sonne upon:  
Iehovah pit-  
tieth them that him fear.
- 14 For he doth know  
our formed-fashion:  
that we are dust,  
in record he doth bear.
- 15 Man-sorrowful,  
regrats so are his dayes:  
as flour of field,  
he flourishing displayes.
- 16 For wind goe, o-  
ver it, and it is gone:  
and place thereof,  
knowes not the same agayn.
- 17 But bounteous-mer-  
cie of th'Eternal-one,  
from ever and  
for ever durst remaine,  
upon them that  
his reverencers been:

his justice eke,  
to childrens children.

18 To them that of  
his cov'nant keepers are:  
and that his pre-  
cepts mind, them to practise.

19 Iehovah doth  
in heav'n's his throne prepare:  
his kingdome, o-  
ver all hath sovereignties.

20 O ye his An-  
gels, blest th'Eternal-LORD:  
that mightie are  
of strength, that doe his word;

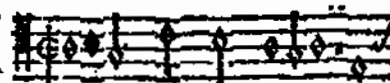
Voto the voice  
of his word, hearkning-syll.

21 O blest Ieho-  
vah, all ye his armies:  
his ministers,  
that doe his pleasing-will.

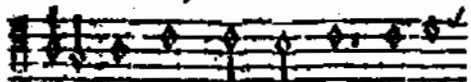
22 O blest Ieho-  
vah all ye works of his;  
in places all  
of his dominion;

O thou my soul,  
blest the Eternal one.

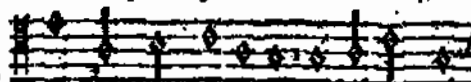
PSALME 104.

**M** 

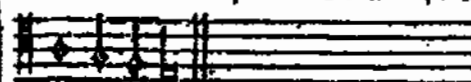
Y soul, O blest thou Iehovah: Ie-



hovah my God, vch'mendlie thou great



art: thou with majestie and honour, dost



thy self away.

Decking with light, as with a coat;  
heav'ns as a curtayn out-stretching.  
His lofs, in waters planchering;

making the clouds his chariot,  
That on wings of the wind walketh.  
His Angels spirits he making:

his ministers, a fyre flaming.  
Th'earth on her bases he foundeth:  
That it for ever may not move:  
neither for aye. Thou with the deep  
as with a robe didst close-it-keep:  
the waters flood the mounts above.

At thy rebuke they fled-away:  
they halted, at thy thunders lowne.  
Mounts they wet up, dales they wet down:  
to place for them thou firm-didst lay.

Thou sett'st a bound, they shal not pass:  
not turn, the earth to overflow.

That frodeth springs, in vallies-low:  
between the mountains, they doe trace.

They water, all beasts of the field:  
wild-asles, quench their thirsting-dry.  
The soule of heav'n doe dwell them by.  
fro twixt the branches, voice they yield.

He watereth monnts, fro his lofs-hye:  
the earth is tyll'd, with thy works fruit.  
He makes to grow grafs for beasts-bruit:  
& herbs, for use of man-earthly: (ground.

He brings-forth bread out of the  
And joye the hart of man with wine;  
makes face with oil chearful-to-shine:  
with bread, mans hart upholdeth-sound.

LAHS trees, Cedars of Libanus,  
which he hath planted, they are tyld.

That shew, the birds their nests may build:  
the Stork, the fyrr trees or her house.

For the wild-goats, the mountains tall:  
the rocks, for Coneyes sheltring-shade.  
The Moon, for certayn-times he made:  
the Sun, he knoweth his down-fall.

✽ 1 ✽

Darknes thou putt'st, and it is night:  
therin creep-forth, the wood beasts all.  
Lions, for prey that roaring-call:  
and seek their meat, from God-of-might.

The Sun doth rise, they gather-aside:  
and in their dens, they down-doe-lurk.  
Out-goeth man unto his work:  
and to his labour, til ew'n-tide.

O LORD, how many thy works bee;  
in wisdom hast thou doon, them all:  
of thy riches the earth is full.

This

25 This same great and  
wide spacious sea;  
There are, wild beasts  
small with the great;  
things creeping which  
none number can,  
26 There goe the ships;  
and Livjathan,  
whom thou hast form'd  
to play in it.  
27 They all, to thee,  
to give their food  
in due time; look-  
attentively.  
28 Thou giv'st to them,  
gather do they;  
op'nest thy hand,  
they'r fyld with good.  
29 Thy face thou hide-  
ing dost restrayn,  
they troubled are:  
gather thou dost  
their spirit, they  
breath out the ghost;  
and to their dust  
they turn again.  
30 Thou sendest forth  
thy spirit, and they  
created are:  
the upper view  
of th'earth, thou al-  
so dost renew.  
31 Jehovahs glo-  
rie be for aye:  
Joy let Jeho-  
vah in his deeds.  
32 Upon the earth  
he down looketh  
and it doth trem-  
ble: he toucheth  
the mountains, and smoke  
from them proceeds.  
33 I while I live  
will sing to IAH:  
will while I am,  
to my God sing:  
34 Sweet shall of him

be my musing:  
I, will rejoyce  
in Jehovah.

35 Let synners be  
consum'd away,  
out of the earth:  
and men graceless  
be they no more;  
Jehovah blest  
& thou my soule,  
Hallelujah.

## PSALME 103.

*Sing this as the 75. or as the 100. Psalm.*

**C**onfess to IAH, call on his name:  
make known among peoples his facts.  
1 Sing unto him, to him sing psalm:  
discourse of all his wondrous acts.  
3 O glorie, in his holy name:  
joy let their hart, that seek for IAH.  
4 Seek ye Jehovah and his strength:  
seek studiously his face alway.  
5 His admirable actions  
that he hath done, remember yee:  
his wondrous operations,  
and judgments that of his mouth bee.  
6 O seed of Abram his servant:  
& sons of Iakob his chosen.  
7 Even he Jehovah our God is:  
in all the earth his judgments been.  
8 His covenant for evermore  
he mindfully doth think upon:  
the word that he commanded, to  
the thousand generation.  
9 Which he did strike with Abraham:  
also his oath unto Isaac.  
10 And for an ordinance the same  
did unto Iakob stable make:

A cov'nant of eternitie  
11 to Israel. Saying, to thee  
the land of Can'an give will I:  
line of your heritage to bee.  
22 When they were men of number few,  
23 and strangers in it. And did walk



from nation to nation:  
from one realm, to another folk.

14 He suffred none them wrong to doe:  
but for their sake reprov'd Kings.

15 Touch not mine Ointed-ones: and to  
my Prophets doe no evil-things.

16 And he call'd famine on the land:  
of bread he break did all the staff.

17 Before them he had sent a man:  
Ioseph, that sold was for a slave.

18 His feet with fetters they did wring:  
his soul the yron entered.

19 Vnail the time that his word came:  
Iehovahs saying, him tryed.

20 The King sent, and did let him loose:  
the peoples ruler, him releast.

21 He 'pointed him Lord of his house:  
and ruler, of all he posselt.

22 To bind his Princes to his will:  
and make his Elders understand.

23 And Is'el unto Egypt came:  
and Iakob sojourn'd in Chams land.

24 And he his people much increast:  
and 'bove their foes he made them strong.

25 He turn'd their hart, to hate his folk.  
to doe his servants crafty-wrong.

\* 2 \*

26 Moses his servant, he did send:  
and A'ron, him whom he did chose.

27 They did 'mong them, words of his signs,  
and wonders, in Chams land, propose.

28 Darknes he sent, and made it dark:  
and 'gainst his word rebell'd not they.

29 He turn'd their waters into blood:  
and he their fish with death did slay.

30 Their land brought-forth frogs plen-  
in privy-châbers of their kings. (teously:

31 He spake, and it a mixed-swarm:  
and lice, in all their border brings.

32 He gave their Showers, hayl to bee:  
tyre in their land of flames that-blast.

33 And smote their Vine and their Figtree:  
and trees throughout their border brail.

34 He spake, and the grasshoppers came:  
and caterpillars, numberless.

35 And ate up all herbs in their land:  
and did eat up their grounds increase.

He smote all first born in their land:  
ev'n the first-fruits of all their might.  
And brought forth them with silv'r and  
& in their tribes, no feeble-wight. (gold:

Egypt rejoyst when they went-out:  
for fall'n upon them had their dread.

A clowd for cov'ring, and a fyre  
to light the night, he did out-spread.

They asked, and the quails he brought,  
and with heav'n's bread sufficed them.

He op'ned Rocks, and waters flow'd:  
man in dry-places, like a stream.

For, to his servant Abraham,  
his holy promise, mind did hee.

And brought his people forth with joy:  
his chosen-ones with shewing-glee.

And gave to them the heathens lands:  
peoples labour posselt did they.

That they his statutes might observ,  
and keep his lawes; Hallelujah.

PSALME 106.

H

Alelu-Iah; Confess ye to Iehovah

thankfully, for be's good: for evermore

indureth his mercy. 2. Who can express,

Iehovahs pow'rs: can all his praise dis-

play? 3. O blest are they that judg-

ment keep: that justice doth, alway.

remem:

- 4 Remember me Iehovah, with  
the acceptation  
of thy people and visit me,  
with thy salvation.  
5 To see thy choſens good; and with  
thy nations joyance  
for to rejoyce: to glorie-hye  
with thine inheritance.  
6 We have with our forefathers doon  
erroneous-ſynfulnes:  
we have doon wrong-iniquitie  
we have doon wickednes.  
7 Our fathers in Egypt, did not  
thy marvels wiſely-mind:  
remembered not the multitude  
of *theſe* thy mercies-kind:  
But, at the ſea at the red ſea,  
was their rebellion-ſhown.  
8 Yet ſav'd he them, for his name ſake:  
to make his power known.  
9 And he rebuked the red ſea,  
and up the ſame was dryde:  
and them as in the wildernes  
he in the deeps did guide.  
10 And from hand of the hateful-foe,  
he did them ſecely-ſave:  
and from the hand of th' enemy,  
he them redemption-gave.  
11 And waters their diſtreſſers whelm'd:  
none left was them among.  
12 And they beleev'd in his words:  
his glorious-praiſe they ſung.

\* \* \*

- 13 They haſtened-incontinent,  
his doings they forgot:  
for his adviſing-couſel, they  
expeſting-wayted not.  
14 But ſore in wildernes did luſt  
and God in deſert tempt.  
15 He gave them their requeſt: but to  
their ſoule he leaſneſſe ſent,  
16 And Moſes, in the camp; A'ron  
Iehovahs holy-man  
17 they envied. The earth op'ned,  
and ſwallow'd up Dathan:  
and on the congregation  
of Abiram cov' red.

- 18 And fyre in their aſſembly burad:  
the flame burnt the wicked.  
19 They made a calf in Horeb: and  
to th' idol bow did they.  
20 And round their glorie; to the form  
of ox, that eateth hay.  
21 They forgot, God their ſaviour: that  
in Egypt did great-acts.  
22 Works marvelous in land of Cham;  
by red ſea, fearful-facts.  
23 And he ſayd, to deſtroy them: had  
not Moſes his choſen,  
ſtood in the breach fore him: to turn  
his wrath, from ſtroying them.  
24 And they cōtemd, the pleaſant land:  
beleev'd not his word.  
25 But murmured within their tents:  
heard not voice of the LORD.  
26 And to ſell them in wildernes;  
he liſt to them his hands.  
27 'Mong heathens eke to ſell their ſeed:  
and ſann them in the lands.  
28 And to Baal peor they were joynd:  
ate offerings of the dead.  
29 And moved-anger by their acts:  
and plague among them ſpread.  
30 And Phineas ſtood, & judgment-did:  
and plague was cauſt to ſtay.  
31 Which counted was to him, juſtice:  
to age and age, for ay.  
32 And at waters of Meribah,  
they angred-ſervently:  
that unto Moſes, for their ſake  
befell-calamitie.  
33 For they provok't his ſpirit: and he  
it with his lipps utt' red.  
34 The peoples, as the LORD thē bade:  
they not abolifhed.  
35 But with the heathens mixt thēſelves:  
and did their doings learn.  
36 And ſerv'd their idols: which to thē  
were, for a ſnaring-griſ.

\* \* \*

- 37 Their ſonns and daughters alſo, they  
to devils offered. (ſonns  
38 And guiltleſſ blood, blood of their  
and of their daughters ſhed:

L 1

whom

whom to Canaan idols, they  
in-sacrifice-offred:  
so that the land, with bloody-gore  
was impiouly-stayned.

39. And they themselves defiled by  
their operations:  
they went a whoring also, by  
their wonted-actions.

40. And 'gainst his people, kindled was  
the anger of the LORD:  
so that his own-inheritance  
be loathsomly-abhorred.

41. He gave them into heathens hands:  
their haters them ruled.

42. Their foes oppress them: & they were  
under their hand humbled.

43. He many times, delivered them:  
but they moov'd bitterly  
by their counsel: and were brought-  
by their iniquitie. (down

44. Yet he did see, in their distress,  
when as he heard their cry.

45. And toward them his covenant  
he kept-in-memorie:  
and in his mercies multitude,

46. repented. And did give  
them to compassions: before,  
all that them led-captive.

47. Save us, O LORD our God; and us  
from heathens jointly-raise,  
for to confess thine holy name,  
to glorie, in thy prayse.

48. Bless'd be Jehovah, Isra'els God;  
from aye and unto ay;  
and let all people say, Amen;  
O prayse thy eternal-Lah.

# PSALME 107.

Sing this as the 12. Psalm.

1. Confess ye to  
Jehovah thankfully,  
For he is good:  
for ever his mercy.

2. Let the redea-  
med of Jehovah say:  
whom he from foes  
hand hath redeem'd-away.

3. And gather them  
out of the lands did he;  
from east from west;  
from north and from the sea.

4. They in the wil-  
dernes in desert way  
wandred: no dwell-  
ling city find-did they.

5. Hungry and thirst-  
tycke: saw them within  
their soule, hath sav-  
ing-ov'whelmed bin.

6. And to the LORD  
they cryde in their distress:  
he freely-aid  
them from their anguishes.

7. And in a right  
way he did make them goe:  
a dwelling ci-  
tie for to come unto.

8. Confess they to  
Jehovah his mercy:  
his marvels eke,  
to sons of man-earthly.

9. For he the thirst-  
ty soule hath satiated:  
and hungry soule  
with good replenished.

10. They that in dark-  
nes and deaths shadow bide:  
in yron and  
affliction fast-tyde.

11. Because against  
Gods words they did rebell:  
and did despise  
the Highest ones counsell.

12. Taken humbled he  
their hart with toylsom-grief:  
they stumbled-down;  
and none did yield relief.

13. And they the LORD  
in their distress besought:  
he sav'd them from

14. their sorowes: He the brought,  
from d-sses and  
deaths shade: and broke, their

15. Let them confess (bands,  
Jehovahs mercy: and

- his marvels to  
 16 mens sonns. For darts of brasse  
 he broke; and bew'd.  
 asunder yron bars.
- 17 Fools, for the way  
 of their transgression;  
 and for their vi-  
 ces have affliction.
- 18 All meet; their soule  
 abhorreth lothsomly;  
 and to the gates  
 of death, approach they nye.
- 19 When to the LORD  
 they cry in their distress:  
 he saveth them,  
 out of their anguishes.
- 20 He sendeth forth  
 his word, and them healeth:  
 from their corrup-  
 tions, delivereth.
- 21 Confess they to  
 Iehovah his mercy:  
 his marvels eke,  
 to sonns of man-earthly.
- 22 And offer of-  
 frings of confession;  
 and let them tell  
 his works, with shewing-song.  
 \* : \* : \*
- 23 They that in ships  
 unto the sea down got:  
 that in the ma-  
 ny waters labour doe.
- 24 They, see Icho-  
 vahs operations:  
 and in the deep,  
 his wondrous actions:
- 25 For he sayth, and  
 doth rayse the wind stormy:  
 and it doth lift  
 the waves thereof on hie.
- 26 They moult to heav'ns,  
 down to the deeps they got:  
 their soule, it melts  
 away in evil-woe.
- 27 They reel and stagger  
 like a drunken-wights  
 and all their wil-  
 dom, is upswallowed quight.
- 28 And to the LORD  
 they cry in their distress:  
 and he out-brings  
 them, from their anguishes.
- 29 The storm he to  
 a silent-caulm doth set:  
 and then their waves  
 stilled-are quiet.
- 30 And they rejoyce  
 because they are made still:  
 and he them leads,  
 to haven of their will.
- 31 Confess they to  
 Iehovah his mercy:  
 his marvels eke,  
 to sonns of man-earthly.
- 32 And in the peo-  
 ples church exalt they him:  
 and in the El-  
 ders sitting praise they him:
- 33 He turns the ri-  
 vers to a wilderness.  
 and springs of wa-  
 ters, to a thyrillnes.
- 34 A land of fruit,  
 to saltyne, barren:  
 for wickednes,  
 of them that dwell therein.
- 35 He turns the de-  
 sert to a waters pool:  
 and land of drought,  
 to waters plentifull.
- 36 And there he feed-  
 eth them that hungry are:  
 and they a dwell-  
 ling, citie doe prepare.
- 37 They vineyards al-  
 lo plant, and sow the fields:  
 which fruit of u-  
 sual-revenue yields.
- 38 And he them bles-  
 seth, and they are increas-  
 greatly; and he  
 miniseth not their beast.
- 39 Agayn they are,  
 diminish'd and brought low:  
 L 3 by

by close-refreynt,  
by evil and sorow.

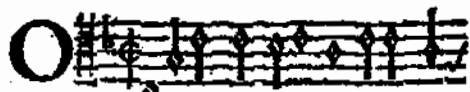
- 40 He powrs contempt  
on bountiful-princes:  
and makes them err  
in wayless wilderness.

- 41 And poor from po-  
vertie he makes up-risē  
and putteth as  
a flock his families.

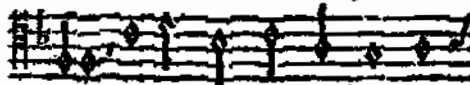
- 42 See shall the righ-  
teous, and joyful bee:  
and stop her mouth,  
shall all inquittee.

- 43 Who wise is, and  
will these things heedful-learn:  
and they Ieho-  
vahs mercies, shall discern.

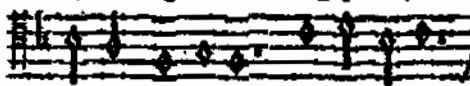
PSALME 108.



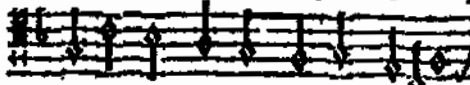
God mine hart is prepared-*sted-*



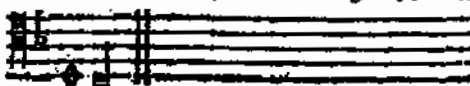
fastly: I sing will and sing-psalm; yea.



even with my glory. 3. Thy self up-raise,



psalterie and harp: at dawning-day, I will



up-raise.

- 4 Iehovah, I will thee  
confess, the folks among:  
and in the nations  
I will thee praise-with-song.  
6 That thy mercies  
are great above

heav'ns: and thy truth  
unto the skies.

- 6 Over the heav'ns, O God,  
be thou exalted-hye;  
and over all the earth,  
thy glorious-majestie.

- 7 That freed may be  
thy lov'd-ones: save  
with thy right hand,  
and answer me.

- 8 God by his holynes  
did speak, rejoyce I shall:  
Shechem I shall divide,  
and measure Succoth dale.

- 9 Mine Gilead,  
Manasseh mine;  
and Ephraim  
strength of mine head:

Iehudah, *he shall be*  
the giver of my law.

- 10 Moab, my washing pot:  
over Idumea

my shoe shall I  
cast: over Pa-  
lestina, show-  
triumphantie.

- 11 Who will me lead-along  
to citie fortifide?  
O who into Edom,  
will me conducting-guide?

- 12 Wilt not thou God  
that us off cast:  
wouldst in our hosts  
not goe, O God?

- 13 O give unto us, help  
from tribulation:  
for lying-vanitie  
is mans salvation.

- 14 Through God shall wee  
doe valiantnes:  
down our distres-  
sers tread will bee.

PSALME 109.

*Sing this as the 106. Psalm.*

- G Od of my prayse, cease-not-as deaf,  
For mouth of the wicked,  
the mouth eke of deceiptfulnes,  
against

against me are op'ned:  
 they speak to me, with lying tongue.  
 3 And 'bout me compassit are  
 with words of hate: & without cause  
 against me they doe warre.  
 4 They adversaries are to me  
 for my love: but I pray.  
 5 And yll for good; and for my love,  
 they hatred on me lay.  
 6 Set-thou-in-office over him  
 the wicked-person; and  
 let th'adversarie Satan, at  
 his right-hand ready stand.  
 7 When he shall judged be, let him  
 condemned goe his wayes:  
 and let his prayer be to syn.  
 8 A few let be his dayes:  
 his office, let an other take.  
 9 His sonns be fatherles:  
 10 his wife, a widow. And his sonns  
 wander about wayles,  
 and let them beg: and seek, out of  
 their desolate-places.  
 11 Let the extorting-creditious  
 insuare, all that is his:  
 and of his labour, let strangers  
 make spoyleful-robberie.  
 12 Let ther be none, that unto him  
 may forth-extend mercie:  
 And favour to his fatherles  
 to shew let ther be none.  
 13 Let his posteritie be for  
 unto perdition:  
 in th'after generation,  
 his name out-wiped bee.  
 14 Remembered of the LORD, be his  
 fathers iniquitee:  
 his mothers syn be not wip'd-out.  
 15 Be they continually  
 before the LORD: and be cut off,  
 from th'earth their memorie.  
 16 Because be mercie minded not  
 to doe: but pursued  
 th'afflicted and the needy man;  
 to slay, the hart-wounded.

✻ 2 ✻

17 And cursing he did love, and let

it come to him: and be  
 delycted not in blessing, and  
 far from him let it be.  
 18 And he him cladd with cursing, as  
 his robe; and let it goe  
 as waters into his in-part;  
 as oil, his bones into.  
 19 As garment let it to him be,  
 himself for to aray:  
 and for a girdle, wherwith he  
 may gird himself alway.  
 20 This, from Iehovah, be their wage  
 that adverse are to me:  
 and of them that against my soule  
 doe speak maliciouslie.  
 21 But thou Iehorih Lord, with me  
 doe well, for thine own name:  
 for good thy mercie is, rid me.  
 22 For I afflicted am:  
 and I am needy: wounded eke  
 within me is mine hart.  
 23 As shadow when it doth decline,  
 so I away depart:  
 I tossed am as grasse-hopper.  
 24 My knees, they feeble been  
 through fasting: and my flesh for want  
 of fat is waxen-lean.  
 25 And I was their reproch: they saw,  
 their head they shaken have.  
 26 Iehovah my God, help thou me:  
 me in thy mercie save.  
 27 And let the know, this is thine hand:  
 that thou LORD, dost the same.  
 28 Curse they but blest thou: rise they  
 and be abash'd-with-shame; (up  
 and let thy servant joyful be.  
 29 Let my foes be arayed  
 with infamie: and with their shame,  
 as with a cloke, be clad.  
 30 I wil confess Iehovah with  
 my mouth vehemently:  
 and in the midds of many, will  
 I praise him thankfully.  
 31 Because that at the right hand of  
 the needy stand will he:  
 him for to save, from them that of  
 his soule the judgers be.

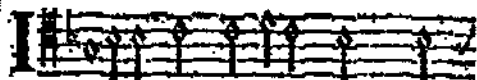
Psalme

## PSALME IIO.

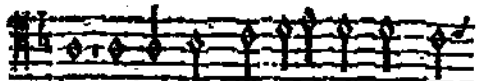
*Sing this as the 28. Psalm.*

- 1 **I**ehovah sayd, vnto my Lord,  
thou art my right hand fit:  
untill I set thine enemies,  
the footstool of thy feet.
- 2 Rod of thy strength, Iehovah he  
will send out of Sion:  
In midst of thine enemies,  
have thou dominion.
- 3 Thy folk free, in day of thy power:  
in holy bewties bee,  
even of the womb of th'early-morn,  
dew of thy youth, to thee.
- 4 Iehovah sware, will not repent;  
thou art a Priest for aye:  
after the order that I of  
Melchisedek did lay.
- 5 The Lord at thy right hand; shal wofe  
Kings, in day of his wrath.
- 6 Among the heathens he shal iudge,  
with corpses tyld he hath:  
shal wound the head over much land.
- 7 Driue of the brook shal he  
within the way: therefore, his head  
shall hye-uplifted be.

## PSALME III.

*This may be sung also as the 45. Psalm.*

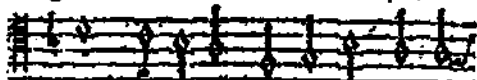
Will confesse Iehovah with th'whole



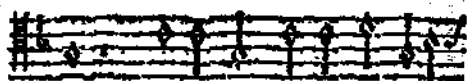
hart: in secret and assemblie of th'up-



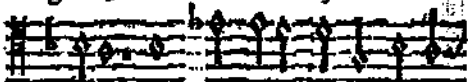
right. 2. Iehovahs actions are very great.



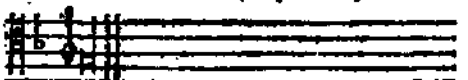
fought-out of all that in them doe de-



light. 3. Glorie and comly-honour his



work is: and stand perpetually doth his



justice.

- 4 His marvels he  
remembered makes to be:  
Iehovah gra-  
cious and pittifull.
- 5 Food, unto them  
that fear him given hath he:  
He of his cov'-  
nant ever is mindfull.
- 6 He shew'd his peo-  
ple, his act: puissance:  
giving to them,  
the heathens heritage.
- 7 The works of his  
hands, truth and judgment are:  
his precepts all,  
are of sure faithfulness.
- 8 For aye for e-  
ver stablished they are:  
done, in assu-  
red-truth and righteousness.
- 9 Redemption  
he to his people sent:  
for ever he  
commanded his cov'nant:  
Holy, and to  
be feared is his name.
- 10 Iehovahs fear,  
wisdoms beginning is:  
good prudence  
have all that doe those same:  
his praise, abi-  
deth to perpetualnes.

## PSALME III.

*Sing this as the 112. Psalm.*



**O** Blessed man,  
that doth Iehovah fear:  
that greatly doth  
in his commands delight.  
2 His freed, in earth  
shall mighty persevere:  
blessed shall be,  
the race of the upright.  
3 In his house rich-  
es are and welthy-stores:  
his justice stand-  
eth eke, for evermore.  
4 Vnto th'upright,  
in darknes light ascends:  
gracious and pi-  
tiful and just be he.  
5 A good man doo-  
eth graciously & lends:  
he moderates  
in judgment his speeches.  
6 Sure he shall not  
be moov'd eternally:  
the just shall be,  
eternal memory.  
7 He wil not fear,  
for yll that he doth heare:  
his hart is fix-  
ed in Iehovah bold.  
8 His hart is sta-  
blished, he will not fear:  
until on his  
distressers he behold.  
9 He scattred hath  
abroad, giv'n to the poore:  
his justice stand-  
eth even for evermore:  
His horn with ho-  
nour shall exalted be.  
10 See and be an-  
gry shall the wicked-wight:  
gnash with his teeth,  
and melt away shall he:  
the wicked-mans  
desire, shall perish quite.

## PSALME II3.

Sing this as the 84. or as the 60. Psalm.

**O** servants of Iehovah prayse:  
prayse ye Iehovahs name *alwayes*.  
Iehovahs name it blessed bee:  
from this time, to everlasting.  
3 From Sun rise to his down going:  
Iehovahs name it prayfed bee.  
4 'Bove nations all, Iehovah hye:  
above the heav'ns is his glorie.  
5 Who like Iehovah our God is  
that doth, to sit, on hye-him-place.  
6 That doth, to see, him low-debase:  
in heavens, in the earth likewise.  
7 From dust he doth the needy rear:  
fro-doung he doth the poor up-bear.  
8 To set him with the Noble-men:  
With Noble-men of his people.  
9 He makes the barren woman dwell,  
a joyful mother of children.

## PSALME II4.

Sing this as the 104. Psalm.

**W**hen Is'el from Egypt yssued:  
Iakobs house, fro folk of speech-  
2 Iudah became his sanctuarie: (rude  
and Is'ra'el, his seignorie.  
3 The sea saw, and away it fled:  
the river Iarden, back turned.  
4 The mountains leaped like to rams:  
the hills, like to the flocks yong-lams.  
5 O sea, what ayld thee, that thou fledst  
6 Iarden, that thou back turnedst?  
6 O mountains, that ye leapt like rams?  
ye hills, like to the flocks yong-lams?  
7 O tremble earth, before the Lord:  
before the face, of Iakobs God.  
8 That turns the Rock, to water lakes:  
the flint, a waters fountaine makes,

## PSALME II5.

Sing this as the 106. Psalm.

**N**ot unto us LORD, not to us:  
but unto thy name, bee  
the glorie giv'n, for thy mercie,  
and for thy verities.  
2 O wherefore should the heathen-folk  
say: where is now, their God?

- 3 But our God is in heav'n: he doth,  
what's ever seems him good.
- 4 Their idol-gods, silver and gold:  
the work of mens hands bee.
- 5 A mouth they have, & do not speak:  
have eyes, and doe not see.
- 6 Ears have they, & they doe not hear:  
have nose, and doe not smell.
- 7 Feet have they, & they doe not walk:  
have hands, and doe not feel:
- They w<sup>t</sup> their throat doe make no sound.
- 8 Like unto them, be those  
that do the make: ech-one that doth,  
his trust in them repose.
- 9 O Israel, trust in the LORD:  
their help, and shield is hee.
- 10 O A'rons house, trust in the LORD:  
their help and shield is hee.
- 11 Ye that fear IAH, trust in the LORD:  
their help, and shield he is.
- 12 Jehovah hath remembered us,  
he bounteously-wil-blefs:  
the familie of Israel,  
he blefs will bounteously,  
the family of Aharon;  
blefs will he bounteously.
- 13 Hele blefs them that Jehovah fear:  
the small, with greater ones.
- 14 Jehovah add will unto you:  
to you, and to your sonns.
- 15 Blest shall you of Jehovah bee:  
which made the earth & heav'n.
- 16 Heav'n's heav'n's Jehovahs are: & th'  
he t'Adas sonns hath givē (earth,
- 17 The dead, nor any down that goe  
to silence, praise not IAH.
- 18 But we will blefs Iah-henceforth and  
for aye; Hallelujah.

## PSALME 116.

Sing this at the 74. Psalm.

- I** Love, because Jehovah doth.  
my voice my prayers hear.
- 2 And in my dayes will call, because  
he bow'd to me his ear,
- 3 The pangs of death did compass me;  
the affliction, anguish.

of hell did also find me out:  
I found grief and distress.

- 4 And on Jehovahs name I call'd:  
oh LORD now ridd my soule.
- 5 Gracious Jehovah is and just:  
and our God merciful.
- 6 Jehovah doth the simple keep:  
I was even low-suppress'd.
- 7 and he did save me. O my soule,  
return unto thy rest,  
Because Jehovah bounteously  
rewarded hath to thee.
- 8 Because my soule away from death  
thou hast released free,  
mine eye from tears, my foot fro fall.
- 9 Before Jehovah, I  
in lands of them that living are,  
will walk-continually.
- 10 I did believe, therefore I spake:  
I was in sore distress.
- 11 I in my hastening did say:  
ech man a liar is.
- 12 What shall I give the LORD: for his  
rewards unto me all?
- 13 I will take up the cup of healths:  
and on the LORDS name call.
- 14 In presence now of all his folk:  
He pay the LORD my vows.
- 15 Precious is in Jehovah: eyes-  
death of his Saints-gracious.
- 16 Oh now Jehovah, thy servant  
thy servant sure am I;  
I am the son of thy handmaid:  
my bands thou didst untye.
- 17 Sacrifice of confession,  
I unto thee will say:  
and call upon Jehovahs name.
- 18 To IAH my vows He pay:  
in presence now of all his folk:
- 19 In courts of th'house of IAH,  
in midds of thee Jerusalem:  
O Hallelujah.

## PSALME 117.

Sing this at the 108. Psalm.

O Praise.

**O** Praise Jehovah, all  
ye gentiles laud him yee  
all peoples. For to us  
his mercies mightie bee:  
and unto aye,  
Jehovahs faith-  
fulness endureth; Hallelujah.

## PSALME 118.

*Sing this as the 24. Psalm.*

**C** Oulest Jehovah for bee's good:  
for his mercie for aye.  
That his mercie for ever is:  
let Israel now say.  
3 Let those of A'rons house now say:  
that his mercie for ever.  
4 They that Jehovah fear, now say:  
that his mercie for ever.  
5 Out of distress, I call'd on Iah:  
with rounth, Iah answ'ed me.  
6 Jehovah for me, I fear not,  
what man can doe to me.  
7 Jehovah is for me, with them  
that helpers of me bee:  
and on them that mine haters are,  
I their reward shall see.  
8 It better, in Jehovah, is  
to hope-for safetie:  
than confidence for-to-repose  
in any man earthly.  
9 Yea better in Jehovah is  
to hope for safetie-is:  
than confidence for-to-repose  
in bountiful-princes.  
10 All heathens compass me: but I  
in IAHs name cutt-off them.  
11 They compass me compass me: but I  
in IAHs name cutt-off them.  
12 They compass me as bees: they were  
as fyre of thorns quenched,  
because that in Jehovahs name  
soon cut them off I did.  
13 Thou thrusting thrustest me to fall:  
Jehovah eke help mee.  
14 Iah is my strength and song: and my  
salvation was hee.  
15 Voice of shoute and salvation

in tents of just-men is:  
the right hand of Jehovah, it  
performeth valiantnes.

## = 2

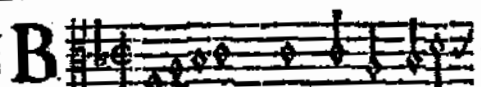
16 The right hand of Jehovah, it  
on-hye-exalted is:  
the right hand of Jehovah, it  
performeth valiantnes.  
17 I shall not dye but live: and tell,  
the things that Iah worketh.  
18 Iah chastising chastised mee  
but gave me not, to death.  
19 Open yee unto me the gates  
of righteous judicis:  
that I may enter into them,  
may unto Iah confesse.  
20 This-same Jehovah, his gate: in which  
the just-men shall enter.  
21 I will confesse to thee, because  
thou gavest me answer:  
And thou hast my salvation been.  
22 The Stone the builders did  
contemptuously-refuse: it is  
become the corners head.  
23 This of Jehovah was: it is  
in our eyes marvellous.  
24 This day, Jehovah made: in it  
be glad and joy let us.  
25 O now Jehovah save: oh now  
LORD give prosperitie.  
26 He that comes in Jehovahs name  
& blessed let him bee:  
a blessing-we-doe-with to you,  
out of Jehovahs house.  
27 God & Jehovah, and he hath  
light given unto us:  
with cords, unto the altars hornes  
the feast-offrings bind yee.  
28 Thou art my God and thankfull-  
will I confesse to thee:  
my God, and thee exalt will I.  
29 Confesse to Jehovah,  
for he is good: for his mercie  
continueth for aye.

## PSALME 119.

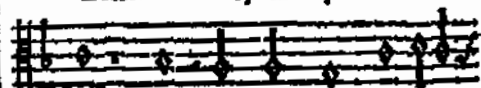
*This may be sung also as the 25. Psalm.*

M 2

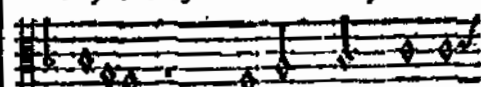
Bld-



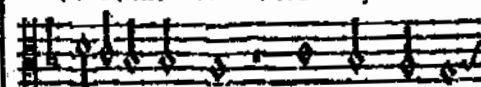
Blessed are they that perfect are in



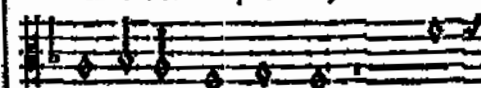
way : they that doe walk, in law of



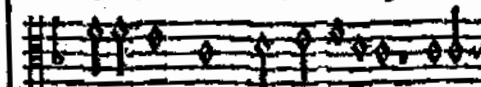
Iehovah. 2. Blessed they that his



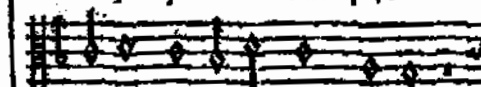
testimonies keep : they that for him



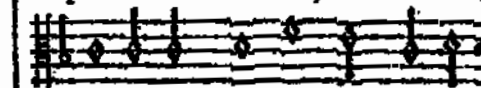
with all the hart doe seek. 3. More-



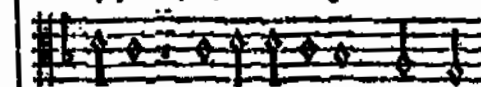
over, they that have not practised ini-



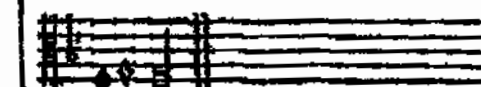
quie : but in his wayes walked. 4.



Thy precepts, thou hast giv'n comman-



dement : to be observed with heed



vehement.

1. Oh that my wayes  
directed were firmly :  
for to observe  
thy precepts heedfully.  
2. Then shall I not

be shamed : when I shall  
respect have, un-  
to thy commandments all.

7 I will confesse  
thee with hart righteousness :  
when I shall learn  
thy judgments of justesse.  
8 Thy statutes I  
observe will heedfully :  
o thou forsake  
me not, vehemently.

\* 2 \*

9 Wherewith his way  
clean shall a youngman make?  
according to  
thy word, heed for to take.  
10 With all my hart  
I carefully seek thee:  
from thy command-  
ments, wander let not mee.

11 Thy sayings I  
have hidde my hart within:  
to the end that, I  
might not against thee syn.  
12 Iehovah thou  
most-blessed ever are  
thy statutes doc-  
trine unto me impart.

13 I with my lipps  
did openly-declare:  
the judgements all,  
that out of thy mouth are.

14 Joy doe I in  
way of thy witnesles:  
as above all  
abundance-of-riches.

15 In thy precepts  
doe I still-meditate:  
thy pathways al-  
so I doe contemplate.

16 I in thy sta-  
tures sweetly-solace mee:  
I of thy words  
will not forgetfull bee.

\* 3 \*

17 Reward thou to  
thy servant bounteously,  
that live and so.

observe

- observe thy word may I.  
 18 **Uncover** thou  
 mine eyes that I may see:  
 the marvelous  
 things that of thy law bee.  
 19 **A sojournour**  
 I am the earth upon:  
 hide not thou thy  
 commandments me from.  
 20 **My soule** it with  
 desire is broken-small:  
 to thy judgments  
 in time continuall.  
 21 **The proud** accurst,  
 thou hast rebuk'd-away:  
 that doe from thy  
 commandments goe astray.  
 22 **Turn** thou from me,  
 contempt and opprobrie:  
 because thy tes-  
 timonies kept have I.  
 23 **Princes** sit al-  
 so, spech against me use:  
 thy servant, he  
 doth on thy statutes muse.  
 24 **Also** thy tes-  
 timonies, they have been  
 my solacing-  
 delites; my counsel men.  
 \* 4 \*  
 25 **My soule** doth to  
 the dust affixed-cleave:  
 according to  
 thy word, thou me revive.  
 26 **My wayes** I have  
 declared, and of thee  
 I answer had:  
 thy statutes teach thou mee.  
 27 **Make** me to un-  
 derstand thy precepts way:  
 that in thy mar-  
 vels, meditate I may.  
 28 **My soule** it drop-  
 peth-teares for heavy-payn;  
 according to  
 thy word, me raise again.  
 29 **Take** thou from me  
 the way of falsity:

- and thy law give  
 thou to me graciously.  
 30 **The way** of con-  
 stant-faithfulness I chose:  
 thy judgments I  
 before me did propose.  
 31 **Unto** thy tes-  
 timonies cleave-I fast:  
 let me not  
 Ichovah be ashamed.  
 32 **The way** of thy  
 commandments run wil I:  
 when thou shalt large-  
 ly mine hart amplifie.  
 \* 5 \*  
 33 **Ichovah** teach  
 thou me thy statutes way:  
 that keep the same  
 unto the end I may.  
 34 **Me** prudent make  
 that keep thy law may I,  
 and with th' whole hart,  
 observe it heedfully.  
 35 **In** path of thy  
 commandments make me tread:  
 for in the same  
 I have my self pleased.  
 36 **Incline** my hart  
 unto thy witnesses:  
 and not to co-  
 vetous-gayn-thirstiness.  
 37 **Remove** mine eyes  
 from seeing vanities:  
 and in thy wayes  
 alive-continue thou mee.  
 38 **Firm** let thy say-  
 ing to thy servant bee:  
 which is addi-  
 ed to the fear of thee.  
 39 **That** my reproch,  
 which I for fear-beware,  
 turn thou away:  
 for good thy judgments are.  
 40 **Loe** to thy pre-  
 cepts a desire I have:  
 thou in thy jus-  
 tice doe alive-me-save.

## \* 6 \*

41 And let thy mer-  
cies come to me O LORD:  
thy saving-health,  
according to thy word.  
42 And my reproch-  
er answer make shall I:  
for in thy word  
I trust assuredly.  
43 And word of truth  
pull not with vehemence  
from my mouth: for,  
I wait for thy judgments.  
44 And I will keep  
thy law continually;  
for ever and  
to perpetuallie.

45 And in a large-  
roomth I shall walk about:  
for thy precepts  
I studiously seek out.  
46 And in Kings pre-  
sence, of thy witnesses  
speak will I; and  
not blush with bashfulness.  
47 And I will so-  
lace-me delightfully;  
in thy comman-  
dements; which love doe I.  
48 And will lift up  
my hands to thy precepts  
which I doe love;  
and muse on thy precepts.

## \* 7 \*

49 Remember thou  
thy word to thy servant:  
for which to wait-  
with hope thou didst me grant.  
50 This is my com-  
fort in my miseries:  
that thy promise  
alive-preserve me.  
51 The proud have scorned  
me very vehemently;  
but from thy law  
declined have not I.  
52 Thy judgments I  
of old remembered

Iehovah; and  
my self I comforted.

53 A burning-hot-  
rour bold on me did take,  
for wicked men:  
that doe thy law forsake.  
54 Songs unto me  
be thy prescriptions,  
in house of my  
peregrinations.  
55 Thy name Ieho-  
vah, I remembered  
by night: thy law  
like wise observe I did.  
56 This hath been un-  
to me, because that I  
have thy precepts  
observed heedfully.

## \* 8 \*

57 My portion,  
Iehovah sayd have I;  
for to observe  
thy speeches heedfully.  
58 With all mine heart  
I earnestly seek thy face:  
according to  
thy word to me shew grace.  
59 I thought upon  
my wayes: my feet also  
thy testimo-  
nies I did turn unto.  
60 I hastened,  
and no delay did make:  
to thy comman-  
dements heed for to take.  
61 Bands of the wic-  
ked have with robbrie  
spoild me: thy law,  
forgotten have not I.  
62 At midnight will  
I rise, thee to confess:  
for the judgements  
of thy just-righteousnes.  
63 I am compa-  
nion to all that fear thee:  
and of thy pre-  
cepts the observers bee.  
64 Iehovah, of

thy honourfull merces  
the earth is full;  
ô learn me thy decrees.

\* \* \*

- 64 Goodnes thou hast  
accomplished, ô LORD;  
with thy servant;  
according to thy word.  
65 Learn me goodnes  
of reason and sciences:  
for, I beleeve  
in thy comandements.  
67 Before I was  
afflicted, I did straye:  
but now, I doe  
observe what thou dost say.  
68 Good art thou,  
also good is doon by thee:  
thine ordinances  
teach thou unto mee.  
69 The proud against  
me forged have a lye:  
with all the hart  
thy precepts keep, doe I.  
70 Their hart is wax-  
en-gross as fenny-grease:  
I, in thy law  
my self delycteful-please.  
71 It good for me,  
that I afflicted was;  
that I may learn  
thy constituted-lawes.  
72 The law of thy  
mouth better is to me,  
than thousands bezel  
of gold and silver be.  
\* \* \*
- 73 Me made and fa-  
sh'oned me have thine hands:  
instruct me, that  
I learn may thy commands.  
74 They that thee fear  
shall see me and be glad:  
for, for thy word  
I patient-hope have had.  
75 I know LORD; that  
thy judgements justice bee.  
and thou with faith-

fulness afflicted me.  
76 Oh let thy mer-  
cie be for my solace:  
even as thy say-  
ing to thy servant was,

- 77 That I may live,  
come let thy dear-mercies  
to me: for thy  
law my whole-solace is.  
78 Abashed be  
the proud, for they falsly  
deprave me: on  
thy precepts mis-doe I.  
79 They that thee fear,  
let them turn me unto:  
they also that  
thy testimonies know.  
80 O let mine hart  
be perfect without blame,  
in thy decrees:  
that I may not have shame.

\* \* \*

- 81 My soule doth faint  
for thy salvation:  
thy word I hope-  
fully doe-wait vpon.  
82 Mine eyes doe sayl  
for promise made by thee:  
saying, when wilt  
thou comfort-give to mee.  
83 Though like a hot-  
tel in the smoke am I;  
thy statutes are  
not from my memorie.  
84 How many are  
thy servants dayes? when to  
my persecu-  
tors wilt thou judgement doe?  
85 They that are proud  
have digged pits for mee:  
which unto thy  
law not according bee.  
86 All thy command-  
ments faithfull are: they doe  
me persecute  
with falshood; help me thou.  
87 Almost an end  
of me on earth they make:  
but



but thy precepts,  
 I doe not ~~them~~ forsake.  
 88 Quicken thou me  
 after thy kind-mercie:  
 and thy mouthes tes-  
 timonie keep will I.  
 \* 12 \*  
 89 Thy word Ieho-  
 yah, to eternitie,  
 within the heav'ns  
 abideth-stedfastly.  
 90 Thy faithfulness,  
 to generations all:  
 the earth thou sta-  
 blishedst, and stand it shall.  
 91 To thy judgements,  
 this day they standing bee:  
 because they all  
 are servants vnto thee.  
 92 Vnlesse thy law  
 had been my solace:  
 then had I pe-  
 rished in my distress.  
 93 For aye thy pre-  
 cepts I wil not forget:  
 because by them  
 thou hast alive me kept.  
 94 Thine own ~~as~~ I,  
 vouchsafe thou me to save:  
 for I thy pre-  
 cepts carefully-fought have.  
 95 For me the wic-  
 ked wayt me to destroy:  
 I in thy wit-  
 nesses my thoughts-employ.  
 96 Of all perfec-  
 tion I see an end:  
 vehement large  
 is thy commandement.  
 \* 13 \*  
 97 O how delight-  
 ful-doe I love thy Law?  
 it is my me-  
 ditation all the day.  
 98 Me wiser than  
 my foes thou mak'st to bee,  
 by thy commands:

for it is aye with mee.  
 99 More prudent than  
 my teachers all, am I:  
 because thy wit-  
 nesses are my studie.  
 100 More than the El-  
 ders, vnderstand doe I:  
 because thy pre-  
 cepts I kept-heedfullie.  
 101 I have my feet,  
 from ev'ry evil way  
 restrayned; that  
 thy word observe I may.  
 102 From thy judgments  
 away I am not gone:  
 for thou hast giv'n  
 me information.  
 103 How sweet thy say-  
 ings are vnto my tast!  
 more than is ho-  
 nory to my mouthes-repast.  
 104 By thy precepts  
 have I got-prudencie:  
 therefore I hate  
 ech path of falsitie.  
 \* 14 \*  
 105 Thy word is to  
 my foot a candle-bright:  
 and to my path  
 it is a shining-light.  
 106 I sware and wil  
 it firmly ratifie:  
 to keep the judg-  
 ments of thine equitie.  
 107 I am afflict-  
 ed veh'mently: O LORD,  
 quicken thou me  
 according to thy word.  
 108 Accept thou oh  
 Iehovah, th'offerings-free  
 of my mouth: and  
 thy judgments learn thou mee.  
 109 My soule is in  
 my hand continually:  
 and yet thy law  
 forgotten have not I.  
 110 The wicked-men

a snare for me have layd;  
 but from thy pre-  
 cepts I have not estrayd.  
 111 For aye thy tes-  
 timonies I possesse:  
 for they are of  
 mine hart the joyfulness.  
 112 To excecure  
 thy statutes, I doe bend  
 mine hart; for e-  
 ver even unto the end.  
 \* 15 \*  
 113 Pains cogita-  
 tions them hate doe I:  
 but thy law doe  
 I love-delightfully.  
 114 Thou art my le-  
 cecet-place and my buklor;  
 thy word I hope-  
 fully have wayted for.  
 115 Ye evil-do-  
 ers goe from me away:  
 that keep my Gods  
 commandements I may.  
 116 That I may live,  
 as thy word hold me fast:  
 and for my hope  
 let me not be abasht.  
 117 Sufferna me and  
 I shall be sav'd: and I  
 thy statutes wil  
 delyte continually.  
 118 Thou hast trode-down  
 all them that stray-abroad  
 from thy statutes:  
 for falshood is their fraud  
 119 All wicked of  
 the earth thou dost remove  
 like dross: therefore  
 thy witnessies I love.  
 120 My flesh for dread  
 of thee is fore-dismayd:  
 I also for  
 thy judgements am afraid.  
 \* 16 \*  
 121 I have donn judge-  
 ment and just-rightconnes:  
 & I saye me not  
 to them that me oppress.

122 Be suretie for  
 thy servant for my good:  
 let me not be  
 oppressed by the proud.  
 123 For thy salva-  
 tion fail doe mine eyes:  
 and for the o-  
 racles of thy justice.  
 124 Doe thou accor-  
 ding vnto thy mercee  
 with thy servant;  
 thy statutes learn thou mee.  
 125 I am thy ser-  
 vant, give-me-prudentnes:  
 that I may know  
 thy faithful-witnessies.  
 126 For for Jeho-  
 vah time the work-to-take:  
 Because thy law,  
 of none effect they make.  
 127 Therefore I thy  
 commandements doe love:  
 above the gold,  
 yea fynest gold above.  
 128 Therefore all pre-  
 cepts of ech thing, doe I  
 hold-right: I hate,  
 ech way of lalitie.  
 \* 17 \*  
 129 O marveilous  
 thy testimonies are:  
 therefore my soule,  
 keeps them with heedful care.  
 130 The op'ning of  
 thy speeches giveth light:  
 gives-understan-  
 ding to the simple-wight.  
 131 I op'ned-wide  
 my mouth and I panted:  
 because, for thy  
 commandments I longed.  
 132 Regard and shew  
 me grace: as doth behove  
 in judgement to-  
 wards those thy name that love.  
 133 My footsteps in  
 thy word direct-firmly:  
 and rule in me

let none iniquitie.

134. From mans oppres-  
sion redeem thou me:  
and of thy pre-  
cepts I will keeper be.  
135. Vpon thy ser-  
vant make thy face to shine:  
and of thy sta-  
tures, teach me the doctrine.  
136. Rivers of wa-  
ters down mine eyes doe flow:  
because that they  
doe not observe thy Law.

\*: 18 \*

137. Iehovah thou  
art of just equities:  
most-righteous,  
thy judgments also be:  
138. Thou hast the jus-  
tice of thy witness's  
commanded: al-  
so faith with veh'mentnes.  
139. My fervent-zelo  
consumeth me: for that  
my adver-  
sie-foes thy words forgot.  
140. Thy saying is  
refined veh'mently:  
thy servant eke  
loves it *delightfully*.  
141. I little am  
and basely-fer-at-nought:  
thy precepts, are  
not passe-out-of-my thought.  
142. Thy justice, jus-  
tice is eternally:  
thy law is al-  
so faithful-veritie.  
143. Find me did pain-  
ful-anguish and distress:  
but thy command-  
ments, are my solaces..  
144. Thy testimo-  
nies justice is for aye:-  
make me to un-  
derstand, that live I may.

\*: 19 \*

145. Iehovah, I

with all mine hart doe cry:  
answer thou me,  
thy statutes keep wilt.

146. I call vpon-  
thee, thou me safe-preserve:  
and I thy tes-  
timonies will observe.  
147. I in the twi-  
light, did prevent, and cry:  
I for thy word  
have wayted-hopefully.  
148. Prevent the night-  
ly watches did mine eyes:  
in thine edict,  
my self-to-exercise.  
149. Iehovah, hear  
my voice for thy mercies:  
according to  
thy judgment quicken mee.  
150. They that doe fol-  
low mischief, neer doe draw:  
farr-off they are  
estranged from thy law.  
151. Thou O Ieho-  
vah art approached-nyer  
and thy command-  
ments all are veritie.  
152. Of old I of  
thy testimonies know:  
that them for e-  
ver founded sure hast thou.  
\*: 20 \*
153. See mine afflic-  
tion, and out me draw:  
because that I  
have not forgot thy law.  
154. Plead thou my plea,  
also redeem-me-free:  
according-to  
thy promise, quicken mee.  
155. Salvation  
farr from the wicked is:  
because they have  
not sought for thy decrees.  
156. Thy mercies O  
Iehovah many be:  
according to  
thy judgments quicken mee.

157 Many-me per-  
 secure and me distress:  
 I have not swar-  
 ved, from thy witnesses,  
 158 I saw transgres-  
 sors, and fore-grief I gott:  
 for that thy say-  
 ing they observed not.  
 159 That I thy pre-  
 cepts love, LORD, do thou see:  
 according to  
 thy mercie quicken mee.  
 160 Beginning of  
 thy word is faithfulness:  
 and ech of thy  
 just judgments, ever is.  
 \* 21 \*  
 161 Princes me per-  
 secure without desert:  
 but of thy word,  
 in aw-stand doth my heart.  
 162 I joyfull am  
 for that which thou dost say:  
 as one that find-  
 eth even an ample pray.  
 163 Falshood I hate,  
 abhorre it eke doe I:  
 but I doe love  
 thy law, *dehlytfully*.  
 164 Sev'n times a day  
 doe I give-praise to thee:  
 for judgements of  
 thy righteous-equitee.  
 165 To them that love  
 thy law, *ther is much peaces*  
 and to them no  
 off-nisive-scandal is.  
 166 Hoped I have  
 for thy salvation  
 Ichovah: and  
 have thy commandments doon.  
 167 Thy witnesses  
 my soule ke-*ps*-warily:  
 and I doe love  
 them very veh'mently.  
 168 I keep thy pre-  
 cepts and thy witnesses:  
 for, ev'rie of  
 my wayes before thee is.

\* 22 \*  
 169 Let my lowd-crye  
 come-neer before thee LORD:  
 me prudent make  
 according to thy word.  
 170 Let come before  
 thee my request-for-grace:  
 deliver mee,  
 even as thy promise was.  
 171 My lipps shall ut-  
 ter-forth the praise of thee:  
 when as thy sta-  
 tutes thou hast learned mee.  
 172 My tongue thy lay-  
 ing shall alowd-declare:  
 for, justice all  
 of thy commandments are.  
 173 Let thine hand be  
 with succour me to save:  
 because that I  
 thy precepts chosen have.  
 174 O LORD I long  
 for thy salvation:  
 and thy law, is  
 my delectation.  
 175 Live let my soule,  
 that praise it may give thee:  
 and let thy judg-  
 ments succour give to mee.  
 176 Like lost sheep, I  
 have strayed: thy servant seek,  
 for thy comman-  
 dements in mind I keep.

## PSALME 120.

*Sing this as the 86. Psalm.*

1 **V**nto the LORD,  
 in my distressednes:  
 I cried out,  
 and he did answer mee.  
 2 O LORD, doe thou  
 my soule deliver-frees  
 from lying lipps;  
 from tongue of guilefulness.  
 3 What shall it give  
 thee, and what unto thee  
 advantage shall,  
 the tongue of guilefulness?

4. The arrowes sharp  
of him that mighty is:  
with burning-coals  
of the Iuniper-tree.  
Woe is me that  
I sojourn with Melch:  
with tents of Ke-  
dar, have my dwelling-place.  
6. My soule long dwells;  
with him that hateth peace.  
I peace, but they  
for warr, when I doe speak.

## PSALME 121.

*Sing this as the 68. Psalm.*

- I** Lift mine eyes up, to the mounts:  
from whence shall come mine aide.  
Mine ayd is comen fro with the LORD,  
which heav'ns & earth hath made.  
3. Let him not give thy foot to slide:  
not slumber that thee keeps.  
4. Loe, he that keepeth Israel;  
he slumbreth not, nor sleepe.  
5. The LORD thy keeper is: the LORD  
thy shade, at thy hand right.  
6. The Sun shall not smite thee by day:  
neither the Moon by night.  
7. The LORD wil keep thee from all evl:  
thy soule he keeps-alway.  
8. The LORD, chine our gate & th'income  
keeps; henceforth and for aye.

## PSALME 122.

*Sing this as the 108. Psalm.*

1. **I** Did rejoyce in them.  
that unto me did say,  
we enter wil into  
the house of Iehovah.  
2. Our feet have been  
abiding, o.  
Ierusalem  
thy gates within,  
3. Ierusalem, is as  
a citie, edified;  
that is within it self  
together joyntly-tied.  
4. Where tribes up goe,

the tribes of Iah,  
the wirnes of  
Isr'el are;

5. That to Iehovahs name,  
they may confesse. Because  
there judgment thrones are sett:  
the thrones of Davids house.  
6. Desire doe yee  
Ierusalem  
peace: safety-have  
they that love thee.  
7. Peace in thy Fort be: in  
thy pallaces, safetie.  
8. For my brethren and for  
my neightbours: speak wil I,  
Peace in thee bee.  
9. Ile for our God  
Iehovahs house,  
seek good for thee.

## PSALME 123.

*Sing this as the 15. Psalm.*

- O** Thou that sittest in the heav'ns;  
I lift mine eyes to thee.  
Loe, as the servants eyes, unto  
hand of their maysters bee;  
as mayds eyes to her mystress hand:  
so are our eyes, unto  
Iehovah our Gnd; vntil he  
doe grace on us bestow.  
3. Iehovah gracious be to us,  
vnto us gracious bee:  
because even fylled with contempt  
exceedingly are wee.  
4. Our soule exceedingly is fylld;  
with the derydyng-flowe  
of those that are at quiet-ease;  
with contempt of the prowd.

## PSALME 124.

*Sing this as the 8. Psalm.*

1. **E**XCEPT the LORD,  
that he for us had been:  
let Israel:  
2. now say. Except for us.  
the LORD had been,  
when men against us rose.

- 3 They had us ſwal-  
low'd-up alive, even then  
when kindled was  
their anger againſt us.
- 4 Then had the wa-  
ters over us flow'd:  
over our ſoule,  
then paſſed had the ſteam-  
5 Over our ſoule  
had paſſi, proud waters, then.  
6 Bleſſt be Icho-  
vah; which hath not yielded  
us for a prey, unto the teeth of the.
- 7 Our ſoule is as  
a bird eſcap'd-free  
from out of the  
intangling-fowlers ſnares,  
8 The ſnares is broke,  
and we eſcap'd are.
- 9 Our ſuccour, in  
Iehovahs name ſhall be:  
that of the heav'ns  
and earth is the maker.

## PSALME 125.

*Sing this at the 108. Pſalm.*

**T**hey that truſt in the LORD;  
ſhall as mount Sion be,  
which is not moved; but  
remayns perpetuallie.

- 1 Jeruſalem,  
mounts compaſſ it;  
ſo his folk IAH  
compaſſeth them;  
from this time and for aye.
- 3 For, reſting have ſhall not  
the rod of wickednes,  
upon the juſt-mans lot:  
left that the juſt  
unto any  
iniquitie  
their hands out-thruſt:
- 4 Doe good LORD, to the good;  
and th'upright in their hart:  
5 But to their crooked-ways;  
they ſhall aſide-depart,  
the LORD them will

lead with workers  
of wickednes:  
Peace, on Iſr'el.

## PSALME 126.

*Sing this at the 97. Pſalm.*

- W**hen the LORD turn'd  
the bondage of Sion:  
we were, like them  
that dream. Then ſtyll'd was  
2 our mouth with laugh-  
ter & our tongue with ſong:  
among the hea-  
thens then this ſpeech did paſſ;  
The LORD with theſe-  
mes hath done very great things.
- 3 The LORD with us (things:  
he hath in deed done great  
We joyfull are.
- 4 O LORD as rivers ſtrong  
in ſouth, ſo turn  
thou our captivity.
- 5 They that doe ſow  
with tears, ſhall reap with ſong.
- 6 He going goes,  
and weepeth-heavily.  
bearing the ſow-  
ing ſeed: with joyful-ſinging  
he coming comes,  
his ſheaves upon him bringing.

## PSALME 127.

*Sing this at the 68. Pſalm.*

- V**nleſs the LORD doe build the  
her builders toyl in vayne; (houſe,  
Vnleſs the LORD the city keep,  
the keeper wakes in vayne;  
3 It's vayne for you to riſe early;  
to ſit up late; to feed  
on bread of ſorrowes: ſo will he  
give ſleep to his Loved.
- 3 Loe, ſonns are the Lords heritage;  
fruit of the womb his wage.
- 4 As arrows in a ſtrong mans hand:  
are ſonns of your youthfull-age.
- 5 O bleſſed is the man, that hath

his quiver fylld with those:  
they shall not blush, when in the gate  
they speak shall with the foes.

## PSALME 128.

*Sing this as the 109. Psalm.*

**O** Happy ev'ry one  
that in the Lords fear-stands:  
that walketh in his wayes.

**2** The labour of thy hands  
when thou shalt eat:  
A happy thou,  
and good unto  
thee be shall it.

**3** Thy wife, as fruitful-vine  
by thy house sides shall bee:  
thy children, shall be like  
the plants of th' Olive-tree,  
about thy bord.

**4** Loe sure thus, shall  
the man be blest,  
that fears the LORD.

**5** The LORD will bless thee, out  
of Sion: and see thou  
good of Ierusalem,  
all dayes thy life thorow.

**6** And doe thou see  
thy childrens chil-  
dren: peace, that shall  
on Is'el bee.

## PSALME 129.

*Sing this as the 77. Psalm.*

**O** Et have they from  
my youth me afflicted:  
say now may Is-

**2** rael. From my youth-yong  
they oft afflic-  
ed me: yet, they too strong  
were not for me.

**3** The plowers they plowed  
upon my back:  
they made their furrow long,

**4** Iehovah's iust  
asunder-cuthath he  
the wicked cord.

**5** O let them be shamed,  
all that hate Si-  
on: and be back turned:

**6** Let them as grafs  
upon the house-tops be:  
which ere are pulled  
off, is withered.

**7** Wherewith his hand  
he fyls not, that doth mow:  
nor he his armes

**8** that binderth-sheaves. And  
that are the pal-  
sengers-by, doe not say:

the blessing of  
Iehovah be on you;  
weo bless you, in  
the name of Iehovah:

## PSALME 130.

*Sing this as the 13. Psalm.*

**O** Ut of the deeps, I call  
Iehovah unto thee.

**2** Lord hear my voice: o let  
thine ears attentive bee,  
unto voice of my suits-  
char-doe-for-grace-request.

**3** Inquiries, o Iah,  
observe if thou shouldest:  
o Lord, who shall subsist?

**4** But with thee pardon is:  
that thou mayst feared bee.

**5** I for Iehovah look,  
my soule looks earnestlie:  
I also for his word,  
have hope-tully-forborn.

**6** My soule waits for the Lord:  
more-than watch-mē for morn,  
than watchmen for the morn.

**7** Let Israel way: for  
Iehovah hopefully:  
for with Iehovah there  
is bountiful-m-rcie;  
and with him plentiful  
red-emption there is.

**8** And he will Israel  
redeem: out of all his  
pervise-iniquities.

## PSALME 131.

*Sing this as the 14. Psalm.*

**M**Y hart, Iehovah, is not proud;  
mine eyes not lofty bee:  
nor walk I in great-manners, and



too marvellous for me.

- 2 If I have not compos'd and styl'd  
my soule: as weaned-child,  
with his mother; with me my soule:  
as a weaned-child.
- 3 Let Israel awayt upon  
Iehovah hopefully:  
from this time, present and henceforth  
unto eternity.

PSALME 132.

*Sing this at the 75. Psalm.*

- R**emember LORD, unto David;  
all his careful-affliction.  
How swear unto the LORD he did:  
Vow'd unto Iakobs Mighty-one.
- 3 If into my house tent I goe:  
or clime, on pallet of my beds.
  - 4 If I give sleepe mine eyes unto  
a slumber unto mine eye lids.
  - 5 Till I find for the LORD a place:  
dwellings, for Iakobs mighty-God.
  - 6 Loe, in Ephrath we heard it was:  
we found it, in the fields of wood.
  - 7 Into his dwellings we all goer  
to his feets foot, bow down will wee.
  - 8 Arise O LORD thy rest into:  
thou, and th' Ark of thy potencie.
  - 9 Thy Priests with justice be clothed:  
and thy Saints joyfully shout they.
  - 10 Because of thy servant David:  
thine Ointeds face, turn not away.
  - 11 The LORD did unto David swear,  
the truth; from is turn will not hee:  
upon thy throne I will up-rear  
the fruit that of thy womb shall bee.
  - 12 My cov'nant, if thy sons keep it,  
and Witnesses, that them teach shall it  
also their sons, even they shall sit,  
upon thy throne perpetually.
  - 13 Because the LORD hath Sion chose:  
hath a d. fired, for his seat.
  - 14 This is forever my repose:  
He dwel here, for I cover it.
  - 15 Her vittails I will blessing blest:  
her poor, w<sup>t</sup> bread He satisfie, (dresse)
  - 16 Her Priests, with saving-health ad-  
her Saints, shall shout most-joyfully.
  - 17 There, will I Davids horn display:

a Lamp, for mine Anoynted, crimm.  
18 His foes with shame I will aray:  
but flourish shall his crown, on him.

PSALME 133.

*Sing this at the 34. Psalm.*

- 1 **B**ehold, how good it is and sweet:  
for brethren ev'n to dwell at one!  
It's like the good oil on the head;  
which did go-down the beard upo,  
the beard of A'ron: which down  
on collar of his vestimēt. (wen)
- 3 It's like the dew of mount Hermon:  
even like the dew that doth descend,  
upon the mountaines of Sion:  
because Iehovah doth command  
that there the blessing still shall bee,  
even life unto eternitee.

PSALME 134.

*Sing this at the 21. Psalm.*

- B**ehold, bless ye the LORD,  
all ye the LORDS servants:  
that in the Lords house stand by
- 2 O lift ye up your hands, (nights)  
within the holy-place:  
and bless the LORD doe yee.
  - 3 The LORD, that made the heav'ns &  
bless, out of Sion, thee. (earth)

PSALME 135.

*Sing this at the 108. Psalm.*

- O** Hallelu-jah, Praise  
Iehovahs name doe yee!  
& praise him yee that of  
Iehovah servants bee.
- 2 Yee that in th' house  
stand, of Iehovah; in the courts,  
of our Gods house.
  - 3 O praise yee Iah, because  
Iehovah he good is:  
sing-psalm unto his name,  
because a pleasure is.
  - 4 For Iah hath chose  
Iakob to him: Israel, his tre-  
sure precious.
  - 5 For I doe know, that great  
Iehovah is: also-  
our Lord above all Gods.

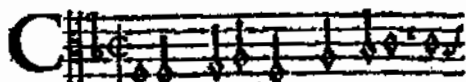
Iehovah

- 6 Iehovah he doth doe,  
what him doth please:  
in heav'ns and earth: in seas, and in  
all deep-places.
- 7 He causeth vapours, from  
the earths end, to mount-hye:  
makes lightnings with the rayns:  
out of his trefurye,  
the wind he brings.
- 8 Who smote Egypt,  
from man to beast,  
in their firllings.
- 9 Both signes and wonders *strange*,  
Egypt in mids of thee;  
on Phar'oh and on all  
his servants, send did hee.
- 10 Who smote many-  
great nations, and kyled Kings  
that were mighty.
- 11 Sihon th' Amorites King,  
and Ogh king of Basan:  
and Can'ans kingdoms all.
- 12 And for possession  
their land he gave:  
to his folk Isr'el, in posses-  
sion to have.
- 13 Iehovah, thy name is  
unto eternitie:  
Iehovah, unto age  
and age, thy memorie.
- 14 For his people  
judge; and repent, for his servants,  
Iehovah will.
- 15 The greivous-idols of  
the heathen-nations,  
sbe; silver and gold:  
mens handy actions.
- 16 A mouth they have  
and doe not speak:  
eyes have they, and  
doe not perceive.
- 17 They can have and hear not:  
breath in their mouth is, none.
- 18 Like them their make is be:  
that cruells in them, ech one.
- 19 O Isr'els house  
bles ye the LORD:

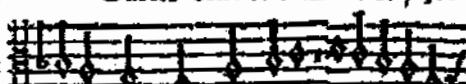
bles ye the LORD,  
O Amons house.

- 20 O bles the LORD, ye house  
of Levi: bles the LORD,  
ye that the LORD doe leas.
- 21 From Sion let the Lord  
be blest: *alway*:  
which dwelleth in Ierusalem;  
Halelojah.

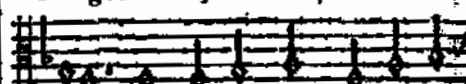
PSALME 126.



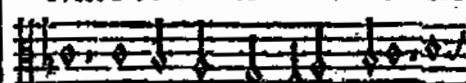
Once Iehovah thankfully, for



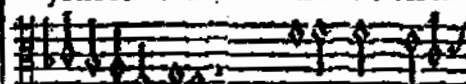
be is good: for, his mercy continueth for



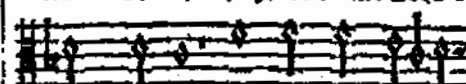
ever. 2. To God of Gods confels-doe



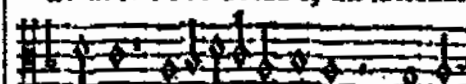
ye: because his bountifull mercee con-



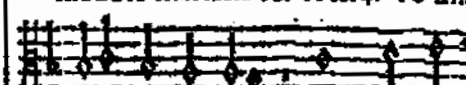
tinueth for ever. 3. Unto the Lord of



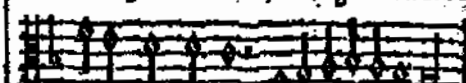
Lords confels: because, his merciful-



kindnes continueth for ever. 4. To him



that doth, himself only things-wondrous



great: for, his mercy continueth for ever.

- 5 To him that with wise-prudencie  
did make the heav'ns: for his mercie  
*continueth for ever.*
- 6 To him that spred the earth more by  
than waters are: for his mercie  
*continueth for ever.*
- 7 To him that made great lights to bee:  
because his bountiful-mercie  
*continueth for ever.*
- 8 The Sun to have the soveraignie  
by day: for his benigne-mercie  
*continueth for ever.*
- 9 The Moon and Starrs for soveraignie  
by night: for his benigne-mercie  
*continueth for ever.*
- 10 To him that with their firstborn-race  
smote Egypt: for his bounteous-grace  
*continueth for ever.*
- 11 And Israel bring forth did hee  
from mids of them: for, his mercie  
*continueth for ever.* (hye:
- 12 With strong hand, & arm stretched-  
because his bountiful-mercie  
*continueth for ever.*
- 13 To him that parted the red sea  
in parts: because, his kind-mercie  
*continueth for ever.*
- 14 And caused Is'el through to pass  
amids it: for, his bounteous-grace  
*continueth for ever.*
- 15 And threw Phar'oh and his armie  
in the red Sea: for his mercie  
*continueth for ever.*
- 16 To him that in the wildernes  
did lead his folk: for, his kindnes  
*continueth for ever.*
- 17 To him, that Kings of greatnes-hye  
did smite: for, his benigne-mercie  
*continueth for ever.*
- 18 And kyled Kings magnificent:  
for his mercie-beneficent  
*continueth for ever.*
- 19 King of the Amorites, Sihon:  
for his benign-affection  
*continueth for ever.*
- 20 And Ogn of Balan land the King:  
because his bounteousnes-benigne  
*continueth for ever.*

- 21 And for possession give did hee  
their land: for his benign-mercie  
*continueth for ever.*
- 22 To Is'el his servant to bee  
possession: for his mercie  
*continueth for ever.*
- 23 Which in our base state minded us  
because his mercie-gracious  
*continueth for ever.*
- 24 And from our foes did us release:  
because his merciful-kindnes  
*continueth for ever.*
- 25 Which giveth food unto all flesh:  
because his merciful-kindnes  
*continueth for ever.*
- 26 To God of heav'ns confesse doe ye  
because, his bountifull-mercie  
*continueth for ever.*

PSALME 137.

*Sing this as the 32. Psalm.*

- B**Y Babels rivers, there late wee,  
yea wept: when we did mind, Sion.  
The willowes that amids it bee:  
our harps, we hanged, *them* upon.  
3 For songs of us, there ask did they  
that had vs captive led-along,  
and mirth, they that vs heaps did lay:  
Sing vnto us some Sions song.  
4 : Iehovahs song how sing shall wee;  
within a forreyn-peoples land?  
5 Ierusalem, if I doe thee  
forget: forget let my right hand.  
6 Cleave let my tongue to my palat,  
if I doe not in mind thee bear:  
if I Ierusalem-doe not,  
above my chiefeft joy, prefer.  
7 Remember LORD, to Adoms scus,  
day of Ierusalem: who sayd,  
rase rase, to her foundations.  
8 Daughter of Babel, wafull layd:  
o blessed he that thy reward  
payes thee, which thou rewardedst vs.  
9 O blessed he, that takes, and hard  
against the Rock thy babes doth crush.

PSALME 138.

*Sing this as the 75. Psalm.*

- W**ITH al my hart I thee confesse:  
before the Gods, to thee sing-  
O psalme:

- 1 To Pallace of thy holynes,  
He bow-down, and confesse thy name,  
for thy mercie and vntee:  
for thou, thy word hast magnified  
2 bowe all thy name. Thou answ'redest me  
then, in the day *when* I cried:  
With strength in my soule thou hast  
4 courageous made. O Iehovah, (mee  
all Kings of th'earth confesse shall thee:  
words of thy mouth, when hear shall  
6 And in Iehovahs waies shal sing: (thay.  
for great Iehovahs glorie is.  
6 Because Iehovah high *being*,  
yet *him* that lowly *he* sees:  
And he the proud from farr doth know.  
7 If I walk in midds. of distress,  
thou dost revive me: send dost thou  
thy hand, 'gainst my foes wrathfulness,  
and thy right hand doth me deliver.  
8 Iehovah perfect wilt for me:  
Iehovah, thy mercie for ev. r:  
let not thy hand-works slacke be.

## PSALME 139.

*Sing this as the 119. Psalm.*

- 1 **I** Ehovah thou  
hast serched me, and known.  
2 Thou know'lt, my ri-  
sing and my sitting-down:  
thou dost discreet-  
ly understand from farr,  
my cogita-  
tion-familiar.  
3 My path and my  
down-lying thou dost see:  
And all my wayes  
dost customably scan.  
4 When in my tongue  
the speech is not as yet:  
loe thou Icho-  
vah knowst it every whit.  
5 Behind and fore  
thou dost me strait-inclose:  
upon me al-  
so dost thy hand impose.  
6 The knowledge is  
too marvellous for me:  
it's high, to reach  
I shall not able be.

- 7 O whither shall  
I from thy spirit goe?  
and whither, shall  
I flee thy presence from?  
8 If I clime up  
the heavens, thou art there:  
or make my bed  
in hell, loe thou art there.  
9 Wings of the morn-  
ing-early, if I take:  
in th' utmost of  
the sea my dwelling-make.  
10 There also wil  
thy hand my leader bee:  
and thy right hand,  
will take-fast-hold on me.  
11 And if, but dark-  
nes shall me shroud, I say:  
then is the night,  
about me lightfom-day.  
12 Yea darknes, dark-  
nerh not from thee: but night  
gives-light as day:  
a like are dark and light.  
13 For thou, my reins  
possessist: coveredst mee,  
within my mo-  
thers womb. Laud will I thee,  
14 for fearfully,  
made wondrously I am:  
wondrous thy works,  
my soule welknowes the same.  
15 A bone of me,  
from the not hidden was:  
when-as I made was  
in a secret-place;  
when I have un-  
ningly-embroidred been,  
the nether-pla-  
cer of the earth within.  
16 On my unform-  
ed-lump; thine eyes did look;  
and all of them  
were written in thy book:  
even in the dyes  
that they receiv'd their-frame,  
and when there was

not say of the same.

- 17 And unto the,  
how precious are o God  
thy thoughts: how are  
their summs increas'd abroad?
- 18 Would I them tell,  
more than the sand they bee:  
I doe awake,  
and still I am with thee.
- 19 If that o God,  
thou wouldst the wicked slay:  
and men of bloods,  
from me depart away.
- 20 Which speak of thee,  
to mischeevous purposes:  
lift-up doe un-  
to vanitie thy foes.
- 21 Hate I not them,  
Iehovah that hate thee?  
and grieve for them  
that thy resistors bee?
- 22 With perfectnes  
of hatred hate I those:  
they are unto  
me, as my very foes.
- 23 Search me o God,  
and know my hart doe thou.  
prove me, and doe  
my cogitations know.
- 24 And see, if way  
of sorow be in mee:  
and lead me, in  
way of eternitie.

## PSALME 140.

Sing this as the 111. or as the 69. Psalm.

- 1 LORD, release  
me, from the evil man:  
from man of vi-  
olence, preserve thou me.
- 2 Which evil things  
in hart doe think-upon:  
dayly, they un-  
to wars assembled be.
- 3 Sharpen their tongue,  
e'en serpentlike doe they:  
Asps poyson, &  
under their lipps, Selah.

- 1 LORD keep me, from  
hands of the wicked-man:  
from man of vi-  
olence, preserve thou mee:  
Which for to thrust  
my feet, doe think upon.
- 2 The proud have pri-  
vie-layd a snare for mee,  
and cords, a net  
they fast beside the way  
have spred; they grinns  
have set for me, Selah.
- 3 Thou art my Gbd,  
I to Iehovah sayd:  
LORD hear the voice  
where with I grace requell.
- 4 Iehovah Lord,  
strength of my saving-ayd:  
in day of arms,  
my head thou coverest.
- 5 Great not the wic-  
keds lusts o LORD: lest they  
be lost, fur-  
ther not his craft, Selah.
- 6 The head of those  
that round doe compass me:  
the mischief of  
their lips them cover shall.
- 7 The burning-coales,  
upon them brought shall be:  
into the fyre  
them he will make to fall;  
into deep pits,  
that they rise not agayn.
- 8 An yll-tong'd man  
shall not in earth remain:  
A man of wrong-  
ful-violence, evil  
shall hunt him to  
his suddayn-miserie.
- 9 I know, that of  
the poor Iehovah will  
the judgment doe;  
the doom of the needie.
- 10 Surely the just  
shall to thy name confesse:  
the righteous  
shall dwell, before thy face.

## PSALME 141.

*Sing this as the 39. Psalm.*

- 1 **I** Ehovah I upon thee call,  
make hark thou unto mee:  
2 & give thou eare unto my voice,  
when I call unto thee.
- 3 My prayer be directed firm  
before thee incense-wife;  
4 and the uplifting of my hands,  
as th' evening sacrifice.
- 5 Lord, sit, & watch before my mouth,  
dore of my lipp, observe.
- 6 Unto the thing that evil,  
make not my hart to swerve:  
pretences to pretend, in syn;  
with men that doe practise  
iniquitie: let also me  
not eat of their daynies.
- 7 Let just-men smite me, it shall bee  
a merciful-kindnes,  
and let him rephend me; but  
their oile of preciousnes,  
let it not be unto my head  
breaking-distractiō:  
for yet even in their evill,  
my supplication.
- 8 Their rudes, by sides of the rock  
have thrown been underfeet;  
my sayings also they shall hear,  
for they are pleasing-sweet.
- 9 As when one cuts & cleaves on  
our bones dispersed bee, (earth:  
10 as mouth of hel. But mine eyes  
as Lehovih Lord to thee  
& pour not out my soule, for I  
for safety-hope in thee.
- 11 Preserve me, fro hands of the snare,  
which they have layd for me:  
and grins, of them that work un-  
12 O let the wicked fall. (right,  
into his nett: whiles overpals  
I altogether shall.

## PSALME 142.

*Sing this as the 77. Psalm.*

- 1 **I** With my voice  
unto the LORD did cry:  
did with my voice,

make supplication.

unto the LORD.

- 2 My meditation  
I poured out  
before him: shew did I  
before him, my  
troubles-adversitie.
- 3 When overwhelm-  
ed was my spirit in mee,  
then knewest thou  
my path: they in the way  
that I did walk,  
a snare for me did lay.
- 4 I looked on  
the right hand, and did see:  
and there was none  
that would acknowledge mee.
- 5 Refuge is pre-  
sented from me: not any  
feels for my soule.
- 6 I cryde to thee, thou art  
O LORD, sayd I,  
my safest hope, my part  
in land of liv-  
ing. To my shouting-cry  
attend, for I  
am low-brought vehemently:
- 7 Free me from my  
pursuers, for they bee  
stronger than I.
- 8 Doe thou my soule release  
from prison-close,  
thy name for to conteste:  
the just-men shall  
about-inviron mee,  
for, to me thou  
reward-wilt bounteouslie.

## PSALME 143.

*Sing this as the 7. Psalm.*

- 1 **L** ORD hear my prayer, hearken to  
my suites: for graciousnes:  
me answer in thy faithful-truth,  
in thy just-righteousnes.
- 2 And into judgment enter not  
thou with thy servitour:  
for none that liveth, justifyde  
shall be thy face before.
- 3 For th' enemy pursueth my soule,  
smiles.

smites-down my life on clay:  
he makes me sit in places dark,  
even as the dead for aye.

- 4 And overwhelmed is my spirit  
in me perplexedly:  
in midst of me, my hart it is  
amazed-wondrously.

- 5 I call to mind the dayes of old,  
I meditation-use  
on all thy work: on th' action  
of thy hands, doe I muse.

- 6 I spread out unto thee my hands:  
my soule, *doth thinke* for thee,  
even as the weary land, Selah.

- 7 Make speed LORD answer mee,

- ☞ My spirit sayeth: keep not thou  
thy face from me secret;  
for then shall I be like to those  
that doe goe-down the pit.

- 8 As morn', let me thy mercie hear,  
for in thee doe I trust:

& cause me to have knowledge of  
the way that walk I must;

- ☞ For unto thee, I lift my soule.

- 9 O LORD deliver mee  
from mine enemies; I lie  
for-covert unto thee.

- 10 Learn me to doe thy will, for thou  
my God art: thy good Sp'rit,  
it shall conduct me, in the land  
of quietie-upright.

- 11 Jehovah! thou wilt quicken me  
even for thine own names sake:  
thou in thy justice forth my soule  
out of distress wilt take.

- 12 And in thy mercie, wilt suppress  
my foes: and all of them  
destroy that doe afflict my soule;  
for, I thy servant am.

# PSALME 144.

Sing this as the 1. Psalm.

- 1 **O** Blessed be the LORD my Rock;  
which learns my hands the fight:  
2 my fingers warre: My mercy-kind  
and my strong-place-of-flight;  
my tow'r and my deliverer  
for me; my shield; and hee

in whom I hope; that doth subject  
my people under mee.

- 3 LORD, what is earthly-man, that thou  
of him dost knowledge-take,  
the son of a wretched-man, that thou  
of him account-dost-make?

- 4 The earthly-man, compared is  
unto leight-vanitie:  
his dayes, they as a shadow are  
that passing-hence doth-flie.

- 5 LORD, bow thy heav'ns & come thou  
the mortayns touch, & they (down-  
6) shal smoke. Inlighten-thou lightning  
and scatter them away:

- thine arrowes send, & them disturb.

- 7 Thine hands send, from on hyer:  
release me and deliver me  
out of waters many:

- ☞ Out of the hand of strangers sonns,  
8 Whose mouth, speaks vanities:  
and their right hand, a right hand is  
of lying-fallacie.

- 9 O God, a new song I will sing  
to thee: with psalterie  
and with ten stringed-instrumente;  
to thee sing-psalm will I.

- 10 That gives to Kings salvation:  
that doth release David  
his servant from the evil sword.

- 11 Release me and me id,  
out of the hand of strangers sonns:  
whose mouth speaks vanities;  
and their right-hand a right-hand is  
of lying-fallacie.

- 12 That our soles, as the plants; which in  
their youth great-waxen are:  
our daughters, as the corner-stones,  
polish'd like Pallace-faire.

- 13 Our garners full, affording store  
of ev'ry-sort of meats:  
our cattel bringing thousands forth,  
ten-thousands, in our streets;

- 14 Our Oxen, heavy-burdened;  
no breaking-in and none  
out-going; and within our streets,  
no exclamation.

- 15 O blessed shall the people be,



whose state is such as this!  
O blessed shall the people be,  
whose God Iehovah is.

## PSALME 145.

*Sing this as the 90. Psalm.*

**I** Le thee extoll, my God & Kings  
and blest thy name, everlasting  
and unto perpetuities.

2 I wil thee blest in ev'ry day:  
and praise thy name, eternal-aye  
and unto perpetuities.

3 **I**ehovah great and praised &  
vehemently: and his greatnes  
of it no searching-out can bee.

4 Lawd shall the generations  
each to other, thine actions: (mightie,  
and they shall shew thy works-

5 **I** I talk wil, of th'honour-comly  
of glorie of thy majestie:  
& thy words marvellous that are.

6 And they shall speak of the strongnes  
of thine-acts-fearfull: thy greatnes,  
I also wil the same declare.

7 **O**f multitude of thy goodnes  
the memorie they shall expresse:  
thy justice also shewt they shall.

8 **I A H** full of grace is and pity:  
long suffering, and great in mercy.

9 Good & Iehovah unto all:  
**A**nd his commiserations,  
are over all his actions. (confess:

10 **L O R D**, all thy works shall thee  
and thy saints: gracious blest thee.

11 They tell of thy kingdoms glorie:  
speak also of thy powerfulness.

12 **T**o make known unto Adams sons,  
his powerful-operations:  
his kingdoms comely gloriousnes.

13 Kingdom of all eternitie,  
thy kingdom: thy soveraignie  
is also throughout all ages.

14 **T**he **L O R D** upholdeth all that fall:  
and righteth-up, the crooked all.

15 All eyes, are unto thee looking:  
their meat in due time thou givest.

16 Thine hand thou openest: and fillest  
desire of ev'ry living thing.

17 **T**he **L O R D** in all his wayes righte-  
(ous:

and is in all his works bounteous.

18 **T**he **L O R D** near al that call to him:  
all that in truth him-call unto.

19 His fearers pleasure he wil doe:  
& hear their out cry, & save the.

20 **T**he **L O R D** preserves al the that be  
his lovers: but the wicked, he  
abolish wil them all away.

21 My mouth the **L O R D S** praise shal pro-  
let al flesh blest his holy name (claime:  
also, for ever and for aye.

## PSALME 146.

*Sing this as the 97. Psalm.*

**A**leluah,  
My soul, with praise do thou  
Iehovah ce-

2 lebrate. I with praising  
wil celebrate  
Iehovah my life th'row,  
I whiles I am,  
Psalm to my God wil sing.

3 **I**n Princes-boun-  
tiful trust doe not yete:  
in mans son, with  
whom no salvation is.

4 His spirit goes-forth:  
turn to his earth doth hee:  
in that day, pe-  
rith doe his purposes.

5 **B**lest be that Ie-  
kobs God hath for his ayde:  
whose hope doth in  
Iehovah his God stay.

6 **I**n him which heav'ns  
and earth, and sea hath made,  
and all in them:  
which keepeth truth for aye.

7 **W**hich unto the  
oppressed, judgment does:  
he giveth bread  
to them that hungry bee:  
them that are bound  
Iehovah doth unlose.

8 Th'eyes of the blind,  
Iehovah makes to see;

**I**ehovah righte-  
meth them that crooked are:  
Iehovah

Jehovah lo-  
 veth them that righteous bee,  
 Jehovah doth  
 the strangers safe-beware:  
 th' orphan and wi-  
 dow upright set doth hee:  
 But he the wic-  
 keds way doth overthrow.  
 Jehovah reign-  
 eth, to eternal-aye:  
 thy God o' Si-  
 on, generation th' row  
 and genera-  
 tion; Hallelu. lah.

## P S A L M 147.

*Sing this at the 45. Psalm.*

1 **P**raise lah; for to  
 our God it's good to sing:  
 for it is plea-  
 sant; praise becommeth-wel.  
 2 Jehovah he  
 Ierusalem building:  
 gathreth in one,  
 th' outcasts of Israel:  
 3 He healeth them  
 in hart that broken bee:  
 also their pain-  
 ful-griefs, bind-up doth he.  
 4 **☞** The number of  
 the stars he duly-counts:  
 he by their names,  
 doth call them every-one.  
 5 Great & our Lord,  
 and he in might surmounts:  
 his understand-  
 ing, numbred is of none.  
 6 Jehovah setteth  
 the meek in upright-case:  
 he doth the wic-  
 ked to the earth debase.  
 7 **☞** Sing to Jeho-  
 vah with confession:  
 ev' a with the harp  
 unto our God psalms-sing.  
 8 That cov'reth heav'n,  
 with clouds; that th' earth upon  
 prepareth rayn: (spring,  
 makes mountayns grafs to

9 He that doth give  
 unto the beaft his food;  
 ev'n (when they grie,)  
 unto the Ravena brood,  
 10 He no delight-  
 hath in the horses might:  
 in legs of man  
 no pleasure-taketh he.  
 11 Jehovah in  
 his fearers takes-delight:  
 in them that for  
 his mercie hope be.  
 12 Ierusalem,  
 doe thou Jehovah laud;  
 o' Sion, doe  
 thy God with-praise-applaud.  
 13 For of thy gates  
 the bars he strēgthneth-sure:  
 in midds of thee  
 thy children blefs doth hee,  
 14 *When* thy bor-  
 der, peace he doth procure:  
 with fat of wheat,  
 he satisfieth thee.  
 15 He sendeth his  
 edict the earth upon:  
 his word it ve-  
 ry swiftly runneth-on.  
 16 He giveth snow  
 like wool: the hoary-froff,  
 like ashes he  
 doth scatter-manifold.  
 17 His yce like mor-  
 tels he abroad-doth cast:  
 who & be that  
 can stand before his cold:  
 18 He sends his word  
 and melteth them: to blow  
 his wind he caus-  
 eth, and the waters flow.  
 19 He unto Ia-  
 kob his commandments  
 hath manifest-  
 ed: unto Israel,  
 his constitu-  
 tions and his judgements.  
 20 He did not so  
 with any nation deak;

and the few known  
these judgments have not thay:  
O glorifie-  
with praise th' eternal-Iah.

## PSALME 148.

Sing this as the 104. Psalm.

- 1 **P**raise Iah; Iehovah praise doe yee  
fro heav'n: him praise, in places-hye.  
2 O all his Angels praise him yee:  
all his hosts, praise-him-gloriously.  
3 O Sun & Moon, doe ye him praise:  
all Stars of light, praise him doe yee.  
4 O heav'n's of heav'n's doe ye him praise:  
and waters that above heav'n's be.  
5 O let them praise Iehovah's name:  
for he bade, and create were thay.  
6 Ever and aye he stablish'd them:  
gave statutes, which pass not away.  
7 O praise Iehovah from the land:  
ye dragons, and all places deep.  
8 Yee Fyre and Hayl, Snow, Vapour, and  
Wind stormy, that his word doth keep.  
9 O yee the mountayns and hills all:  
Trees fruitful and all Cedars-hye.  
10 O yee wild beasts and carcel all:  
ye creeping things, and foules that flye.  
11 Yee Kings of th'earth, and all Peoples;  
Princes, and Iudges of th'earth all.  
12 Yee yong men also and damfels:  
ye old-men with the children-small.  
13 O let them praise Iehovah's name;  
for his name ev' a lonely his,  
is hye advaunt: his glorious-fame,  
above the earth and heavens is.  
14 And he, the Horn of his people  
exalted hath, the praise which thay  
all his saintes have, sons of Isr'el,  
a people near him; Praise ye Iah.

## PSALME 149.

Sing this as the 34. Psalm.

- 1 **A** New song sing yee unto I A H:  
his praise, in church of holy-ones.  
2 Let Isr'el in his makers joy:  
glad in their King be Sions sonnes.  
3 O let the praise w' flute his name:  
with harp & kimbrel, c' him sing.  
4 For in his people pleasd is Iah: (psalme.

- the meek with health, will beautify.  
5 The saintes in glorie shall shew joy:  
shall on their beds shout joyfully.  
6 In their throat, Gods hye-praises: and  
a sword two edged, in their hand.  
7 To doe vengeance upon heathens:  
reproofs, among the nations.  
8 To bind their kings in setting-chains:  
their Nobles eke, in yron bonds.  
9 The written doom on them to doo:  
this honour all his saintes untoo.

## HALELVIAH.

## PSALME 150.

Sing this as the 97. Psalm.

- 1 **O** Praise Iah; Praise  
God in his sanctitie:  
Praise him, in fir-  
mament of his strongnes.  
2 O praise him, in  
his actions-mightie:  
praise him, in mul-  
titude of his greatnes.  
3 O praise him, with  
sound of the Trumpet-thril:  
praise him, with Harp,  
and the Psalterion.  
4 O praise him, with  
the Flute and Timberch:  
praise him, with Vir-  
ginals and Organon.  
5 O praise him, with  
the Cymbals sounding-clear:  
praise him, with Cym-  
bals that loud-lounding-play.  
6 Praise Iah let ev'-  
ry thing that breath-doth bear:  
O glorifie-  
with-praise th' eternal-Iah.



Imprinted in the yere,

MDCXVIII.





SOLOMONS  
SONG OF SONGS.

*In English Metre:*  
WITH ANNOTATIONS AND  
References to other Scriptures, for the  
easier understanding of it.

By HENRY. AINSWORTH.

PSALM. 45. 11. 12.

11 *Heave o laughter and see, and bend thine ear: and forget thy people, and thy fathers  
house*

12 *And the King will covet thy beauty: for he is thy Lord, and bow down thy self to him.*

EPHES. 5. 32. 23. 25. 26. 27

32 *This is a great mystery: but I speak concerning Christ and concerning the Church.*

23 *Christ is the head of the Church: and he is the Saviour of the body.*

25 *Christ also loved the Church, and gave himself for it:*

26 *To it he might sanctifie and cleanse it with the washing of water by the word:*

27 *That he might present it to himself a glorious Church, not having spot or wrinkle, or any  
such thing: but that it should be holy and without blemish.*



Printed in the yeare of our Lord, 1623.





## TO THE READER.

**C**hristian Reader be pleased to take notice that the Lord, in whose hand our life is, tooke to himselfe this reverend and iudicious man Mr. Henry Ainsworth, before he had perfected this his last Labour as his desire was; for he had writ a title for the Argument, but we finde it not. Besides, his purpose was to revise the worke before it should be made publicke, had the Lord restored his health and enlarged his daies; but so, as the Lord tooke his life from the earth, he willed and consented to haue it printed, as his last farewell to his friends, and as a pledge of his love, requesting thine acceptance in the same duty, as it is tendered for thy welfare. For the worke, I forbear to commend it, hoping the work it selfe will draw affection, by the worth that the goodly iudicious will finde in it. Of this kind he hath writ divers, upon the bookes of Moses and the Psalmes, but (in my shallow understanding) he hath (like the Swan, as some report at his death) sung sweetliest in this. Workes of other subiects he hath writ divers, all usefull and profitable, for the people and Churches of Christ: For which as the Lord is to haue the glory, so in equity he may not be demyed his due commendations: But that is not to be expected of me, whose meannesse is too too farre short to value the excellencies that were in him; ne sutor ultra crepandum. Besides I being one of his Charge, if I commend him it may happily be applyed to me, as one that openeth his mouth wide to praise his neighbour in the gate. Yet to stop the mouth of opened envy, and to performe in reverence and thankfulness some duty in this beaif, and that others may labour to be imitators of those good things they heare, and I knew to be in him, which I doubt not but all that knew him will testifie & like. Hee was of nature kinde, courteous and affable; of disposition humble, mecke, loving and peaceable. In iudgement sound, modest and iudicious; in knowledge excellling most, as an able Minister of the new Testament continuing a lightsome starre in Gods right band, where the Lord placed him; in speech profitable, and familiar. Patient in bearing injuries, not

opening his mouth to disgrace in the least, even him that notoriously and artfully slandered him; but clearing himselfe, commended his case to him that iudgeth iustly. Briefly, for personall qualification hee was a man of a thousand; yea worthy the ranke of them that are to be preferred before ten thousand. In his ministry painfull & faithfull, as a workman that needeth not to bee ashamed. Full of faith and good works, faithfull in his life, comfortable in his death to all the beholders, of which there were many, my selfe being one amongst the rest. But I must forbear to enlarge further in that the more I consider of those excellencies that were in him, and the sweet society and profitable converse wee enjoyed in him, the more doth it pierce my heart with griefe, when I doe consider the losse, not onely I, but the whole Church of God that depended upon him hath in speciall; besides the generall want amongst others, by such profitable labours for generall good, had the Lord been pleased to give life and health to him. But since now the Lord in his providence hath so dispersed, as to take his life from the earth for his gain, being now freed from the evils to come, he now enjoying eternall happinesse (as our hope is) with Saints and Angels. Yet to us in expectation is likelihood of misery if the Lord prevent not, we being left as sheepe without Shepheard, being in danger either of scattering, or turning out of the straight wayes of the Lord, as might appeare by sundry instances of Scripture, if need were. Yet to give an instance or two, fearfull was the fall of Achan when Iehouda was gone; when Moses was absent even but a little season, how soon did the people fall to idolatry: and these being the last daies wherein Satan seemes to be let loose to corrupt the sonnes of men that dwell upon the face of the earth; (and who sees not his prevailing upon all estates?) How can we looke for exemption? Now therefore for our selues my request is to them that feare the Lord, in the bowels of compassion to pittie us, and to pray for us, that our sinnes may be removed, that both haue stripped us of good, and also keep good from us, that we may haue occasion, if the Lord be pleased to renew his love, to give thanks unto him, as wee haue for the present insl cause to be humbled before him. Now unto him that is able to keep us that wee fall not, be praise continually, Amen.

# THE SONG OF SONGS.

## CHAPTER I.

The Song of Songs, which is Solomons.

## CHAPTER I.

This may be sung as the 55 or 86 Psalm.



LET him kisse mee,  
with the kisses of his  
mouth, for thy loutes  
are better, then wine.  
For the savour, of  
thy good ointments;  
thy name, is an oint-  
ment powred-forth: therefore, the  
Virgins loue thee. Draw me, we will  
run after thee: the King hath brought  
me into his chambers; we wilbe glad,  
and rejoyce in thee, we will remember  
thy loutes, more then wine; the upright,  
loue thee.

I am black, and comely; o ye daugh-  
ters of Ierusalem: as the tents of Ke-  
dar, as the curtaines of Salomon.  
Look not upō me, because I am black-  
sh, because the Sun hath looked down  
upon me: the sonnes of my mother  
haue been angry with me; they made  
me the keeper of the Vineyards, my  
vineyard which is mine, I haue not kept.

Tell me, o thou, whom my soule lo-  
veth, where thou feedest, where thou  
makest to rest at noon: for why should

W Ith kisses of his mouth,  
let him kisse me;  
Because thy loutes, then  
Wine much-better be.

For thy good ointments odoriferous sent;  
Thy name, it is a powred-forth ointment:  
Therefore, the Virgins they haue loved thee.  
Doe thou me draw run after thee will we  
Into his chambers brought me both the Kings;  
We wilbe glad in thee, and joyfull sing:  
We will record thy loutes, the wine about.  
They that are upright, doe thee dearly-loue.  
O daughters of Ierusalem, I am  
Black, but am pleasing-comly with the same:  
Like to the tabernacles of Kedar,  
Like to the curtaines Solomons which are.  
Look not on me because that I am brown;  
Because the Sun hath on me looked-down:  
The children of my mother they haue been  
Incensed against me with angry-teens;  
To keep the Vineyards they did me assigne,  
I haue not kept my Vineyard which is mine.  
O my soules loue, tel me where thou feedest,  
Where thou dost make (thy flock) at noon  
to rest.

For why should I be like to one that go-

I be, as *one* that turneth-aside, unto the flocks of thy companions.

If thou know not, *o thou* sayest among women: go: thy way forth, by the footsteps of the flock; and feed thy kidds, besides thy shepheards tents. I have compared thee, *o my loue*, to the company-of-horsis in the charrets of Pharaoh. Thy cheekes are comely with rowes; thy neck w<sup>th</sup> chaines. We will make for thee rowes of gold; with specks of silver.

While the King *sitteth* at his round-table, my spikenard, giveth forth the smell thereof. A bundle of myrrh, is my welbelov'd unto me: he shall lye-all-night, betwixt my breasts. A cluster of Cypres is my welbelov'd unto me; in the Vineyards of Engedi.

Behold thou *art faire*, my loue; behold thou *art faire*, thine eyes are as doves.

Behold thou *art faire*, my beloved, yea pleasant; also our bed is Greene. The beames of our houses, are Cedars; our galleries, of Brutin-trees.

*Aside, unto the flock of thy fellows?*

If thou thy selfe know not, *o fairest one* Of womenkind, *go forth* get thou thee gone, By footsteps of the flock and thy young-geats Feed them, beside the shepheards dwelling-cotes.

I have compared thee, my loue, unto The horses-troop in charrets of Pharaoh. Thy cheekes w<sup>th</sup> rowes, thy neck w<sup>th</sup> chaines are deckt.

We will make thee, gold rowes; with silver specks.

At his round-table while the King doth sit;

My spikenard giveth-forth the smell of it. A bag of myrrh my Lov'd is to me.

Between my breasts, lye-all-the-night shall he.

My Lov'd to me a cluster of Cypres; That in the vineyards of Engedi is.

Loe thou art fair, *o thou my dearest loue*, Loe thou art fair, thine eyes are as the dove.

Loe thou art fair, *o thou my deare-loved*, T'ea pleasant art, green also is our bed.

Beames of our houses, of the Cedars bee; Our galleries, are of the Brutin-tree.

### Annotations.

**T**he Song of Songs: Songs and Psalmes are for the most part arguments of joy and gladnesse in them that sing, and of their praises, whom the songs concerne; 1 Sam. 3. 13, Eph. 5. 19, Exod. 15. 1, Judg. 5. 1, 26, 2 Sam. 22, Psal 66. 1, 2, 3 &c. So this book treating of mans reconciliation unto God, and peace by Iesus Christ with joy the Holy Ghost is call'd a Song: which before the faithfull heart learne to sing with understanding, making melody in their hearts to the Lord, when they by themselves made partakers of his

joy. And it is intituled the Song of Songs, that is, the chiefest and most excellent Song: as Christ, whom it concerneth, is called the King of Kings, and Lord of Lords, Rev. 12. 16, & 17. 14, that is the most high and mighty King, & supreme Lord of all. Solomon made a thousand Songs and fives, 1 King. 4. 33, of all which this was most excellent; yea, and of all the Songs in the Scripture: for he celebrateth the mysteries of Christ and his Church, and the communion betwene them, more amply and excellently then any other.

Which is Solomons ] It is better to beare the rebuke of the wise, then for a man to beare the song of fooles; Eccl. 7. 5. but Solomon who made this song in praise of Christ and of his Church, surpassed all the kings of the earth in riches & wisdom, 2 Chro. 9. 22. he was wisser then all men; for God gave him wisdom and understanding exceeding much, and largesse of heart, even as the sand that is on the sea shore; 1 King. 4. 31, 39. and all the earth sought the face of Solomon, to beare his wisdom, which God had put in his heart, 1 King. 10. 14. There was none like him before him; neither after him shall any arise like unto him, 1 King. 3. 12. It may also be interpreted, which belongeth to (or concerneth) Solomon; understanding hereby Christ himselfe whom Solomon prefigured in Kingdom, wisdom and glory. And Solomon (called in Hebrew *Shelomoh*, but after the Greek, *Solomon*, Mat. 1. 6) had his name of peace; because he was a man of rest, and God said of him, *Solomon shall be his name, and I will give (shalom that is) peace and quietnesse unto Israel in his dayes*; 2 Chron. 22. 9. so hee had peace on all sides round about him; 1 King. 4. 24. Now Christ is our peace, Ephel. 2. 14, even the Prince of peace Esai. 9. 6. and he is called *Solomon* in this Song, Chap. 3. 11, and David prophesying of Christs Kingdome, intituled his Psalm, *For Solomon*, Psal. 72. Thus the penman of this booke, being the wisest of all the Prophets, and Christ whom it concerneth being the very *wisdom of God*, 1 Cor. 1. 24, and greater then Solomon, Mat. 12. 42; this Song is commended unto us by the Holy Ghost, in the highest degree of excellencie. The Chaldee paraphraseth on this title thus; *Song and hymnes, which Solomon the Prophet, the King of Israel, uttered by the Spirit of prophesie, before the L O R D, the Lord of all the world.*

V. 1. 2. *Let him kisse me* ] As the Scripture mentioneth the Bride, the Bridegroom, and the friends of them both, the children of the bride chamber, Ioh. 3. 29, Mat. 9. 15,

so in this Song all these, (especially the two former) are brought in as speakers, every one of and unto other, so declaring their mutuall desires, loves and affections. The Bride is the Church espoused to Christ, and called the *Wife of the Lamb*, Reu. 21. 9, to whom she is to be presented a *chaste virgin*, 2 Cor. 11. 2, and this Church Christ loved, and gave himselfe for it, that he might sanctifie and cleanse it with the washing of water, by the Word; that he might present it to himselfe a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy, and without blemish: Eph. 5. 25, 26, 27. Howbeit before Christ came in our humanity, the Church (according to the economicall dispensation of God) was as a child in her non-age, under tutors and governors, until the time appointed of the father, Gal. 4. 1, 2. kept under the Law, shut up unto the faith, which should afterwards be revealed; which Law was a Schoolmaster unto Christ; Gal. 3. 23, 24. In this estate she continued till faith came, and then she being dead to the Law, by the body of Christ, was to be married unto another, even to him who is raised from the dead, that she might bring forth fruit unto God, Rom. 7. 1, 4. So though our godly forefathers in the daies of the Prophets, saw the promises a farr off, and were perswaded of them, and embraced them; and did all obtaine testimony (and were glorious) through faith; yet they received not the promise, God having provided some better thing for us, that they without us should not be perfected; Heb. 11. 13, 39, 40. Now in Solomons daies, the Church before Christs comming had greatest glory, having the Temple builded, living under that most wise, rich, and peaceable King: the Israelites being many, as the sand which is by the sea in multitude; eating and drinking, and making merry; and dwelling safely, every man under his vine, and under his fig-tree, 1 King. 4. 20, 25: notwithstanding Solomon being a Prophet, foresaw the ruine of his house and kingdome, and in his booke of Ecclesiastes proclaimed all things

things under the Sun, to be vanity; and in this Song prophesieth of the Church and Kingdom of Christ. And as hee with many other Prophets, and Kings, and righteous men, desired to see Christ, and to heare his words, but did not, Luk. 10. 24, Mat. 13. 17, so here he manifesteth the desire of himselfe and of all the faithfull to enjoy the blessings and graces of Christ; saying, *Let him kisse me.* Whereby the Church desireth to haue Christ manifested in the flesh, and to haue the loving and comfortable doctrines of his Gospel, applyed unto her conscience; that shee might not be alwayes under the Schoole-master of the Law (which *Barkeb Drab*, Rom. 4. 15,) but might be preuented with the grace of Christ, be reconciled unto God, united unto Christ, and haue the feeling of his loue towards her. For, *kissing* is a token of loue, 1 Pet. 5. 14, Luk. 7. 45, was used at the meeting and salutation of friends, Exod. 4. 27, & 18. 7, 1 Thess. 5. 26, and David *kissed Absalom*, in signe of fauour and reconciliation, 2 Sam. 14. 33. And as we are willed to *kisse the son*, Plal. 2. 12, that is, lovingly and gladly to submit unto and obey his commandements: so the Church heere prayeth first, that the Sonne would kisse her; that is, in loue and kindnesse teach, and apply unto her the grace of his Gospel. For, *herein is loue, not that we loved God, but that he loved us, and sent his son to be the propitiation for our sinnes*, 1 Ioh. 4. 10. Afterward, *we loue him, because he first loved us*, 1 Ioh. 4. 19, & *we kisse him*, Song. 8. 1. The Hebrew expositors, as the Chaldee Paraphrast and others, doe for the most part, apply these things to the giuing of the Law by Moses: *For they being ignorant of the righteousness of God, haue gone about to establish their owne righteousness*, Rom. 10. 3. Howbeit, some of them in ancient times, saw better, as appeareth by their *Al-labsh* (an Hebrew commentarie on this book) which here saith: *Moses taught them the Law, and abiding they learned they forgot againe. Then*

*they sayd unto Moses, that God would shew himselfe againe, and kisse us with the kisse of his mouth, that his doctrine might be fastened in our hearts.* Moses sayd unto them, *This cannot be done now, but it shall be in the day of Christ; as it is said, I will put my Law in their inward parts, and write it in their hearts:* Jer 31. 33

*kisses of his mouth*] his own louely and gracious doctrines. As in Prov. 27. 6, *the wounds of a friend, signifie sharp reproofs*, and are opposed to the deceitfull *kisser*, that is, the flattering speeches of an enemy: so here the *kisser* desired of this friend, are the comfortable words of the doctrine of saluation; opposed to the severe rebukes which the Law giveth for our sins, condemning and cursing every one: *that continueth not in all things which are written in the book of the Law to doe them*; Gal 3. 10. But Christ (into whose lipps grace is power, Plal. 45. 3.) openeth his mouth, and uttereth Blessings; Mat. 5. 1. 3, &c.

*for thy loues*] She turneth her speech unto Christ, and sheweth a reason of her former desire. By *loues*, are meant graces, and the fruits of them, here first from Christ to his Church; afterward, from her unto Christ: which he acknowledgeth, saying, *How much better are thy loues then Wine!* Song. 4. 10. These she perceiveth from Christ, by the works of Adoption, Redemption, Iustification and Sanctification through Christ and his spirit; as in 1 Ioh. 3. 1. 16, & 4. 9. 10, Ioh. 15. 13, Rom. 5. 1. 5, Epho. 5. 15. 26. 27. So on the contrary, Antichrists allurements to communion with his impiety, are with these words, *Come let us take our fill of loues untill the morning*, Prov. 7. 18, and Israels communion with Babels idolatry, is thus shewed, *The sons of Babylon came to her, into the bed of loues*; Ezek. 23. 17.

*better then Wine*] or, *good more then Wine*. The word *good*, is of large use, for profitable, pleasing, sweet, comfortable, joyfull &c: as is noted on Gen. 1. 4. *Wine* is one of the most comfortable creatures, rejoycing the heart of man, Plal. 104. 15,

*and wine maketh the life (or living) Joyfull,* Daniel 10. 19, it causeth to forget affliction, poverty, miserie, *Prov. 31. 6. 7.* It was also used in the legall sacrifices and service of God, *Nam. 15. 5, Hal. 9. 4.* But the graces of Christ, and comforts of his Spirit; (wherewith the Saints are to be filled, *Eph. 5. 18.*) doe farre excell all worldly pleasure, and doe cause such as drinke of them, to forget their bitterness, poverty, sorrowes, which by the terrours of the Law, and guilt of conscience for sin, did before afflict them; *Rom. 7. 10. 15. 18. 24. 25, & 8. 2.* And the service of God now in spirit and truth, *Ioh. 4. 23. 24.* and consolation which aboundeth by Christ, *2 Cor. 1. 5,* is much more comfortable then were all the ordinances of divine service in the worldly Sacrificarie, which could not make him that did it: *service perfect, as pertaining to the conscience: Heb. 9. 1-9, and 10. 1. 2. 3. 4.*

Verf. 3. *For the Saviour* [or, *For the savor* (sweat), *of thy good ointments.* By *Saviour* or *savor*, is meant knowledge, understanding, sense or feeling; as the Apostle expoundeth it the *savour of his knowledge.* *2 Cor. 2. 14.* So a tree is said to bud *through the smell (or sent) of water,* *Iob. 14. 9.* and to be broken *when it smelleth the fire,* that is, feeleth it, *Iudg. 16. 9.* Good ointments, (or good oiles) are precious and sweet ointments, wherewith speciall persons were anointed of old: as the holy anointing oile made of principall spices, (*Exod. 30. 23. 25.*) is called the *good ointment*, *Psal. 133. 2* and of the precious things which King Hezekiah showed to the Ambassadors of the King of Babylon, the *good ointment*, was one, *2 King. 10. 13,* and with such they were wont to be anointed at feasts, *Amos 6. 6,* *Luk. 7. 36. 45,* and it was a signe of joy and cheertuness, *Eccles. 9. 7. 8,* for sweet odours revive and comfort the spirits in man, when they are dulled with sorrow, or much meditation; wherefore it is said, *Ointment and perfume rejoyce the heart,* *Prov. 27. 9.* But in fasting, or mourning, they used not to

anoint themselves, *Dan. 10. 3, 2 Sam. 14. 2.* By this similitude the Church here commendeth the graces of Christ, which he had, being full of the Holy Ghost; for his God had anointed him *with the oile of gladnesse above his fellows,* *Heb. 1. 9,* and of him it is said, *The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospell &c.* *Luke 4. 18, Esai. 61. 1.* And the odour of these graces is sweet, when the Gospell preached, is by sense or judgement perceived, *Phil. 1. 9,* *Luke 9. 45,* *Heb. 5. 14.*

*thy name is an ointment poured forth* ] As *Messias* and *Christ* is by interpretation *Anointed*; and he is called the *Oile* (or *Ointment*) in *Esay 10. 27,* so by his Name is meant his Law, the doctrine of grace, or Law of faith, *Rom. 1. 27,* as it is written, *The yles shall wait for his Law,* *Esai. 42. 4,* which is expounded, *The Gentiles shall trust in his Name,* *Mith. 12. 21,* and the preaching of that grace, is called the bearing of Christs Name before the Gentiles, *Act. 9. 15,* and as a good Name is better than a good ointment, *Eccles. 7. 1,* so the name and doctrine of Christ, excelleth all other, that at the name of Iesus, every knee should bow; *Phil. 2. 10.* This Name is as a precious ointment poured forth by the preaching of the Gospell, and by the miracles confirming the same: accomplished not onely by Christ himselfe, (*as was approved of God among the Israelites by miracles, wonders and signes, which God did by him, Act. 2. 12,* so that there went out a sun: of his through all the regions round about, and he taught in their synagogues, being glorified of all, *Luk. 4. 14. 15.*) but also by his Apostles; who were to preach on the brasse trumpet, that which they heard in the eare, *Mat. 10. 27,* which also they performed, *Rom. 15. 19,* and *16. 15. 16* and therein copyed, and said, *Now thanks be unto God, which always causeth us to triumph in Christ, and to manifest the favour of his kindness by us, in every place.* For we are unto God, as



*sweet-savour in Christ, in them that are saved, and in them that perish: to the one, be savour of death unto death: and to the other, the savour of life, unto life; 2 Cor. 2. 14, 15, 16.* And as the box of ointment, when it was broken and powred forth on Christs head, the house was filled with the savour of it, Mar. 24, 3, Ioh. 12, 3, so when his Name & Gospell is preached abroad, it giveth the odour therof into all Christian hearts; so that by the preaching of faith, they also receive the Spirit, Gal. 3, 2, 5, and are anointed of God, 2 Cor. 1. 21 and have an *unction from the Holy-one*, and know all things, 1 Iohn 2. 20, that whereas before they mourned for their sinnes and miseries, they now are comforted, and have the oil of joy given unto them, Esa. 61, 3.

*the Virgins love thee*] These are the fellow-friends of the Spouse, Plal. 45, 15, By *Virgins* are meant all such as are chosen and called of God, and faithfull (whether whole Churches, as 2 Cor. 11, 2, or particular persons,) who with chaste and pure minds serve the Lord onely, and worship him in spirit and truth, and stand with Christ on the mount Sion, having his *Fathers Name written in their foreheads*; of whom it is said, *These are they which were not defiled with women, for they are virgins; these are they which follow the Lamb whither-soever he goeth: these were bought from among men, being the first-fruits unto God and to the Lamb; and in their mouth was found no guile, for they are without fault before the throne of God; Rev. 14, 1, 4, 5.* And these love the Lord, for the odour of his good ointments which they perceiue by his word and Spirit, though they see him not, 1 Pet. 1, 8, they love him, because he first loved them, 1 Ioh. 4, 19, and hath spread abroad his love in their hearts, by the holy Ghost which is given unto them, Rom. 5, 5, and this is love, that they *after his commandments, and keep them, 2 Ioh. 7, 5, Ioh. 14, 15.*

*Draw me*] A second request of the Spouse unto Christ, that he would

not onely call her outwardly, by the voice of his Gospell, but (inasmuch as the word preached profiteth not, if it be not mixed with faith in them that heare it, Heb. 4, 2, and faith is not of our selves, it is the gift of God, Eph. 2, 8, who worketh in us both to will and to doe, of his good pleasure, Phil. 2, 13,) that he would also open her heart, Act. 16, 14, effectually work in her by his Spirit, and continue and increase his grace towards her. For *drawing*, implyeth power in him that draweth; as, *He draweth the mighty with his power*, Iob 24, 22, and when it is unto good, it argueth grace and good will, as, *I drew them with cords of a man, with bands of love*, Hee. 11, 4, and continuance of grace; as, *O draw (that is continue) thy loving-kindnesse, to them that know thee*, Psal. 36, 10, and in them that are drawn, it is a signe of infirmitie: as, *No man can come unto me, except the Father which hath sent me draw him*, Ioh. 6, 44. And this is a fruit and effect of Christs death, as him selfe saith, *And if I be lifted up (or taken away) from the earth, will draw all men unto me*, Ioh. 12, 32. This drawing is by being effectually taught of God, as againe hee saith, *It is written in the Prophets, And they shall be all taught of God: every man therefore that hath heard and hath learned of the Father, cometh unto me*; Ioh. 6, 45, and is a signe of Gods everlasting love towards such, as it was sayd unto Israel, *Yea I have loved thee with an everlasting love, therefore with loving-kindnesse have I drawn thee*; Ier. 31, 3.

*We will runne*] I, and the *Virgins* fore-mentioned will run after thee: for they follow the Lamb, whither-soever he goeth, Rev. 14, 4. Christ is our *Fore-runner*; gone before us into heaven, Heb. 6, 20. Our Christian conversation is called a running, Gal. 2, 2, and 5, 7, and our life is likened to a course (or race which is runne, as Iohn fulfilled his course (or race) Act. 21, 25, and Paul saith, *I have finished my course*, 2 Tim. 4, 7. Running, signifieth readinesse of affection, and speedy performance in action,

Hag. 1.9, 1 King. 19, 19, 20, Psal. 147, 15, it  
agurth also strength in the runner, Dan.  
8.6 all vvhich are here implied as an ef-  
fect of Christs grace drawing her, accord-  
ing to the Prophesie; Behold thou shalt  
call a nation that thou knowest not, and na-  
tions that knew not thee shall run unto thee,  
&c. Esa. 55.9. And againe, They that wait  
on the Lord shall renew strength &c; they  
shall run and not be weary, they shall walke,  
and not faint; Esa. 40. 31. Now the way  
vvhich we are to run, is his commande-  
ments, of vvhich David saith, I will run  
the way of thy commandments, when thou  
shalt enlarge my heart, Psal. 119. 32. Under  
this promise of the Church, is contained  
also the constant suffering of afflictions,  
for and vvvith Christ; who being our Fore-  
runner, and being consecrated through  
sufferings, and so entering into his glorie,  
Heb. 2.9 10, Luke 24. 26. hath herein left  
us an example, that we should follow his  
steps, 1 Pet. 2. 21, and hath said, If any  
man will come after me, let him deny himselfe,  
and take up his crosse daily and follow mee,  
Luk. 9. 23. Therefore it is written, Let  
us lay aside every weight, and the sin which  
doth so easily beset us; and let us runne with  
patience, unto the race that is set before us;  
looking unto Iesus, the author and finisher  
of our faith, Heb. 12. 1, 2.

into his chambers] This sheweth the  
benefits vvhich they finde that follow  
Christ, they are brought not onely into  
the Kings palace, as in Psal. 45. 16, but into  
his priue chambers, the most secret, safe, and  
quiet roomes of his Palace. Chambers are  
places of greatest secrecy, 2 King. 6. 12,  
Luke 12. 3, Mat. 6. 6, and of most safety,  
Dan. 32. 25, Ezek. 21. 14, and in such the  
Bridegroom and Bride used to rejoyce  
together, Ioh. 2. 16, Iudg. 15. 1. Heby  
is signified the revelation of the mysterie  
of the Gospell, the Secret of the L O R D,  
which is revealed to the elect for him, Psal.  
25. 14, and the spirituall comforts which  
they reape thereby: for, Ey behavest  
not care beut, neither been en- into the  
heart of man, the things which God hath pre-

pared for them that love him; but God hath  
revealed them unto us by Spirit: for the  
Spirit searcheth all things, yea the deep things  
of God; and thus, we have the minde of  
Christ, 1 Cor. 2.9. 10. 16, and are brought  
into such Chambers, as by knowledge are  
filled with all precious and pleasant riches:  
Prov. 24. 4. Into them Paul (as a friend of  
the Bridegroom) endeavoured with great  
strife to bring the Church; that their hearts  
might be comforted, being knit together in  
love, and unto all riches of the fulnesse of  
understanding: to the acknowledgement of  
the myserie of God, and of the Father, and of  
Christ; in vvhom are hid all the treasures of  
wisdom and knowledge: Coloss. 2. 1. 2. 3.  
In these chambers also, the Saints are kept  
safe from evill, Psal. 27. 5, delivered from  
the wrath and judgements of God due  
for their sinnes, and comforted by the  
vvords of Christ, against the persecution  
of men; that in him they may have peace,  
though in the world they have tribulation,  
Ioh. 16. 33. Therefore unto them hee saith,  
Come my people, enter thou into thy cham-  
bers, and shut thy dores about thee; hide thy  
selfe for a very little moment, untill the indig-  
nation be overpast, Esai. 26. 20.

Be glad and rejoyce] be glad inwardly,  
and rejoyce outwardly: these comforts  
they finde in the Kings chambers, whose  
King some is not meat and drinke, but right  
conscience, and peace, and joy in the Holy  
Ghost, Rom. 14. 17. Wherefore they say,  
I will greatly rejoyce in the L O R D, my  
soule shall vvvell in my God; for he hath  
clothed me with the garments of salvation,  
he hath covered me with the robe of righte-  
ousnesse: as a bridegroom decketh himselfe  
with ornaments, and as a bride adorneth  
herselfe with her ornaments; Esai. 61. 10, and thus  
they rejoyce with joy unspeakable, and full  
of glory, receiving the end of their faith,  
even the salvation of their soules, 1 Pet.  
1. 8. 9.

will remember thy loves] or, will record  
renew, make mention of thy loves; more  
than wine; or, vvhich are better then wine,  
as in v. 2, The foresaid joy of the Saints,  
redounneth.

redoundeth to the praise and glorie of Christ; whose loves, manifested by his sufferings, death, resurrection, ascension, and the graces and benefits flowing from them to his Church, are remembered inwardly, recorded and mentioned outwardly. For they with joy, drawing water out of the wells of salvation, doe say in that day, Praise the Lord, call upon his name, declare his doings, among the people; make mention, that his name is exalted; *Esa. 12. 3. 4. I will mention the loving kindnesse of the LORD, the praises of the LORD, according to all that the LORD hath bestowed on us; and the great goodnesse towards the house of Israel, which he hath bestowed on them, according to his mercies, and according to the multitude of his loving-kindnesse; Esa. 63. 7. I will make mention of thy righteousnesses, O Lord of thine own; Psal. 71. 16. I will make thy name to be remembered in every generation and generation: therefore peoples shall confesse thee, for ever and ever. Psalms. 45. 18.*

*The upright love thee* ] Hebr. uprightnesse (or righteousness) love thee; whereby righteous or upright persons are meant, (the virgins forementioned in v. 3.) who have upright hearts, and righteous conversation: as *pride*, in *Ier. 50. 31*, is for a proud person; *sin*, in *Prov. 13. 6*, is for a sinner; *thanksgivings*, in *Nehem. 12. 31*, for, companies of thanksgivers; and many the like. So this fruit cometh by remembering and mentioning Christs loves, that the righteous are confirmed and increased in love towards him, more and more: as the Apostle wrot to them that beleeved on the name of the Son of God, that they might beleeve on the name of the Son of God; that is, might be confirmed, continued and increased in their beleeve; *1 Ioh 5. 13*. The Hebrewes, ignorant of Christ, have applyed these things, unto Gods ancient mercies towards them, in the giving of his Law; as the Chaldee paraphrast saith; *When the people of the house of Israel, was come out of Egypt, the divine-presence of the Lord of the World,*

*was their guide, by the pillar of a cloudy day, and by the pillar of fire by night. The just men of that generation said; O Lord is all the World, Thy name after thee, and we will praise after the way of thy goodness; and bring us men to the testimony of the mercies of Sinners, and give us life by the righteousness of thy righteousness. And the Lord will be glad and rejoice in the 22 letters which which it is written; and we will remember them, and will love thy Goodness, and will depart from after the love of the just; and all just men which are in the world, which is right before thee, shall fear thee, and love thy commendements. But the Law, being the ministration of death, though it was glorious, hath no glory in respect of the ministration of the Spirit, and of righteousness, which excelleth in glory, 2 Cor. 3. 7. 10. Therefore the new Testament bring new confirmed in Christ, these former things (which were figures and shadowes) are no more remembered: as was prophesied in *Ier. 3. 16*.*

*verf. 3. I am black* ] Hitherto hath been the Churches first speech unto Christ, testifying her faith and love: now follow her words to the daughters of *Ierusalem*, against the scandals and offences that might arise for the Churches afflictions and infirmities which appeare in this life. *Blacknes* signifieth tribulation as love complaineth. *My knees are black for me, and my bones are burnt with heat Ioh. 30. 30* &c. *Jeremie lamenteth the blacknes of the Nazarenes villages, Lam 4. 8*. And here in the verse following, the Church sheweth her blacknes to be because the Sun had looked down upon her; and the scorning of the Sun, is by our Saviour expounded, tribulation or persecution arising because of the Word; *Matth 13. 6. 20. 21*. It may also imply her blacknes by sin, in respect of her owne negligence which she acknowledgeth in the end of the 6. verse: and in respect of both, her blacknes by sorrow and mourning for her present miseries; as black colour, was the habit of mourners; For the sake of the daughter of my people,

people, am I bare, I am black: astonishment hath taken hold on me; *Ier. 8. 11*. Thus the Church is partaker of the afflictions of Christ; at whom many were astonished, *his visage was so marred more then any man; and his form more then the sons of men, Psal. 12. 14.*

*and comely*] or, *but comely*; or is here by way of opposition; though I am black; yet am I comely also, The Hebrew *Nabab*, significth comely, *beautifull, amiable, and to be desired*. The Greek here translateth it *goodly or feyre*, and in *ver. 10*, *beautifull*. So the Apostle in *Rom. 10. 15*, expoundeth *beautifull* from *Isa. 53. 7*. This comeliness of the Spouse; is after shewed to be both in her sight or countenance, *Song. 2. 14*. and in her speech, *Song. 4. 3*. And as blacknes is in the colour and skin; so comeliness is in the parts, features and proportion of the body, which the Church hath by her creation or new birth, as she is the workmanship of God, *created in Christ Iesus unto good work, Ephe. 2. 10*. Thus was she black in herself, but comely in Christ; for Gods strength is made perfect in weakness; therefore the Apost. said, *Most gladly will I rather glory in my infirmities, that the power of Christ may rest upon me (or dwell in me); therefore I take pleasure in infirmities, in reproches, in necessities, in persecutions, in distresses for Christs sake, for when I am weak, then am I strong: 2. Cor. 12. 9. 10*. And againe, *We are troubled on every side yet not distressed; perplexed, but not in despair; persecuted but not forsaken; cast downe, but not destroyed; alwayes bearing about in the body, the dying of the Lord Iesus, that the life also of the Lord Iesus, might be made manifest in our body. 2. Cor. 4. 8. 9. 10.*

*daughters of Ierusalem*] so these she speaketh again in *ch. 2. 7. & 3. 5. 12. & 5. 8. 16. & 8. 4*. so they were the friends of Christ and his Church the elect of God, though not yet perfectly instructed in the way of the Lord: as may be gathered by *Song 5. 8. 9* and *6. 1*. As the villages belonging to a citie, are usually called the daughters of that citie, *2 Chron. 7. 28, Num. 21. 25*, so

*Ierusalem* which is above, is the mother of us all, *Gal. 4. 26*, whose daughters are the particular Churches and Christians, called *Virgins*, *2 Cor. 11. 2*, *Rev. 14. 4*. And Sodom and Samaria are prophesied of, that they should be given to Ierusalem for daughters, *Ezek. 16. 61*. And thus in *Psal. 41. 13. 14*; the Kings daughter (the Church) is brought unto the King in rayment of needles workes; and *virgins her friends after her*. Such are here comforted against the scandal of the Crosse, and infirmities which accompany the Church in this world.

*tents of Kedar*] Kedar was the second son of Ismael, *Gen. 25. 13*. His posterity (which were still called by his name) dwelt in tents in the desert of Arabia; fed cattell, and were given to their bow, and warres: see *Isa. 21. 13-17, & 42. 11, Ezek. 27. 21*. And the Psalmist lamenteth his state, that he dwelt *with the tents of Kedar*; which he after explaineth, *with him that breedeth peace, Psal. 110. 5. 6*. And Kedar by interpretation significth Black: and the Kedarenes that dwell in tents, had therof their name *Scimiters*, (as if we should say *Tentaries*;) and their tents were of *bayre cloth*, made of *goats bayre*, and in them they dwelt, and had no other houses, as is reported by *Plinie, lib. 6. cap. 28*, and *Solinus Polyhist. in cap. 36*. Here therefore the Church (which is called the *Tents of Iakob*, *Ierem. 30. 18*, and the *tents of Iudab*, *Zech. 12. 7*) is for her afflictions, persecutions, pilgrimage; and many infirmities; in outward view of the world, like to the black and bayrie tents of Kedar; or such as dwell in them.

*curtaines of Solomon*] these are to set forth her carnelyness; as *Kedars tents* did her blacknesse. And though curtaines sometimes signifie tents, as the Arke of the Lord remained under curtaines, *1 Chron. 17. 1*. and, *Enlarge the place of thy tents, and let them stretch forth the curtaines, Isa. 54. 2*, yet *Solomons*

curtaines here seeme rather to meane the goodly hangings that were in his house, and about his bed. For Solomon dwelt not in Tents, but having riches and wealth and honor, such as no Kings had; 1 Chron. 1. 12, builded him houses, Eccles. 2. 4. and one which was thirteen yeares in building, 1 King. 7. 1, and for his Queen Pharaohs daughter, he builded an house, 1 King. 9. 24. So though the Church be outwardly black like Kedar's tents; yet is she inwardly beautifull as Solomons curtaines: for, *The Kings daughter is all glorious within*; Psal. 45. 14. The Chaldee paraphraseth on this verse thus; *When the house of Israel made the Cush (Exod. 32.) their faces were blacke, like the sonnes of Cush (the Ethiopians) which remaine in the tabernacles of Kedar: and when they turned by repentance, and were forgiven, the brightnesse of the glory of their faces was increased, like the Angels; for that they made the curtaines for the Tabernacle, and the divine majestie dwelt among them: and Moses their master went up to the firmament, & made peace between them and their King.*

6 Ver. 6. *Look not upon me* ] or, *Behold me not*, to weet, with contempt for my blacknesse; that is, *Despise me not*: as in Job. 41. 34, *He beholdeth all high things*; that is, despiseth them. Or, *Look not upon me*, with delight and gladnesse for mine affliction; as in Obad. v. 12, *thou shouldest not haue looked on the day of thy brother*. Or, *Look not upon me* with astonishment, as the Apostle teacheth, *That no man should be moved for these afflictions; for your felices know that we are appointed therunto*: 1 Thes. 3. 3.

*blackish* ] or, *somewhat black*, in Greek, *made black*: the old Latine version translateth it *browne*. The forme of the Hebrew word here, differing from the former, seemeth to diminish the signification; as in Levit. 13. 19, a word in the like forme meaneth, *somewhat reddish*. By this, she would teach not to judge of her estate by her skin, by the outward appearance; where afflictions and infirmi-

ties onely are to be scene.

*the Sun hath looked downe* ] Hereby afflictions and persecutions are meant: as that in the Parable, *When the Sun was up, they were scorched*; is expounded, *When tribulation or persecution ariseth because of the word, they are offended*: Mat. 13. 6. 21. So she signifieth that this her black hiew was not her proper colour, vvhich is faire in Christ her beloved, Song. 1. 8. 15, but by accident; God from heaven thus chagging her sinnes, and exercising her faith and patience. Lam. 1. 6. 13. 14 &c.

*the sonnes of my mother* ] that is, either the children of the Church, false brethren, false Prophets, and deceivers: or, inordinate lusts, and sinnes which dwell in her, and were conceived vvvith her in the wombe; for vvvith both these is the Spouse of Christ afflicted. Of the first, David complaineth, *I am become a stranger unto my brethren, and an alien unto my mothers sonnes*; Psal. 69. 9. And the Apostle saith, *Of your own selves shall men arise speaking perverse things, to draw away disciples after them*; Act. 20. 30. Such are called by the name of *Israel*, and are come forth out of the waters of Judah, which swear by the name of the LORD, and make mention of the God of Israel, but not in truth, nor in righteousness; for they call themselves of the holy Citty, &c. Esai. 48. 1. 2. Such might be called the children of her mother, (though not of her father,) false brethren, among vvhom the Saints are often in perill, Gal. 2. 4, 2 Cor. 11. 26, vvhich pretending faith and godlinesse, doe dangerously oppose the same: as the true Church, Prophets, Christ himselfe, and his Disciples haue found in all ages. Of the second, the Apostles tells us of *last things* in our members, Jam. 4. 1, of *fleshly lusts, which warre against the soule*, 1 Pet. 2. 11: and these may be called our mothers children, because in sin and in iniquity, we haue been conceived and brought forth, Psal. 51. 7, which sin reviveth in us, vvhich the commandment of God commeth, deceiveth us, and slayeth us, and under it we are sold:

told: so that the good which we would, that doe we not; but the evil which we would not, that we doe: *Rom. 7. 9. 11. 14. 19.*

*angry with me*] or, *incensed against me*, or *inflamed in me*, to wett, with vvarth; to resist, fight and war in me and against me: as the Greeke version saith, *sought in me* (or *against me*.) So this phrase is used in *Esa. 51. 11.* *all they that were incensed against thee shall be ashamed &c.* and in *Esa. 43. 24.* *all that are incensed against (the Lord) shall be ashamed:* which being spoken there of outward enemies, may also be applyed to our inward lusts, as in *lam. 4. 1.* *1 Pet. 2. 11.*

*they made me*] or, *set, put, assigned me.*  
*the keeper of the vineyard*] where the Sun hath burnt me; as in *Mat. 10. 1. 12.* they that laboured in the vineyard, doe complaine how they have borne the burden and heat of the day. So in the captivity of Babylon, the poure of the land of Israel, were left to be *Vine dressers*, and *husbandmen*: *2 King. 25. 12.* And spiritually it is sayd unto the Church, *the sonnes of the alien*, shall be *your plowmen and your vine-dressers*; *Esa. 61. 5.* and the *Kingdome of God* committed into the hands of the Iewes, is likened to a *Vineyard*, let out unto husbandmen, *Mat. 21. 33. 43.* and in *Song. 8. 11.* *Solomon let out the Vineyard unto keepers.* But here the vineyard, opposed to her own vineyard, seeme to meane false Churches, and in them the corruption of religion, wherunto her mothers sonnes sought to draw her: setting her to observe the ordinances and traditions of men, or otherwise to undergoe their cruelty and vvarth. Thus the Pharisees, made the vword of God of none effect, through their tradition which they had delivered, *Mark. 7. 13.* and bound heavy burdens, and grievous to be borne, and layd them on mens shoulders, *Mat. 23. 4.* and so did false teachers in the Christian Churches, *Act. 15. 1. 10.* *Gal. 6. 12. 13.* *Coloss. 2. 20. 23.*

*my vineyard which is mine*] or, *which ap-*

pertaineth to me; the keeping whereof is committed to me of God. This phrase is againe used in *Song. 8. 12.* *my vineyard which is mine, is before me;* Spiritually the Vineyard is the Church, as in *Esa. 5. 7.* *the vineyard of the Lord of hosts, is the house of Israel, and the men of Iudah his pleasant plants, the keeping of, or labouring in this vineyard, is the performing of the charge & duty which God hath laid upon every one therein: that so they may yeild unto him the fruits of his own graces.* *Mat. 21. 33. 34.* *Esa. 5. 2. 7.*

*I have not kept*] either through her own infirmity, or negligence, or others tyranny, or both. For as the Apostle complaineth, that he did not what he would, but what he hated: and found not how to performe that which is good, *Rom. 7. 15. 18.* so of the slouthfull man Solomon sheweth, how he went by the vineyard of the man voide of understanding, and loe it was all growne over with thornes, nettles had covered the face thereof, &c. *Prov. 24. 30. 31.* And by outward violence and persecution, the Church may be scattered abroad, *Mat. 8. 1.* and when Iudah was captived, the *solemnne-fests and Sabbathes* were forgotten in Zion &c. *Lam. 2. 6.* &c. And often times for the sins of his people God sendeth persecution and afflictions upon them: *Esa. 5. 2. 5. 6.* *Lam. 1. 14. 18. 22.* The Chaldean Paraphrast expoundeth this verse thus: *The Congregation of Israel sayd before the peoples, Despise me not because I am blacker then you, because I have done worke like yours, and have worshipped the Sonne and Moone; for false Prophets, who they have been the cause that the fierce wrath of the LORD hath come downe upon mee; and they learned me to serve your idols, and to walke in your statutes: but the Lord of the World, who is my God him have I not served, nor walked in his statutes, neither have I kept his precepts and his Law.*

*Ver. 7. Tell me*] or, *Shew, Declare unto me.* A third request which the Church maketh unto Christ, for instruction in the administration of his Kingdom here



on earth; that as he had formerly made her partaker of his heavenly calling, so hee would direct her further unto the place where, and manner how he feedeth his flocke, in his publicke Assembly the Church, (whereunto the Lord addeth daily such as shall be saved. *Act. 2. 47.*) that there she may be under his government, enjoy his ordinances, increase in knowledge, faith and all other graces; may be strengthened against temptations and afflictions. So men are commanded; *Seek the LORD, and his strength; seek his face continually. Psal. 105. 4.* And, *Unto the place which the Lord your God shall chuse out of all your tribes, to put his name there; even unto his habitation shall ye seek, and thither thou shalt come &c. Deut. 12. 5.* That place is not alwaies easie to be discerned; for many will falsly say, *Lo here is Christ, or loe he is there. Mark. 13. 21*; and sometimes Christ, for mens sines, withdraweth himselfe, *Song. 5. 6.* God hideth his face, *Deut. 32. 20.* and saith, *I will not feed you. Zech. 11. 9.* Sometime the Woman is forced to *fly into the wilderness*, where she is nourished of God many daies, *Rev. 12. 14.* and sometime the state of the Church is such, as that it doth not for the present enjoy the Pastours that should feed and guide the same. *Act. 14. 21. 22. 23. Tit. 1. 5.*

*my soule loveth*] this signifieth unfeigned and fervent love, with a longing desire to enjoy the fellowship of her beloved: therefore she useth this phrase again, when in the absence of Christ, she earnestly seeketh for him, in *Chap. 3. v. 1. 2. 3.* 4. Like it, is the affecting or longing of the soule, in *Gen. 34. 8.* the knitting of the soule, *1 Sam. 18. 1.* the delighting of the soule, *Esa. 42. 1.* and sundry the like.

*Where thou feedest*] or, *how thou feedest; how thou makest to rest.*

*feedest*] Hebr. *Will feed*, that is, art wont to feed, or usually and continually feedest, to weete, *thy flock*; which word (as being easie to be understood) is often omitted; as in *Gen. 37. 16. & 29. 7.* Feeding implyeth all the duties of a Pastour or

Heirder, as to lead in and out, to give pasture and water, to governe with the rod and staffe &c. *Psal. 23.* Wherefore Kings are sayd to feed as Pastours. *Psal. 78. 70. 71. 72.* So Christ, as King, and great Pastour of the flock, *Heb. 13. 20.* doth by his Ministry, with his Spirit, Word, Seales, Censures &c. feed his people; for whom he layd down his life: he calleth them by name, leadeth them out, goeth before them, saveth them from wolves that would devoure, giveth them eternall life, and they shall never perishe, *Iob 10.* Of him it is prophesied, *He shall feed his flock like a shepherd; he shall gather the Lambs with his arme, and carie them in his bosome, he shall gently lead those that are weak young; Eisa. 40. 11.* Therefore she desireth to be under his guidance, and in his fold, that he feeding her she may not lack: or desireth to know the manner how Christ feedeth, that she likewise may so feed her kiddis; as *v. 8.*

*makest to rest*] or, *makest to lye downe*, and so givest rest to thy flock. Both these workes of grace God promiseth to his people with other the like, saying, *I will both search my sheep, and seek them out; I will feed them in a good pasture; I will feed my flock, and I will cause them to lye downe, saith the Lord God; I will seek that which was lost, and bring againe that which was driven away, and will binde up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong, and will feed them with judgement. Ezek. 34. 11. 14. 15. 16.*

*at noon*] in the heat of the day, signifying the heat of persecution, tribulation, temptation; and whatsoever may cause the disquiet and griefe of his flocke. Is the most whereof Christ giveth safe repose unto his sheep: which have peace in him, though in the world they have affliction, for hee hath overcome the world; *Iob. 16. 33.* *They shall not hunger nor thirst, neither shall the heat nor sunne smite them: for he that but mercie on them shall lead them, even by the springs of*

of Water shall be giveth them; *Psalm 49. 10.*  
*that turneth aside* } or, *as one that is lawless*.  
 path, or that covereth himselfe, or, *that is cov-*  
*ereth*, or *hides*: this latter sense the Greek  
 version giveth, according to the usuall  
 signification of the Hebrew word. And  
 this covering either is a signe of sorrow  
 and shame; as mourners used to cover  
 their faces, *Ezekiel 24. 17.* or, of leighness  
 and shyness, as Thamar was thought  
 to be an harlot, because she had covered her  
 face, *Gen. 38. 14. 15.* So here the Spouse  
 desireth to know where Christ feedeth,  
 lest she should wander about and seek  
 him with sorrow; and be by others repu-  
 ted an harlot; for she would elsew all  
 appearance of evill. Or, by saying, as  
 one that turneth aside; she intimateth her  
 perill, lest through want of him whom she  
 loveth, she fall into the hands of others,  
 which haist to be Christs companions,  
 and so in her faith and manners be cor-  
 rupted; as were the Churches of Gali-  
 lia, *Gal. 1. 6. 7.* For when men have  
 not their abiding in the Lords in-  
 heritance, they are in danger to be  
 drawne unto the service of other gods;  
 as David acknowledgeth in *1 Sam.*  
*26. 19.*

*fl. ke of thy companion* } or, *herds of*  
*thy followers*; for, *Græzer* is both a fl. ke,  
 and a herd; *Isaiah 1. 18.* It seemeth here  
 to meane the congregation of fülle  
 Christs, and fülle Prophets, which  
 come in his name, *saying I am Christ*, and  
 doe deceive many, *Mat. 24. 5. 24. 2 Pet. 2.*  
*1. 2.* But Christs shep feed him, for  
 they know his voyce, and a stranger they  
 will not follow, but will flee from him,  
 for they know not the voyce of strangers;  
*Job. 15. 4. 5.* but they sh. have one shep-  
 herd, *Ezekiel 37. 24.* And as other Shep-  
 herds are never to be followed, so not  
 the other fl. kes or herds: for Gods  
 ch. shall inhance his mountains, and  
 his servants shall dwell there; *Psalm*  
*65. 9.* *I. 1. 7. 6. 2. 3.* the daughter of Zo-  
 ra is likened to a comely and delicate wo-  
 man: her enemies are likened to shep

herds with their fl. kes. Of the Ho-  
 brewees, *Sol. Iarchi* exounleth this pas-  
 sage thus: Tell me I thou whom my shep  
 loveth: Now the body Ghost turneth and  
 liketh her to a fl. ke, lovingly affected un-  
 to the Pastor. The congregation of Israel  
 saith before him, as a woman to her hus-  
 band, Tell mee I thou whom my soule lo-  
 veth, Where thou feedest thy fl. kes,  
 among these vvolves amidst whom they  
 are: and Where thou maketh them to  
 rest at now, in this captivitie, which  
 is a time of tribulation unto them, as  
 the winter-time which is a time of tribu-  
 lation unto the fl. ke. And if thou say-  
 est, Why art thou so careful? This is  
 not for thine honour, that I should be  
 like a woman, covering the sh. weeping  
 for my fl. kes, by the fl. kes of other  
 Shepherds, which feed their fl. kes as  
 thou dost; as if she should say, among  
 the troups of the people that are joyued to  
 other gods, and true Kings and Princes  
 that menage (or governe) them. The  
 Chaldeæ paraphrast explaineth it thus:  
 When the time was come that Moses the  
 Prophet should be dissolved out of the  
 world, hee said before the L O R D:  
 I know that this people will sinne, and  
 shall goe into captivity: now shew thou  
 unto me, how they shall be governed and  
 dwell among the peoples, whose decrees are  
 grievous, at the hate and scorning of the  
 Sonne at now is the midst of Summer.  
 And why sh. they winter up and  
 down among the fl. kes of the sonnes  
 Esau and of Israel, which doe afflict  
 unto their crosses (their ill) for con-  
 tinuance.

Verf 8. If thou knowest that is, Fer-  
 usmach as, or Seeing that thou knowest  
 not; as in *Numb. 22. 23.* If the men be  
 come to call thee; that is, Ferusmach as  
 they are come. Here Christ beginneth  
 to speake unto his people, with  
 words of comfort, and instructon;  
 and after proceedeth to shew the  
 power and glorie of the Church ad-  
 vanced vvvith his graces. *Sol. Iarchi*  
 saith,



saith, *This is the answer of the Pastour.*

*thou knowest* ] or, *then thy self knowest not.* Hebr. *If thou know not to thee; or, for thy self;* vvhich latter vvords are thought to be redundant, and are therefore omitted in most translations; though here it may haue a commodious sense; to signifie the ignorance which she hath in her self, upon acknowledgement vvhether of Christ informeth her. Sol Iarchi expoundeth it, *If thou knowest whether thou shouldst goe to feed thy flock, thou fairst among women; because the Pastour be hath ceased to governe (or menage) them.*

*fairest* ] Hebr. *sayre* (or *beautifull*) among *women*; vvhetherby is meant, more faire then other women, or, fairest of woman kinde: as the mother of our Lord, is called, *Blessed among women*, Luk. 1. 28. 42, that is, most blessed, or more blessed then other women: so the Lion is said to be *strong among beasts*, that is, *strongest*; Prov. 30. 30. The Hebrew *Iaphab*, signifieth *sayre* or *beautifull*, not onely in colour, but in comely proportion, and elegancie, such as draweth loue and liking: for the same word is attributed sometime to cattell, Gen. 41. 2, to trees, Jer. 11. 16, and to every thing that God made, Eccl. 1. 11. And the Church is here called by Christ, (and after by her friends, Song. 5. 9, & 6. 10) *the fairest among women*, by reason of the graces, the spirituall beauty of faith, hope, loue, patience &c. wherewith God in Christ hath beautified her, who by nature vvas deformed and loathsome, as is shewed in Ezek. 16, where her nativity was of the land of Canaan, of Amorites and Hittites, v. 3: she was cast out to the loathing of her person, in the day that shee was borne, v. 5, she was polluted in her own bloods, v. 6, till God gaue her life, and excellent ornaments, v. 7, covered her nakednesse, v. 8, vvashed away her bloods, v. 9, cloathed, girded, decked her with ornaments, chaines, jewels &c. and so shee became exceeding beautifull; v. 10. 13. Shee being privy to her owne infirmities, called her selfe *black*, v. 5, but Christ here

calleteth her *faire*, and magnifieth her beauty in v. 15, and often in this Song: because he hath satisfied and cleansed her, *With the Spring of Water by the Word*, that he might present her to himselfe a *glorious Church, not having spot or wrinkle, or any such thing*, but that she should be *holly and without blemish*, Eph. 5. 26. 27. Thus it vve vill condemne our selues, God vvill iustifie us: and when we are vvweak, then are we strong. 2 Cor. 12. 10. And as vve increase in obedience and sanctification, so doth the loue of Christ increase towards us, Psal. 45. 11. 12.

*goe thy way forth* ] or, *get thee out, goe forth thou.* Hebr. *goe out for thee, or goe forth for thy selfe.* As God said to Abram, *Goe thou, or for thy selfe*, Gen. 12. 1, so here Christ calleth forth his Church, from sitting still in her mournfull estate, that she should not onely wish and desire, but endeavour, and put forth her selfe to doe the vvorks of her calling, to feed her kids, and to goe out to meet the Bridegroom, Mat. 25. 6. For, *not every one that saith unto Christ, Lord, Lord; shall enter into the Kingdome of heauen: but he that doth the Will of his Father which is in heauen.* Mat. 7. 21.

*by the footsteps of the flock* ] or, *in the footsteps of the sheep*: that is, goe in those vvayes, and doe those vvorks vvvhich the sheep or flock of Christ, haue gone in and done before thee. Footsteps are the print of the feet in the way that is troden before us: and as Christ himselfe hath left us an example, in his doings and sufferings, *that we should follow his footsteps*; 1 Pet. 2. 21, and we are to be *imitators* (or *followers*) of God, Ephes. 5. 1, so should we be of the flock of God, and of godly pastors, in that faith and order vvvhich they haue vvalked in before us: as it is said, *Be ye imitators of me, then as I also am of Christ*, 1 Cor. 11. 1, and, *Remember your guides, who haue spoken unto you the word of God; whose faith, imitate ye; considering the issue of their conversation*: Heb. 13. 7. So likewise of the flock of Christ, as it is said,

said, *Ye brethren became imitators of the Churches of God, &c.* 1 Thess. 2. 14, and *We desire &c. that ye be not slauthfull, but imitators of them, who through faith and patience inherit the promises:* Heb. 6. 11. 12. The flock heere spoken of seemeth to be opposed unto the *sheep* (or *herds*) in v. 7, as Christ is to his companions (or *followers*) there mentioned: vho as he is the One great Pastour, so hath he generally one fold and flock. Job 10. 16, Ezk. 34. 22. 23, vvhich is his Church, as his faith, *And ye my flock, the flock of my pasture, are men:* Ezk. 34. 31. Their *footsteps* are their faith and workes set forth in the Scriptures: as we are taught to *walke in the footsteps of the faith of our father Abraham,* Rom. 4. 12. and so of all other our godly predecessors, Heb. 11. 1. 2. 40, & 12. 1, after whom we should walke in the same spirit, in the same foot steps, 2 Cor. 12. 18. And thus the Hebrewes also understand this place, as Iarchi explaineth it, *Consider the wayes of thy first fathers, which received my Law, and kept my charge, and my commandments; and walk thou in their wayes.* Likewise the Chaldee paraphrast sayth, *The Congregation vvhich is like to a faire demsel, and whom my soule loveth, let her walke in the wayes of the just men, and order her prayer by the mouth of her governours, and let her leade her posterity, and I learne her children vvhich are like to the kiddes of the goats, to goe unto the Synagogue, and unto the Schoole, &c.*

*Feed thy kids*] The flock in Scripture usually comprehendeth both *sheep* and *goats*; as in Levit. 1. 10, and though *goats* sometime being opposed to *sheep*, signifie the wicked reprobates, Math. 25. 32. 33, &c. yet usually they figured in the Law, Christians given up as sacrifices to God: and Christ himselfe was figured by *goats* and *kids*, by the Apostles exposition, Heb. 9. 12. 13. 14, & 1 Cor. 5. 7, compared with Exod. 12. 5. So here the *kiddes* signifie yong and tender Christians, vvhich are to be fed vvvith the sincere milk of the word, that they may grow thereby: 1 Pet. 2. 2.

And so Christ giveth charge, *Feed my lambs, Feed my sheep;* Job. 21. 15. 16. And this is the end, vvhich the fairest among women, is willed to goe out; that she may find pasture for her kids: following herein the example of Christ, vvhich leadeth out his sheep, and putteth them forth that they may find pasture, Job. 10. 3. 4. 9.

*besides the tents*] or, *by the Tabernacles* (the dwelling places) of the shepherds. By which these companions of Christ, v. 7, seem heere to be meant, such as are transformed like the Ministers of righteousness, 2 Cor. 11. 15, and their flocks, like the flock of Christ: beside their tents, (or, as may be translated *above* them,) are the kiddes of Christ to be fed, vvhom he graciously preserveth even in the midst of wolves. Thus Sol. Iarchi expoundeth it, *by other peoples*: Otherwise it may be understood (as the former sentence) of the good shepherds tents, vvhich of old fed the flock of God in faith and love, as their footsteps are left recorded in the Scriptures. Psal. 77. 21, & 78. 70. 71. 72, Isa. 63. 1, Heb. 11. 7.

Verf. 9. *I have compared*] or, *I have likened, thought thee to be like.* The order of the words in the Hebrew is thus: *To the company of horses in the charrets of Pharaoh I have compared thee, O my Love.*

*my love*] or *my fellow friend, my companion, familiar*: so named of feeding and conversing together, & so partaking each of others good or evil: in Greeke, *my neighbour* or *next*. This title Christ giveth to his Spouse, often in this Song, as after in v. 15, & ch. 2. 2. 10. 13, & ch. 4. 1. 7, & 5. 2, & 6. 4, and sheweth the reason on both parties to his disciples, saying, *I have called you friends* (not servants,) *for all things that I have heard of my Father, I have made known unto you*: and, *Ye are my friends, if ye doe whatsoever I command you*: Ioh. 15. 14. 15. Sometime a husband is called by this name friend, as in Ier. 3. 20, Hos. 3. 1.

*to the company of horses*] or, *to my company of horses*. The word *Susah*, which being the feminine of *Sus*, *au borse*, may in propri-

proprietie signifie a *mares* is heere usually taken of Christian interpreters, and of the Hebrewes, to signifie a *company* or *trayp* of *horses*: and so the Greek (which also is *Teehippo* in the feminine gender) is sometimes used in Greek Authours, for a *company of horses*. And in the Scripture phrase, the names of beasts, birds, &c. are often used collectively, as in Exod. 15. 1, *the horse and his rider*; for, *the horses and their riders*. The Hebrew letter *Iod*, which usually signifieth *mine*, is sometime added in the end of words without signification, as in Lam. 1. 2: Howbeit the Greek version here translateth it, *My company of horses*: and it may have good use. The horse is a watlike beast, as God describeth him in Job. 39. 19. 23, and Solomon saith, *The horse is prepared against the day of battell*: Prov. 21. 31.

in the charrets of *Tharash* } Pharaohs horses and charrets were of iron. It request, as the Scripture often sheweth, and therefore were sought after by Solomon in his trading with Egypt, 2 Chron. 1. 16. 17. And the Prophet saith, *Woe to them that goe down to Egypt for helpe, and stay on horses, and trust in charrets, because they are many* &c. Esai. 31. 1. And in Ezek. 17. 15, the King of Iudah sent his ambassadors into Egypt, *that they might give him horses, and much people*. For the meaning of this speech, it seemeth to be this; the Church being sent forth by Christ in the footsteps of the flock, to feed her kiddes beside the tents (or dwellings) of the shepherds: was presently to looke for troubles in it selfe, *Mat. 23. 29, 30*, and opposition at the hands of these companions (forementioned in v. 7,) and their flocks: as the Scripture often speaketh of contention among shepherds, about the feeding and watering of their flocks, Gen. 13. 6, 7, & 26. 14, 15, 20, 21, *Exod. 3. 16, 17*: and when God threatneth warre against the daughter of Sion, he saith, *The shepherds with her flock, shall come unto her, they shall pitch their tents against her round about* &c. *Jer. 5. 2, 3, 4*. To comfort her therefore

against such troubles, the Lord comforteth her to the troupe of *berish*, in *Tharash* charrets, under this similitude, promising her victory: as in Zech. 10. 3, he saith (by a like simile,) *Arise upon a kindled chariot, the shepherds, and I will punish the people for the Lord of hosts hath visited his flock, the house of Judah, and hath made them as a goodly horse in the battell, &c.* And it shall be as mighty men, which tread down their enemies) in the word of the Lord: in the battell, and they shall be like horses, for the Lord is with them &c. v. 5. And if we make any company of *berish*, accordeth with Zech. 10. 30, where the Lord hereth them to his goodly horse, and of the Hebrews. Sol. Iarhi comforteth it with the horse in *Exod. 14*, where God by his power (as with horses) gave Israel the victory over Pharaohs horses and charrets, as the Prophet (speaking of that) saith unto God, *Thou dost walk through the sea with thine horses, through the deep of great waters*, Habak. 3. 15. See also Rev. 19. 11, 14, where in the warre against Antichrist, Christ (the Word of God) sitteth on a white horse, and the armies in heaven (his Church whose conversation is heavenly,) followed him upon white horses.

*V. 10. Thy chariots are comely* for, are desirable, gracious, beautiful. The Greek translateth, *How beautiful are thy chariots*! These words are continued unto the Brist of Church, from Christ shewing how she is decked with his ordinances and graces as his chariots are afterwards likenc'd to a bed of spices, Song. 5. 13. But whether she be still compared hereby to a company of *berish*, as in *ber. 9*, or to a woman (as she was a shepherdesse in *ber. 8*), is doubtful, for both similitudes doe agree to the things here spoken of. The word *chariots*, is used sometime for the charkes or jawes of beasts, and of horses whose bridles are often adorned with rowes, especially in kings charrettes as in *Ez. 30. 20*, there shall be a bridle in the jawes (or charkes) of the people. Also the next words, *thy chariots, with chariots*, may have like reference: for the kings of

Midian when they went to warre, had chains about their camels necks, *Iudg. 8. 26.* Taking it thus, the church compared to the Lords company of houses, is said to have her cheeks comely, with rows of jewels or ornaments upon her breast wherewith the Lord menageth and guideth her, as his goodly barie in the battell, *Zech. 10. 3.* Or, retaining the similitude of a woman, it is meant of ear-rings and jewels which hang downe and adorne the face and cheeks: as it is written, *I decked thee with ornaments, and I put bracelets upon thine hands, and a chaine on thy neck; and I put a jewel on thy forehead and ear-rings in thine eares, and a beautifull crowne upon thine head; thou wast thou decked with gold and silver.* *Ezk. 16. 11. 12. 13.* The spiritual signification, according to either similitude, is one and the same, as after shall be shewed.

*roder* in Hebr. *Torim* which being of the singular *Tor*, signifieth a Disposition, *ord*, or orderly-course of things & hath affinity with *Torah*, which hath the name of the Law, in Hebrew; and the one is put as an explanation of the other; as David said, *this is the Law of man, & Lord God.* *2 Sam. 7. 19* which another Prophet relateth thus, *thou hast regarded me, according to the order (disposition or estate) of a man of high-degree, & Lord God.* *1 Chron. 17. 17.* And indeed the Law of God, is his Ordinance, or orderly disposition of his precepts, the rules and canons of our life. The same word *Tor*, is also used for a Turtle-dove, and *Torim* are Turtles, as in the law of sacrifices, *Lev. 1. 2.* which some therefore take here to be jewels or ornaments that had the figures of Turtle-doves. And so the Greeke version here translateth. *How beautifull are thy cheeks, as of a turtle dove!* But in the verse following, (where the same word is againe used,) the greek translateth *We will make for thee, similitudes of gold.*

*chimes* in Hebrew *Churazim*, a word not found but in this one place; translated in Greeke *collars* or *chaines*; and is interpreted by the Hebrew doctors, *chaines* or jewels hanged on a string like

chains to put about the neck. These *roder* & *chaims*, signifie the Lawes & ordinances of God, wherewith he adorneth the face and neck of his church, that in her profession practise and obedience, she may be comely and gracious in the sight of God and his people; and being guided by them, may vanquish her enemies. Thus Solomon elsewhere saith *there is gold and a multitude of rubies; but the lippen of knowledge, are a precious jewel.* *Prov. 20. 15.* And againe, *My son heare the instruction of thy father, and forsake not the law of thy mother: for thy shall be an ornament of grace unto thine head and chains about thy neck.* *Prov. 1. 8. 9.* They meane also the gracious effects which the Law and doctrine of God worketh in his people, of humility, reverence, and other virtues: as on the contrary pride, and other like vices are said to compass evil men about as a chain, and violence to cover them as a garment, *Psalm. 73. 6.* Likewise holy persons, that teach, instruct, & prove; and such as receive doctrine and reproofe, *Prov. 25. 12.* and reproofes themselves are poales, *Math. 7.* Thus also the Hebrewes understood this Scripture; as the Chaldee paraphrase here saith: *When (the Israelites) went forth into the wilderness, the Lord sayd unto Moses, How faire is this people, that the words of the Law should be given unto them, that they may be as brides in their jewels, that they depart not out of the good way: as an horse goeth not aside that hath a bridle in his jaw; and how faire is this neck to beare the yoke of my precepts; that they may be upon them as a yoke on the neck of a bullock that ploweth in the field, and feedeth both it selfe, and the master thereof.*

V. 11. *We will make for thee* ] A promise of increase of graces to the Church: by *We*, is understood the myserie of the Trinity, as in *Gen. 1. 26. Let us make man.* So in *1. Pet. 1. 4. 5.* Grace and peace is wished from the Father, Sonne, and Holy Ghost: and in *1 Cor. 12. 4. 5. 6.* the diversities of gifts are noted to be of the Spirit, the diversities of ministeries (wherby these

gifts are administered) to be of the Lord (Christ;) and the diversities of operations (afforded by the gifts and ministries,) to be of God the Father. The Hebrews also (as *Lubi* here) interpret it, *I and my judgement hall*: by which phrase the Trinitie of old was implied, though now the faithlesse deny the same: for a judgement hall in Israel consisted of three at the least; which in that close manner of speech they applied unto God; but their posterity understood it not. Christ here teacheth his Church, that every grace and good gift is from God, as also the increase thereof, *1 Sam. 1. 17, Ephes 3. 16*, that the spirituall ornaments are of his making, who worketh in us *both to will and to doe, of his good pleasure, Phil. 2. 13*. Also that to him that hath shall be given, and he shall have more abundance, *Matth. 13. 12*. As in our bodies we come naked into this world, without clothes or ornaments, so is the estate of our soules by nature, naked and bare, *Ezek. 16. 4, 7*, till Christ of his grace, by his Spirit, clotheth and adorneth us: *2 Cor. 3. 18*.

*rowes of gold*] he spake before of *rowes* simply, now he addeth of *gold*; either to signifie more excellent ordinances and graces under the Gospell, then under the Law, (as he promiset, *For brasse I will bring gold, and for yron, I will bring silver, &c. Esai 60. 17*.) that should proceed from faith and love, and not from fear as when she was under the bridle of the Law; (for we should not be like *horse and mule*, whose jaw must be bound with bit and bridle, *Psal. 32. 9*, and yeeld obedience by constraint;) or, it meaneth a new supply of graces, so that we are changed into the image of God, *fit glory to glory, even as by the spirit of the Lord: 2 Cor. 3. 18*. These promises may respect both the rules, ordinances, gifts & graces bestowed on his people, *Prov. 20. 15*, and the persons themselves that are furnished with those graces; as *the precious finesses of Zion*, are said to be comparable to *fine gold. Lam. 4. 1*.

*Spick of silver*] in Greek, *mark of sil-*

ver: which word maketh (*Stigmata*.) Paul useth in *Gal. 6. 17*, speaking of the marks of the Lord Jesus, by suffering for his Gospell. Here it meaneth variety of graces, in the communion of the Saints, for their mutuall help, comfort and delight: as is opened in *Prov. 25. 11, 12. A word fitly spoken, is like apples of gold, with pictures of silver. As an earing of gold, and an ornament of fine gold: so is a wise reprover upon an obedient ear*. Where we are taught, that both instructions and reproofes, are the ornaments of the Saints; when they are prudently uttered, and obediently received. Neither of which can be without the speciall grace of God, who both maketh these ornaments for us, & maketh us fit to receive & put them on; for *The bearing ear, and the seeing eye, the Lord hath made eve both of ibe. Pro. 20. 12*. The Child. paraphr. expoundeth this verse, of the Law which God gave unto Israel on the two tables, by the hand of Moses. But though the ordinances of the Law, were likened to *gold and silver*, yet with the Church then was decked, as God telleth them in *Ezek. 16. 13*, and the law of his mouth was better to his people, *than thousands of gold and silver, Psal. 119. 72*, yet the doctrine of faith, and ordinances of the Gospell with the graces accompanying them (here promised) are much more excellent and glorious, *2 Cor. 3. 7. 11*.

Vers. 11. *While the King*] Here the Church speaketh of the fruits and effects of Christs former graces; how in her and from her so adorned by her beloved, the odour of the Spirit of God in her, flowed forth and spread abroad to the delight of her selfe and others. By the King is meant Christ, as in *Ps. 4*, by his round table (which the Greek translateth his sitting-down, which was wont to be in a round, or as in a ring, *1 Sam. 16. 11*.) may be understood the spirituall banquet of Christ with his Church, feeding her with his word and graces: as *the table of the Lord, in Malach. 1. 12, & 1 Cor. 10. 21*, signifie the

the communion betwene him and his people, as doth also the supping one with another, *Rev. 3. 20.* The *Spikenard* is one of the pleasant fruits in the garden of the Church, *Song 4. 13. 14.* but here it seemeth to be the oile or ointment made of *Spikenard*, which is *very precious*, vvhich they used to poure out and annoint men vvith; such as Mary annoynted our Lord Iesus vvith, as hee *sate at table* vvith his friends, & *the house was filled vvith the sweet (or odour) of the ointment.* *Jab. 12. 1. 2. 3.* Spiritually it signifieth the sweet smelling fruits of repentance, faith, loue, prayer, thanksgiving &c. vvhich the Church sheweth forth by the communion of Christ vvith her; and in speciall of mortification, and communion vvith Christs death, buriall and resurrection, *Rom. 6. 3. 4. 5* &c. as that vvhich Marie did vnto Christ, vvias to annoynt his body to the burying, *Mark. 14. 8.* *Iob. 12. 7.*

**V. C. 13. A bundle** or, **A bagg of myrrh:** by *myrrh* is meant the sweet gumme that yssueth from the Myrrh tree, vvhich is gathered and bound up in bagges: it vvias the first of the chiefe spices, vvhereof the holy annoynting oile in the Sanctuary was made, *Ex. 30. 23.* & that holy ointment figured the graces of the Spirit powred out vpon Christ, & by him vpon his Church, *Esa. 61. 1.* *Psal. 45. 8.* *1 Iob. 2. 20.* See the annotations on *Exod. 30. 26.* With myrrh and aloes, the dead body of our Lord Iesus vvias embalmed, *Iob. 19. 39.* and vvith it the wise men honoured him at his birth. *Mat. 2.* Hereby the Church professeth her spirituall comfort vvhich shee had in Christ, taking out humanity, filled vvith the Spirit of God vvithout measure, dying for her sinnes, and rising againe for her justification: the feeling vvhereof is as a sweet odour vnto the believing hart. A bundle or bagg, is for to keep safe, things that are of worth; as *The soule of my Lord is the bound in the bundle of life vvith leban.* *Iob. 19. 23. 29.* So by this bag of myrrh, she signifieth her care to enjoy & possess the benefis of Christ & of his

death, to the remission of her sins, which for his sake are all cast into the depths of the sea, *Mic. 7. 19.* vvhich otherwise vvithout him should be sealed up in a bag; and reserved against her for punishment, *Iob. 14. 17.*

**my Beloved** ] that is Christ; vvhom she thus calleth, not because she loved him, but he loved her, and gaue himselfe to be the propitiation for her sins: vvhereupon she againe loveth him, because he loved her first, *1 Iob. 4. 10. 19.* So she gloryeth not in her own righteousness, but in that vvhich her beloved is vnto her: vvho of God is made vnto her, *Disdome, and righteousness, and sanctification, and redemption,* *1 Cor. 1. 30.* *Welbelovd*, in Hebrew *Dad*, is vvritten vvith the same letters that *David*; vvhole name also signified *Belovd*: he vvias a figure of Christ, and his father after the flesh, *Rom. 1. 3.* and Christ is often called *David*; as in *Ier. 30. 9.* *Ezek. 34. 23.* & *37. 24.* *Hef. 3. 5.*

**unto me** ] A speech of faith, applying the promises and graces of Christ vnto her own soule; as the Apostle also teacheth by his owne example, *Gal. 2. 19. 20.*

**by shee lye all night** ] or, **by shee lye all night**, *shall abide.* The night usually signifieth the time of darknesse and affliction: vvherefore shee meaneth that Christ vvith his consolations, should be her continuall joy and comfort, vvhom she vvould hold fast by faith, against all temptations and troubles of this present life; and solace her selfe in him.

**betwixt my breasts** ] dwelling in my heart by faith, *Ephes. 3. 17.* The breasts signifie also the munificence of the Church, feeding the Saints vvith the sincere milke of the vvord, that they may grow thereby, *1 Pet. 2. 2.* vvhereupon the Prophet saith, *Rejoyce ye vvith Ierusalem &c. that ye may suck and bee satisfied vvith the breasts of her consolation, that ye may make out, and bee delighted vvith the abundance of her glory* *Esa. 66. 10. 11.*

**V. C. 14. A cluster of Cyres** ] or, of *Camphire*; vvhich is a sweet gumme; but



*Cyres* is a tree whose fruit groweth in clusters, and is also sweet. The Hebrew nam: *Copher*, (from which *Cappara* or *Campfire*, as also the *Cyres* tree seemeth to be derived,) usually signifieth *Alonement*, *Propitiation*, or *Redemption*: according to which interpretation the holy Ghost here may have reference to the work and fruit of Christs death, whereby he became a *cluster of redemption* unto his church, being a *propitiation* for the sins of the whole world, 1 *Job*. 2. 2. the sweetness wherof is resembled by a *cluster* (which is of many berries compassed together) of the sweet *Cyres*: for that his blood *cleanseth us from all sin*, 1 *Job*. 1. 7. and is accompanied with all other graces.

*Egedi*] the name of a place in the Land of Canaan, which fell to the tribe of Iudah: and being neare the sea, and watered with Springs, was a fruitful soile, for gardens and vineyards: 1 *Isa*. 65. *Ezek*. 47. 10. it was called also *Hazarmadon* *Tamar*. 2. *Chron*. 10. 2. vvhere the enemies coming against Iehosaphat he prayed unto God, and vvas delivered. Which victory may also be respected here, as a figure of the victories vvhich the church obteyneth by faith in Christ.

Ver. 15. *Thou art fair*] Christ here speaketh to his Church, commending her beauty, vvhich she hath by his sanctification and cleansing, *With the washing of the water by the word*, *Eph*. 5. 26. 27. as also by her constitution, and order, as mount Zion vvas beautifull for situation *Psal*. 48. 2. Of Tyus (a citie of merchandise) it is said, *Thy builders have perfected thy beauty*, *Ezek*. 27. 4. and of her *Ancients, Wisemen, mariners, merchants, men of war* &c. it is likewise said, *they have made thy beauty perfect*. *Ezek*. 27. 9. 10. 11. and in *Ezek*. 28. 7. he mentioneth the beauty of wisdom. So the citie and church of God, being builded by the doctrine of the gospel, furnished vvith men of gifts & graces, & endued vvith vv wisdom from on high, is truly faire and beautifull in the eyes of Christ: and vvhen she obeyeth the voice of God

and forgetteth and forsaketh her owne natural corruptions, he taketh delight in her beauty, as it is said, *Hearken o daughter, and consider, and incline thine ear: forget also thine owne people, and thy fathers house: so shall the king greatly desire thy beauty* &c. *Psal*. 45. 10. 11. Thus is the prophetic fulfilled, *With the joy, of the Bridegroom over the Bride, thy God Will rejoice over thee*: *Esa*. 62. 5.

*doves*] so in chap. 4. 1. These doves eyes vvherevvith the Spouse is beautified, doe set forth the simplicity, sincerity, humilitie, meeknesse, but especially the spirituall chastity of the Church; vvwhose eyes are unto Christ alone, looking unto him for life and salvation, *Mat*. 10. 16, *Psal*. 123, *Phillip*. 3. 7. 10, *Esa*. 17. 7. 8, *Ezek*. 18. 6, & 20. 7, observing his wayes, *Prov*. 23. 26, nor beholding evill, nor looking on iniquity, *Habak*. 1. 13. Contrary to vvhich are the lusty eyes, *Prov*. 30. 13, eyes after idols, *Ezek*. 20. 24, eyes full of adulterie, 1 *Pet*. 1. 14, eyes beholding strange women, *Prov*. 23. 33, and the like.

Ver. 16. *Thou art fair*] The Spouse returneth the praise of beauty unto her beloved: vvho is *much fairer then the sonnes of Adam*, *Psal*. 45. 2. 3, from vvhom all her fairness is derived, so that the praise thereof belongeth not to her but unto him, *Psal*. 115. 1: as the Apostle saith; *I live; yet not I, but Christ liveth in me: and the life vvhic I now live in the flesh, I live by the faith of the Sonne of God, who loved me, and gave himselfe for me*. *Gal*. 2. 20. Howbeit, though Christ be most faire, and beauty it selfe; yet such vvas his baseness and sufferings in the flesh, as *his visage was marred more then any man, and his forme, more then the sonnes of men*, *Esa*. 52. 14, & 33. 2. 3. and such he often appeareth unto the world; to be in the Church, partaker of his afflictions. But the eye of faith, beholdeth his spirituall beauty, through all tribulations, and gloryeth therein, *Rom*. 8. 35, --- 39. 1 *Pet*. 1. 5. 6, & 4. 12. 13. 14. And vvhen the

the mysteries of the Gospel are opened, and the ordinances of Christ faithfully taught and practised; then doth the Spouse behold the King in his beauty, *Esa. 33. 17, And of his fulnesse bene we all received, and grace for grace; Isa. 1. 16.*

*pleasant* } or, also pleasant, amiable, delightful, beautiful. This is an addition unto the beauty of Christ, in respect of his pleasant and gracious administration of his covenant, doctrines, reproofs &c. For the Lords *stiffe* called *Beautie* or *Pleasantnes*, signifieth his Covenant made with the people, *Zach. 11. 10*, and David desired to remaine in the Lords house all the daies of his life, that hee might behold the pleasantnes (or beauty) of the Lord, *Psal. 17. 4*, and Moses desired that the pleasantnesse of the Lord might be upon them, in the performance of his covenant and promises, *Psal. 90. 17*. And Solomon sheweth that pleasantnesse shalbe unto them that rebuke the wicked, *Prov. 1. 23-25*. All which, and the like, haue their accomplishment in Christ, teaching, admonishing, reproofing, comforting his people, with words of grace, whole pleasant words are, as an hony comb, sweet to the soule, an health to the bones, *Prov. 16. 24*.

*our bed* } or, *our bedded*. Beds were used either to rest and sleep upon, as *Psal. 132. 3-4*, or to sit upon when they did eat and banquet, as we doe at tables, *Ezra. 1. 5-5*, *Amos. 6. 4*, *Ezra. 23-41*. And figuratively the place of offering sacrifices, is called a bed, *Esa. 57. 7*.

*green* } or *flourishing* and fruitfull: for it is not meant so much of colour, as of flourishing growth and increase. This word applyed unto men, meaneth prosperous & flourishing estate, as Nebuchadnezzar sayd, *I was at rest in my bryse, and green (or flourishing) in my palace, Dan. 4. 4*, and David likeneth himselfe to a green (or flourishing) olive tree, in the house of God: *Psal. 52. 10*, where the Greeke translatheth it a fruitfull olive. Hereby, then the Church signifieth, that by her communion with Christ (whether by the similitude of bed

or board,) she became flourishing and fruitfull: as is said of them that are planted in the Lords house, *They shall still bring forth fruit in barie age, they shall be fat and green; Psal. 132. 13, 14*. And this is the nature of the Gospel, where it is received by faith, that it bringeth forth fruit, and maketh men fruitfull in every good work, and increasing in the knowledge of God, *Colos. 1. 6. 10*. It may here also signifie the increase of the children of the Church, which are begotten by the immortal seed of the word, through the power of Christ, giving a blessing to the ministerie of the same: The Chaldee paraphrast expoundeth this speech thus. *The congregation of Israel answered before the Lord of the world; how faire is the Maistie of thy holynes; in the time that thou dwellest amongst us, and in favourable acceptation receivest our prayer: and in the time that thou dwellest in our beloved bed, and our children are multiplied on the earth; and we doe grow and multiply like a tree that is planted by a spring of waters, whose leaf is faire, and whose fruit is abundant.*

*V. 17 The beames* } or the rafters: it meaneth the timber wherof beames or rafters are made, which are called by this name, when they are cut downe in the wood, as in *2 King. 6. 2, 5*.

*houses* } or *edifices*; so named of building. Such figured the Churches of Christ, as in *1 Tim. 3. 15*, the house of God, is expounded the Church of the living God: & the faithfull Hebrewes were the house of Christ. *Heb. 3. 6*.

*Cedars* } trees strong, tall and durable, the timber wherof is of sweet smell, & it foreteth not. To such Cedars, the Saints of God are compared, *Psal. 92. 13*, and the Tabernacles of Israel, are by Balaam likened unto such, for goodliness, *Numb. 24. 5-6*. This wood was used in Solomons Temple, *1 King. 6. 9, 36*, & *7. 12*, & he made it common in Israel, he made Cedars like the Sycomore trees which are in the vale, for abundance, *1 King. 12. 27*, prefiguring the graces which should abound under Christ.

*galleries* } walking places, named of running because they run along by the house sides.



Elsewhere the word is used for gutters where-in waters runne, Gen. 30. 33. 41, Exod. 2. 15, which may also haue use here, to signifie the pipes and conduits of Gods graces through which the waters of his spirit are conveyed into their hearts. But becaus the spake of hou's, this may rather be understood of galleries, signifying the meares of conuersing with Christ, in the communion of his graces. See the notes on Song. 7. 1.

**Brutine-trees** ] or **Boratine-trees**. The Hebrew *Brutim* is found onely in this place, and seemeth to be that which in Latine is called *Bruta*, which is a tree like Cypres, and of a pleasant smell like Cedar, as *Pisnie* sheweth, in *Nat. hist.* l. 12. c. 17. Hereupon the Greeke translateth it *Cypresse-trees*: but *Aquila* an exact Greeke translator, turneth it *Boratine*, as being of the tree named in Greeke *Boraton*, which hath also affinity with the Hebrew name, and is a tree growing in Arabia: *Diodor.*

*Sicut libbith. l. 2.* These Cedar and Brutine trees, may be applyed both to the persons of men, as is for shewed, and to the doctrines wherewith the Church is builded upon the foundation Christ, 1 Cor. 3. 10. 11. 12, all which for forth by these similitudes, are strong and firme, and sweet odour to the censures of the Saints, and glorie of Christ. So the holy persons and graces wherewith the Church shoule be adorned, are by the Prophet's likened to goodly trees, in *Esa.* 41. 19. & 55. 13, & 60. 13. The Chaldee paraphrasth on this verse thus: *Solomon the Prophet sayd, How faire is the house of the Sanctuary of the Lord, which is builded by mine hands, of Cedar Wood: but saye I shall be the house of the Sanctuary which shall be builded in the daies of the King Christ, the beames whereof shall be of the Cedars of the garden of Eden (or of Paradise) and the galleries thereof shall be of Brutine-trees &c.*

## CHAPTER. II.

## CHAPTER. II.

**I**, am the rose of Sharon; the lillie, of the valleys.

As the lillie, among the thornes; so is my loue, among the daughters.

As the apple-tree, among the trees of the wood; so is my beloved, among the sonnes: in his shadow, I desired and sat downe; and his fruit, was sweet to my palate. He brought me, into the house of wine, and his banner over me, was loue. Stay me, with flagons: strow me a bed, with apples: for I, am sick of loue. His left hand, vnder mine head; and his right hand, imbrace me. I adire you, o daughters of Ierusalem, by the founteynes; or by the Hedges of the field; if yee stie, and

**I**, am the rose that hath in Sharon grow:  
The lillie also of the valleys-low.

Like as the lillie is, the thornes among;  
So is my Loue, among the daughters young.  
As the apple-tree, among trees of the grove,  
So is among the sonnes, he whom I loue:  
I in his shade desired and downe-sate;  
And sweet his fruit was unto my palate.  
Into the house of wine, he hath me led;  
And over me, loue was his banner spread.  
Stay me, with flagons; strow me a bed to lie,  
With apples: for even sick of loue am I,  
His left hand, underneath mine head (haue place;)

His right hand also, me about imbrace:  
O daughters of Ierusalem, you by  
The founteynes, or by Hedges of the field, doe I

adire

if yee stirre-up the Loue, untill it please.

8 The voice of my beloved! behold  
he commeth: leaping upon the moun-  
9 taines; skipping, upon the hilles. My  
Beloved is like a Roe, or a fawne of the  
Hindes: behold he is standing behind our  
wall, looking forth, thorow the win-  
dowes, flourishing thorow the lattises.  
10 My beloved answered, & sayd unto me:  
Rise-up thou, my loue my faire one, and  
11 come thou away. For loe, the winter  
is past: the rayne is over, it is gone-  
12 away. The flowers, appear on the  
earth; the time of the singing (of birds)  
is come: and the voyce of the Turtle,  
13 is heard in our land. The fig-tree,  
putteth-forth her green-figgs; and the  
Vines with the tender-grape, give a  
smell: Rise up thou my Loue my faire  
14 one, and come thou away. My dove,  
that art in the clefts of the Rock, in the  
secret-place of the stayres; let mee see  
thy countenance, let me heare thy voice:  
for thy voice is sweet, and thy counte-  
15 nance is comely. Take yee for us,  
the foxes, the little foxes, that corrupt  
the vineyards: for our vineyards, beare  
tender-grapes.

16 My beloved is mine, and I am his; hee  
17 feedeth among, the lilies. Untill the  
day dawn, and the shadowes flee-away:  
turne-about, and be thou like, o my be-  
loved, to a Roe; or, to a fawne of the  
Hindes, upon the mountaines of Be-  
ther.

*Alas: if that ye stirring-doe-d'sease,  
And if the Loue ye stirr-up till it please.*

*My Lrveds voice! behold he comes: he leaps  
Vpon the mount; upon the hilles he skips.  
My Lou'd is like a Roe, or fawne of  
th'Hinde:*

*Behold he standing is our wall behinde;  
Thorow the Windowes looking-forth hee  
viewes*

*Thorow the lattesse flourishing: he-shewes.  
My Loved spake, and unto me d'd say:  
My Loue my fair-one, rise & come thy way  
For winter, loe, is past: over is the raine,  
Its gone. The flowers, on earth appear again;  
Come is the time of the, birds)inging-noise:  
And in our land heard is the Turtles voyce.*

*The fig-tree, with her green-figs forth doth  
sfront; (out*

*And Vines with tender-grapes a smell give-  
My loue my fair-one, rise & come thy way.  
My dove, that in clefts of the rocke doth  
fly;*

*Within the stayres hiding-place-secret;  
Sight of thy countenance o let me get:  
Let me: thy voice beare: for thy voice sweet is,  
Also thy countenance hath comelyness.*

*The foxes, little-foxes for us take,  
That in the vineyards wastful-spoil do make:  
Because the tender-grape is on our vine.*

*He that my wel-beloved is, is mine.*

*And I am his; among lilies he feedeth,  
Vntil the day with dawning-light-breaketh,  
And til the shadowes fleeing-hence be gone;  
Turne thee about, o my beloved one,  
And be thou like the yong Hart, or the Roe,  
That doth upon the mountes of Bethor goe.*

### Annotations.

1 [ ] This is thought of some to be the  
speech of Christ: of others to be sp

ken by the Church: which seemeth most  
probable, and is so expounded by the  
Chal-

Chaldee Paraphrast. If we understand it of Christ, it signifieth the excellencie of graces in him. If, which he readily communicateth with his people: if of the Church, it sheweth her graces received from Christ, whereby she is lovely and delightful, for sweet odour and beauty, *Hef. 4. 7.*

*ib. rose of Sharon*] in Greeke, *the flower of the field*: but *Sharon* is the name of a place or plaine, which was very fruitful, wherein King Davids herds of cattell were fed, *1 Chron. 27. 29.* and the Prophet mentioneth the excellencie of *Carmel* and *Sharon*, *Esa. 35. 2.* and when he threatneth desolation, he saith, *Sharon is like a wilderness*, *Esay 33. 9.* but promising mercie to his people; he saith, *Sharon shall be a fold of flocks*, *Esa. 65. 10.* The *Rose* is the Queen of flowers, most commendable for sweetness and beautie: so the *Lilie* (after mentioned) is glorious and amiable, even *Solomon* in all his glorie, *Was not arrayed like one of these*, *Mat. 6. 29.* The *Lilie* is next in nobility to the *Rose*; saith *Plinius*, *lib. 1. 2. c. 5.*

*of the valleys*] or, *of the low* (or deep) places. These also were fruitful places, where the Kings herds were fed, *1 Chron. 27. 29.* And as *roses* and *lilies* growing in *Sharon* and these valleies, had more moisture than those that grew on hills and mountaines: so hereby is signified the blessed estate of the Church in Christ, by whose grace it is in low and base estate made sweet and amiable like the *rose* and *lilie*; as the Prophet saith, *The wilderness and the dry place shall be glad for them: and the desert shall rejoyce and blossom as the Rose*; *Esa. 35. 1.* And the Lord saith, *I will be as the dew unto Israel, he shall blossom as the Lilie, and shall grow forth his roots as Lebanon*; *Hef. 14. 5.* But as here is mentioned the plaine of *Sharon*, and the *valleys*, which were open places where cattell fed, and not inclosed gardens: so by it may be signified, how the Church is exposed to persecution, to be plucked of all that passe by the way, and troden down and eaten of beasts. And this the words following

doe more confirme. The Chaldee openeth these words thus: *The congregation of Israel, sayd; When the ruler of the world shall his Divine rejection to dwell in the midst of me, I am like to a mayst (or greene) lilye out of the garden of Eden; and my Docks are faire as the Rose which is in the plaine of the garden of Eden.*

*Ver. 2. among the thornes*] These are the words of Christ concerning his Love the Church, where he confirmeth and amplifieth the former speech; preferring her above other peoples, as the *lilie* is above thornes and thistles: and withall signifying how she is afflicted and pricked with them, as with thornes. This similitude the scripture often useth; as, *If ye will not shun out the inhabitants &c. these thorns shall remaine of them, shall be prickles in your eyes, and thornes in your sides, and shall vex you in the land wherein ye dwell.* *Nom. 33. 51.* And againe, *There shall be no more a pricking thorn unto the house of Israel, nor any itching thorne, of all that are round about them: I have despised them*; *Exek. 28. 24.* This similitude sheweth also what the Church ought to be, harmlesse as *lilies* among thornes; innocent as *sheep* among wolves; as *does*, among ravenous birds. *Mat. 10. 16.* The *Lilie* among thornes, may also in speciall be understood of that which we call the *Wood trade*; which groweth and flourisheth in hedges and thornes.

*my love*] or, *my fellow friend*; *my companion*: as in chap. 1. 9.

*the daughters*] the congregations of peoples; as the Scriptures mention, *the daughter of Babylon*, *Psal. 137.* *the daughter of Tyus*, *Psal. 45.* and many the like.

*Ver. 3. the apple tree*] The Church setteth forth the excellencie of Christ by the similitude of an apple tree, which the Scripture commendeth for three things, comfortable shadow, pleasant fruit, which noted in this place, and sweete smell *Song. 7. 8.* And as the apple tree hath more variety of fruits, then any other tree that groweth; (that it is not easie to reckon

up the many sorts of apples of different taste: so Christ excelleth in variety of graces vvhich hee bestoweth on his Church The Chaldee paraphrast expoundeth this of the *Pome citron tree*; but for the cause aforesaid, I would not restrayne it to any one kinde, that the fulnesse of grace and truth which was in Christ, might here be observed; of whose fulnesse all we haue receiued, & grace for grace: *Iob. 1. 14. 16*

*of the Wood*] or, *of the forest or groue*; vvhich are wilde trees, and without culture, bearing either none, or soure, bitter and vsauouris fruits. Such is the state of all the sonnes of men by nature, *Rom. 11. 24*, whom Christ farre excelleth in beauty, fruit, and comfort, *Psal. 45. 3, Iob. 19. 1, &c.*

*my beloved*] that is, *Christ*; in Hebrew *Dod*, the same in signification with *Dauid*; see the notes on *chap. 1. 13*.

*the sonnes*] of Adam, all whom Christ farre excelleth; *Psal. 45. 3*. The Chaldee expoundeth it of *Angels*; vvhich are the *sonnes of God*, *Iob. 1. 6*. But though it be true that Christ excelleth them also, *Heb. 1*, yet the former similitude of *the trees of the Wood*, leadeth us rather to understand it here of earthly creatures, as the Kings and Potentates, and wise men of the world, called *sonnes* in comparison with their peoples, before called *daughters*, in *1. 2*. So in *Rev. 1. 5*. Christ is the *Prince of the Kings of the earth*; in *Ezek. 31. 3. 6*, the King of Assyria is likened to a Cedar in Lebanon, under whose shadow dwelt all great nations; in *Dan. 4. 20. 21. 22*, Nebuchadnezzar is likened to a tree strong and high, under which the beasts of the field dwelt &c. and Iosias King of Iudah, under whose shadow the Iewes hoped to live, *Lam. 4. 20*, and others.

*in his shadow*] that is, in his protection, and defense. The tree shadoweth from the heat of the Sun; and Christ from the heat of the vvrath of God, and from the persecutions of the world; as it is written, *There shall be a Tabernacle for a shadow in the day time from the heat &c.*, *Esa. 4. 6*; and,

*Thou (Lord) hast been a strength to the poor, a strength to the needy in his distresse; a refuge from the storme, a shadow from the heat; When the blast of the terrible ones is as a storme against the wall*: *Esa. 25. 4*. So the shadow of *Egypt*, *Esa. 30. 2*, the shadow of *Hishbon*, *Ier. 48. 45*, signifie the defense vvherein men trusted; vvhich the faithfull repose in God and Christ alone, as in *Psal. 35. 8, 57. 2, & 17. 8, 63. 8, & 50. 1*. And they that trust in him shalbe safe from euill, as *Iehorab* is the shadow upon thy right hand; the Sunne shall not smite thee by day, nor the Moone by night; *Iehorab* will keep thee from all euill, *Psal. 121. 5. 6. 7*.

*I desired and sate*] or, *I much desired that I might sit*. The forme of the Hebrew word increaseth the signification, as noting a continuall and feruent desire, of that which is pleasing, delightfull or profitable: and by sitting is meant abiding and resting, as in *Psal. 91. 1*. The Church therefore being by sinne, under wrath reueiled by the Law; and being maligned by the world, as a lillie among thornes; acknowledgeth her faith, hope, loue and delight to be in Christ Iesus, *Who hath delivered us from the wrath to come*, *1 Thess. 1. 10*, through vvhom we haue peace with God, *Rom. 5. 1*, & peace in him, though in the world we haue tribulation, *1 Iob. 16. 33*

*his fruit*] an other benefit vvhich the Church reapeth by Christ, that she is not onely delivered from euill, but made partaker of his goodnesse; in that the works of his Prophesie, Priesthood and Kingdom, his death, resurrection, and all fruits of them are communicated unto her by the Gospell, vvhich she feedeth upon by faith, to the refreshing and life of her soule. *Fruits* signifie graces and good workes, vvhich are to the benefit of our selues and others, *Mat. 3. 8. 10, Gal. 5. 22, &c.* and is also applyed to the doctrine of the Gospell, *Iob. 15. 16*, and signifieth a comfortable reward, *Psal. 58. 12, Psa. 27. 18*. The Hebrewes referre these things to the Law, which should better be applyed to the Gospell; for the Chaldee paraphrast

raphraist here saith, *As the Pome citron tree is faire and commendable, among the unfruitfull trees, and all the World knoweth it; so the Lord of the World was faire and commendable among the Angels, when he was revealed upon mount Sinai, at the time that he gave the Law unto his people: at that time I desired to sit in the shadow of his Divine-majesty, and the words of his Law were sweet to my palate, and the reward of his precepts is reserved for mee, in the World that is to come.*

*Vers. 4. the house of wine* ] that is, either the wine celler, the place where wine is kept; or rather the banquetting house, where wine is drunk. For cellars are called the *treasuries* or *storehouses* of wine, in 1 Chron. 27. 27. Wine, befit is that it slaketh thirst, cheareth also the heart of man, Psal. 104. 15. causeth him to forget his sorrow and miserie, Prov. 31. 6. 7. comforteth the sick, by cherishing and augmenting the vitall spirits. By this the Church signifieth encrease of grace from Christ, as the fruit of the vine, excelleth the fruit of the apple-tree, and is more comfortable unto the heart. And as her troubles and tentations were increased, so was his grace towards her, for spirituall consolations; *for as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ; 2 Cor. 1. 5. This house of wine, is like that in Prov. 9. 1. . . 5, where Wisdom having builded her house &c. inviteth the simple to come and eate of her bread, and drink of the wine which she hath mingled. Of the Hebrewes, Iarchi expoundeth this wine house to be the Tabernacle of the congregation, where the interpretation and explanation of the Law is given: answerable to which now, is the assembly of the Saints, though it may also be understood of Gods book or Scripture, the true wine-celler that affordeth spirituall comforts.*

*his banner* ] or, *his standard*, a flag or ensigne spread abroad; a warlike signe, as in Job. 6. 4. 10, the Church is said to be terrible as an army with banners. And the banner lifted up, is a signe of fighting with joy

and victory, as in Psal. 20. 6, *We will shout joyfully in thy salvation, and in the name of our God, we will set up the banner.* So Christs banner over her, signified his defense and the victory which hee giveth her over all her enemies, Sin, Satan, and the world: also the signe, that as all soldiers doe camp under their own standers, Numb. 2. 2, so she under the Gospel, the ensigne of Christs love towards her.

*love* ] that wherewith Christ hath loved us, 1 Joh. 4. 10, wherefore some read it thus, *his standard was love towards me.* By love, the Church is redeemed, Ephes. 5. 25, by it, everlasting consolation is given us, and good hope through grace, 2 Thess. 2. 16. *And hope maketh not ashamed, because the love of God is shed abroad in our hearts, by the holy Ghost which is given unto us, Rom. 5. 5.*

*Vers. 5. Stay* ] or *Susteyne, Strengthen, Uphold ye me.* The Church in her soulesickness, speaketh to her friends (the Ministers of Christ, and other Christians) that they, with the comfortable doctrines and promises of the Gospell applyed unto her conscience, would *stay* and *uphold* her ready to fall as into a swoon, through trouble of minde, because of her own infirmities, and want of feeling of Christs grace, and blessing. Thus in figure, when Isaac had blessed Iakob, hee saith, *With corne and wine I have susteyned him, Gen. 27. 37.* Spiritually we are susteyned and strengthened by the words and promises of Christ, which comfort the heart, quicken the spirit, and strengthen faith when it is weake; as it is said, *Be ye also patient, stablish (or strengthen) your hearts; for the coming of the Lord draweth nigh; Iam. 5. 8, and, I long to see you, that I may impart unto you some spirituall gift, to the end you may be established, Rom. 1. 11.* An example may be seen in Iudah, when Ezekias spake unto their heart, and said, *Be strong and courageous &c. for there be more with us then with him: with him is an arme of flesh, but with us is Jehovah our God to helpe us, and to fight our battels. And the people stayed, (or rested) themselves upon the words of Eze-*

has King of Soudab, 2 Chron. 32. 6. 7. 8. Likewise in the Apostles, who preaching the Gospel, confirmed (or established) the souls of the disciples, *Act. 14. 21. 22. & 16. 23.*

*With flagons* ] to weat, of wine, which at banquets was wont to be distributed by flagons. When David had brought the Ark of God into his place, and had offered Burnt-offerings and Peace-offerings, and blessed the people; *hee dealt to every one of Israel, both man and woman, to eate one a waife of bread, and a good peece of fish, and a flagon, 1 Chron. 16. 1. 2. 3.* meaning a flagon (or pot) of wine; as flagons of grapes (that is, of wine made of grapes) are mentioned in *Hos. 3. 1.* So here, with flagons of the wine of grace and consolation, which Gods people have distributed among them in the Spirituall banquet of the Gospel, doth the Church desire to be sustented. Flagons are named for the wine in them; as the cup for the wine therein, *Luk. 22. 20.* The Hebrewes after their wonted manner apply this to the doctrine of the Law; as the Chaldee paraphrast here saith, *Receive ye (O Moses and Aaron) the voice of the words of the Lord, out of the midst of the fire, and bring me into the house of a Brine, and susteyne me with the words of the Law, where with the world is delighted.* But it is the Law which causeth the sickness of the soule, as the Apostle sheweth in *Rom. 7.* and the Gospel of Christ healeth it, *Luk. 4. 18.*

*throw me a bed* ] or, *spread me, make me a couch, bousther me up.* The originall *Raphad*, signifieth properly to spread abroad as a bed to lye on, *Iob. 17. 13.* and so it is translated by the Greek *Strophate*, which is, to throw a bed, as they were wont with hearbes; or to stuffe and bousther up. Thus it is of like meaning with the former word, for they us'd beds and couches at banquets, *Amos 6. 4.* *Esa. 1. 5. 6.* or it further signifieth her falling down as into a swoone, and as one not able to stand, is to lye down on her couch, which she desireth may be made and bousthered

with the apples, the comfortable doctrines and fruits of Christ forementioned in *v. 3.* which the Chaldee explaineth, *the interpretation of the holy words, which are sweet like the apples of the garden of Eden.*

*sick of love* ] in languishing with desire to enjoy the comforts of my beloved. The Greek translateth it *wounded of love.* The originall word signifieth also weaknesse, as in *Iudg. 16. 7. 11.* This speech implyeth a want of feeling and enjoying the presence and comforts of Christ, as by her after speech is manifest, when she saith, *I adjure you, O daughters of Ierusalem, if ye finde my beloved, that ye tell him that I am sick of love, Song. 5. 8.* And that such is the Church's estate sometimes, appeareth by *Song. 3. 1. 2.* &c. and *1. 6.* And as love is one of the strongest affections, *Song. 8. 6. 7.* so this sickness which commeth of it, doth sore afflict and weaken the person; as may be seen in that evill example of Amnon, sick of love for his sister Tamar, *2 Sam. 13. 1. 2. 4.* This sickness ariseth in the heart, by feeling the wrath of God due to us for sinne, and curse of his Law, *Psal. 50. 8.* & *38. 1. 7.* *Dan. 9. 11.* *Rom. 7. 24.* (where upon it is said, *The inhabitant shall not say, I am sick: the people that dwell therein, shall be forgiven their iniquity; Esa. 33. 24.*) and afflictions laid upon us for our humiliation, *Mic. 6. 1. 3.* *Iob. 7. 18.* & *30. 15. 1.* & *10. 6.* *Lam. 3. 17. 18.* *Amos 6. 6.* in which Christ sometimes, as it were, hideth himselfe from us, *Iob. 1. 3. 2.* *Psal. 77. 6. 7. 8.* & *80. 3. 7. 39.* The Church feeling and acknowledging her selfe sick, seeketh for the Physician, and is in the way to health: for *they that are whole need not a Physician, but they that are sick, Mat. 9. 12.* And such as feelee not their death in sin, will not come unto Christ, that they may have life, *Iob. 5. 40.* who healeth all our sicknesses, *Psal. 103. 3.* as he himselfe was a man of sorowes, and acquainted with sickness, *Esa. 53. 3.*

*Veile. Hu left hand* ] understand, *is under my head;* or prayerwise, *as it be under mine head.* The Church by faith be-



holdeth the help of Christ himselfe, in the ministerie of his Word and Spirit susteyning her, outwardly and inwardly, as with the left and right hand; upholding her head, holding about and comforting her heart, as a loving husband doth his wife in her sorrow and sickness: as the Apostle saith, the Lord doth *near himself* cherish his Church. *Eph. 5. 19.* The like speech is repeated in *Song. 8. 3.*

*under my head* ] as a pillow to rest upon. By *sinners* and *afflictions*, the *whole head* is *shaken*; and the *whole heart faint*, *Ecc. 1. 5.* By the righteousness of Christ, and consolations of his Spirit, our sinnes are forgiven, and our consciences comforted; *1 Iob. 2. 12.* & *3. 21.* *Rom. 14. 17.* This grace is felt, when by the ministration of the Word, the *figs* and *apples* forementioned (in *v. 5.*) are applied to the repentant believing sinner: who saith, when his flesh and his heart is consumed and fasteth; *The Rock of my heart, and my portion. My God for ever: Psal. 73. 26.*

*his right hand* ] which teacheth him fearefull things, *Psal. 45. 5.* so both his hands, even all that Christ is, his God head and Manhood, his life, death, resurrection, ascension; his weakenesse, power and glorie, are employed for the comfort and salvation of his Church.

*doth embrace me* ] or, *let embrace me*, or, *will embrace me*; it is a speech of faith, or prayer (as in *Chap. 1. 2.* *Let him kisse mee*) concerning the fruition of Christs love & graces. For to *embrace*, it should the armes about one, is (as kissing) a sign of love, *Gen. 29. 13.* & *48. 10.* In this sense we are counselled to *embrace* the wisdom of God, *Prov. 4. 7. 8.* This commendeth the love of Christ, that leaveth not his Church in her sicknesse, sins and infirmities; but cometh to her, comforteth & susteyneth her with his owne hands, in manifestation of all love, compassion and kindnes: and joyeth in her, as the *bridegroom* rejoiceth over the *bride*, *Isa. 62. 5.* and keepeth her safe from evil. It setteth forth also the Churches faith and thanksgives, which seeth Christ

present in his doctrine and ordinance, and his Ministry, as if hee were crucified before her, *Gil. 3. 1.* and rejoyceth before others for his love and help: *2 Cor. 1. 3. 4. 5.* &c.

*Ver. 7. I charge you* ] that is, *I earnestly charge you* with an oath, for which if you break it you shall be guilty of punishment. This seemeth to be the speech of the Church here, as it is also after in *Job. 3. 5. 8. 12.* to the daughters of Jerusalem, her friends, of whom see *Job. 1. 1.* An asseuration, and a curse, are much of like nature, and one is sometime put for another *Gen. 24. 8. 4. 10. 6. 26.* *1 Sam. 14. 24. 27. 28.* So it sheweth the weightinesse of this speech.

*by the Roes* ] here may be understood, *ye that are by the Roes*: yee which feed your flockes abroad in the fields, where the Roes and Hindes run: or, abide *With the Roes*, or *With the Hindes of the field*. Some take it as if the oath were by them, which cannot be but improper and figurative, seeing oathes and asseurations are by the name of God onely: *Deut. 6. 13.* *Gen. 24. 3.* The *Roe* and the *Hinde* are wilde beasts of the field, and have the notation of their names, of *armies* and *powers*: and by wilde beasts, the nations of the world are often signified, which were not of the Lords fold, among his sheepe: so that the daughters of Jerusalem (Guds elect) being with and among them, are *charged* (and it may be figuratively by this, as the instruments by whom God would punish them if they kept not this charge) to beware that they troubled not her Love. Moreover the *Roe* and the *Hinde* are set forth in Scripture for examples of swiftnesse of foot, as in *2 Sam. 2. 18.* & *23. 34.* which being referred to the punishment for breaking this asseuration, may signifie the swiftnesse of Gods judgements on them that shall so doe. These creatures are also mentioned when speech is of love between a man and wife: as in *Prov. 5. 19.* *Let her be as the loving Hinde, and as the pleasant Roe*, &c.: that as the males and females of these beasts, doe dearly love one another, so is the



of unfeigned love betwene my self  
wife, and betwene Christ and his Church.  
And hereunto this speech may have re-  
spect: the rather for that after in v. 9. he  
liketh Christ to a Rose, & a young Honeysuckle.  
And as the heavens, earth, stones &c. are  
called to witness against men if they sin,  
Deut. 30. 19, I will call the Rocks and  
Hill-tops to witness up against me, and I will  
condemn such as break their faith and love unto Christ.

*If ye stirre, and if ye stirre up* ] or, *if ye  
are kept, and if ye be kept up*: they are both  
words of one signification, save that they  
differ in forme; and being both referred  
to the Love after mentioned, they meane  
a stirring up or disquieting much or lit-  
tle. But the former may have reference to  
the daughters of Jerusalem, that they  
themselves stirre not, in this peace and  
quietness of Christ and his Church: the  
latter, *if ye stirre up*, is referred to the  
Love, that it be not disquieted. And the  
word *If*, used in oaths and adjurations,  
is a prohibition upon penalty, *see that ye  
stirre not*; as in Gen. 4. 21. 23, *swear unto me  
here by God if thou shalt lye unto me*: that  
is, that thou wilt not lye: and in Mark  
8. 12, *if a signe be given*; which is explained  
in Math. 16. 4, *a signe shall not be given*.  
*Stirring*, is opposed unto quietness or sit-  
ting still, and unto sleepe and rest, Psal.  
80. 3, & 135. 23, *Disquieted*, *Zech.* 2. 13,  
& 4. 1, and the Lord is said then to stirre  
up or awake, when he delivereth his  
Church out of troubles, *Psal.* 78. 65. 66,  
& the Church then stirreth up the Lord,  
when it earnestly prayeth for his delive-  
rance, *Ps.* 14. 24. 25. Th. Charles Paraphr.  
and other Hebrews understand it so here;  
but apply it to the deliverance of Israel  
out of Egypt, which might not be untill  
the time appointed of God: and if we take  
it in this sense, the daughters of Jerusalem  
are charged to suffer affliction, for & with  
Christ, in faith and patience, unto the com-  
ming of the Lord, *Isa.* 5. 7, *1 Pet.* 4. 6. 7, &  
not to provoke him by murmuring, or  
otherwise, through fear and unbelief: a  
figure wherof may be seen in Christs stir-  
ring in the storme, and the disciples wak-  
ing him: *Mat.* 4. 17, 25. But it may be  
applied unto the stirring and provoking  
of Christ by sin, for which he often de-  
parteth from his people, and chasteneth  
their transgressions; *Ex.* 23. 20. 21, *Ezra.* 9.  
1. & 63. 10. that they should by no means  
grieve the holy Spirit of God, *Eph.* 4. 30.

*the Love* ] understand, *my Love*, meaning  
Christ her beloved; who is called *Love*, for  
excellencie sake (as in *Song.* 1. 2, *righteous-  
nesses were righteous persons*: ) because  
*God is Love* *1 Joh.* 4. 8, most worthy to be  
loved, and loving his most dearly. So *loves*,  
for *lovers*, in *Hos.* 8. 9. Afterward the  
Spouse her selfe is called by this name  
*Love*, in *Song.* 7. 5.

*untill it please* ] or, *untill he please*, speaking  
of Christ: & being understood of stirring  
or provoking him by sin, it meaneth never;  
for so the word *untill*, often signifieth: as  
Michal had no child *untill the day of her  
death*, *1 Sam.* 6. 23, *harris*, she never had any,  
and this iniquity shall not be purged from  
you, *untill ye dye*, *Ezra.* 12. 14. and, *I will not  
leave thee, untill I have done*, *but which I  
have spoken unto thee*, *Gen.* 28. 15, & sundry  
the like.

V. 2. *The voice* ] Here the Spouse break-  
eth out and rejoiceth to heare the Bride-  
grooms voice; & signifieth to her friends,  
the comforts that she had thereby as it was  
her soules sickness & grief, when he with-  
drew himself, and kept silence. By the voice  
is meant the word of his grace, the preach-  
ing of the Gospell; which she knoweth to  
be his, and receiveth with joy, as Christs  
sheep are said to hear & to know the voice  
of the shepheard, & not a strangers, *Ioh.* 10.  
3. 4. &c. In this sense, he said before Pilate,  
*Every one that is of the truth heareth my voice*,  
*Ioh.* 18. 17, and, they knew not the voices  
of the Prophets, *Act.* 13. 27, that is, their do-  
ctrines; and *to day if ye shall heare his voice*,  
harden not your hearts &c. *Heb.* 3. 7.  
This voyce is heard before his com-  
ming, to prepare the hearers to re-  
ceive him: as John the Baptist (who  
prepared the way before Christ) is  
called

called the *Voice of a cryer* &c. *Mar. 1. 2. 3.*

*behold he cometh*] A further degree of grace from him, and comfort in her, that she not only heareth his voice, but seeth him coming to save her, as is promised in *Esa. 33. 4.* By the preaching of the Gospel, received with faith, Christ himself cometh, and is present with his people, *Iob. 13. 20, Gal. 3. 1.* And as the Church was *sicke of love, v. 5.* so Christ here answereth to her desire, fulfilling that which he promised, *If a man love me, he will keep my words; and my father will love him; and he will come unto him, and make our abode with him; Iob. 14. 23.*

*leaping*] a similitude taken from the *Roer* and *Harts*, wherunto Christ is likened in *v. 5.* which are swift in running, and skip upon mounts, hills and rocks: as in *Esa. 35. 6, the lame man shall leap as an Hart.* Hereby therefore Christs speed and readiness to help is signified.

*upon the mountaines*] that is openly and apparantly to the eye of faith; as in *Nahum. 1. 15, Behold upon the mountaines, the feet of him that bringeth good tidings &c.* Spiritually by the *mountaines* and *hills*, may be meant the Kingdomes and Nations of the world, subdued unto Christ by the preaching of the Gospel, *Rev. 11. 15.* Or, it may be translated, *over the mountaines, and over the hills*; passing over all impediments which might seeme to hinder him, as the sinnes of his people, the opposition of the world, and the like. So the adversaries of the Church, are likened to a mountain, in *Zach. 4. 7. Who art thou, a great mountain? before Zerubbabel thou shalt become a plaine.* And, by the preaching of the Gospel, every mountain and hill shall be made low, *Esa. 40. 4.* See also *Esa. 41. 15, & 42. 15, Habak. 3. 2.*

*V. 9. Like a Roer*] for swiftnesse, *2 Sam. 18.* and for pleasantnesse, *Prov. 5. 19.* The faine is meant by the next similitude of the *Fawne* or *yong Hart*; *2 Sam. 22. 34, Psal. 5. 19.*

*fawne of the Hindes*] or, of the Harts, for the originall word implyeth both

males and females,) and she speaketh in the plural number, either because the *Fawne* is ingendered of both male and female, which delight each in other; or for excellencie, as *Sol. Iarch.* expoundeth it *the Fawne of a choice Hinde* (or *Hart*). Here the Church sheweth the readiness of Christ to help her; as in *v. 8.* she saw him come leaping and skipping; so by these two creatures, most swift of foot, she signifieth the speed he maketh; as in *Chap. 8. 14.* and the mutuall love and delight between them, according to *Prov. 5. 19.*

*behind our Wall*] This significeth a more neere communion with Christ, then when he was farther off leaping on the mountaines; and yet not so neere, but there was still a wall betweene her and him, which parted them: so the degrees of grace are here meant, whereby Christ manifesteth his love to his Church, not wholly at once, but as he seeth good for us; that by beholding and delighting in his goodnesse, we may be drawne to follow him, calling us after him *v. 10.* His *standing behind our Wall*, if it be referred to Christ himselfe, may be understood of his incarnation, when he dwelt in our house of clay (as it is called in *Iob. 4. 15.*) and in our flesh, appeared, preached, suffered &c. to draw us after him into the Kingdom of his Father; as *Iob. 1. 14, the word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.* If it be referred to the wall, which God hath made for his Church, it may mean his holy ordinances, (which in the time of the Law, were a *middle wall of partition*, as Paul nameth them, *Eph. 2. 1.*) the hind which Christ standeth, speaketh, and sheweth himselfe (though more obscurely). But we may best apply it to our own wall, meaning of the heart, (as the Prophet speaketh of *the Wall of his heart*, *Ier. 4. 19.* which the Greeke there translate in *senser of his heart*;) and it agreeth with that saying, *Behold I stand at the dore and knock &c. Rev. 3. 20.* For the naturall sense

ses and understanding of our hearts, are as a wall to hinder us from Christ, till they be pulled down, and reformed according to the knowledge of God. And so it is prophesied of Christ, that he should *unwall* (or cast down the walls of) *all the sonnes of Setb*, Num. 24. 17, that is, (as the Apostle openeth,) should by the preaching of the Gospell, pull downe *strong holds*, cast downe *imaginationes*, and *every high thing that exalteth it selfe against the knowledge of God*; and bring into captivity *every thought, to the obedience of Christ*: 2 Cor. 10. 4. 5.

*looking through* ] or, *looking-in*, at the *Window*: this word, used onely here, and in Psal. 33. 14, & Esai. 14. 16, signifieth a looking narrowly, and an intentive observation of that which is done or suffered by others: So it noteth Christs providence and care of his Church and all her wayes; to see how she would accept of him and his word.

*flourishing* ] or, *blossoming*; that is, shewing himselfe as a floure, sweet, pleasant, amiable: to teach, that Christ commeth not unto his, without profit and comfort to their soules. For as he is all gracious: so he proffereth grace to his Church. The Greek translateth it *looking in*; agreeable to the former word.

*lattice* ] a word not elsewhere used in the Hebrew; but the Chaldees use it for *Window*, as in Ios 2. 21. And as *Window* and *lattice* doe both serve to let in light into the house: so (according to the former interpretation) they may here be applyed to Christ, through whom grace shined in his humane nature; or to his ordinances, through which the light of grace shineth unto us, as by his Word, *Seales of the Covenant* &c: or to the hearts of his people, into which he conveyeth heavenly light. But his looking in to his Spouse through these, betokeneth also his secret observation of her, and all her doings: for things which one doth secretly unespied are said to be by looking out at the window; as in Prov. 7. 6, &c.

Gen. 26. 8. And as for her, she seeth him not plainly, but as through windowes and lattices; for in this life we know but in part; and *now wee see through a glasse darkly*; 1 Cor. 13. 12. The Chaldees referreth this speech to Gods respect of his people, when they kept the Passover in Egypt, Exod. 12, which was a figure of Christ our Passover sacrificed for us, 1 Cor. 5. 7.

Verf. 10. answered ] or, *spake*. Shee telleth here the end and fruit of Christs swift comming, to call her by his Word and Spirit, from her present estate and place of affliction, unto a better; or from that slough or security wherein she lay, to follow him in the faith and love of his Gospell: for when we with open face, behold as in a glasse the glorie of the Lord, we have also this grace added, that *we are changed into the same image, from glory to glory, even as by the Spirit of the Lord*: 2 Cor. 3. 18.

*Rise up thou* ] or, *Rise up for thy selfe*, and for thy good: so after, *Come away for thy selfe*. Sitting or lying still, fitteth not with a Christian in this life, who is called to runne the way of Gods commandments, Psal. 119. 32, and to follow the Lamb whither soever he goeth, Rev. 14. 4. By our own default and negligence, we want the comforts of Christ and his communion: but this our sinne is reproved and made manifest by the light: *Wherefore be watch: Awake thou that sleepest, and arise from the dead; and Christ shall give thee light*. Eph. 5. 13. 14. Hereunto Christ calleth us, with words of love and kinde-nesse.

*come thou away* ] or, *goe thou*, or, *get thee away*. Such words God used to Abraham, when he called him out of his Countrie, Gen. 12.

Verf. 11. *Winter* ] a time of cold, hardness, storme and tempest; wherein floures and fruits are consumed; travel is difficult: for then God *casteth forth his ice like morsels; who can stand before his cold?* Psal. 147. 17. Therefore Christ saith, *Pray that*

*your flight be not in the winter, Mat. 24. 20.*  
*raime is over }* or *is changed*, that is, pass  
 away, and faire wether come in the place.  
 Raine in winter is an hinderance of tra-  
 vel or going abroad, as appeareth also by  
 Eze. 10. 9. 13. These things may be applied  
 to ourward troubles and greivances in  
 this life, by the malice of the world: as  
 vvhhen Israel was in the bondage of *E-*  
*gypt*, and of *Babylon*; and after vvere re-  
 leased: likewise to the spiritual winter,  
 rayne and rage of Antichrist, after vvhich  
 the graces and fruits of the gospel began  
 to flourish againe. May also signifie the  
 afflictions of soule, vvherein feares and  
 sorrovves are stirred up like tempests; by  
 the vvvraith of God, caused by sin, discove-  
 red & stirred up by the Law *Rom. 3. 20.*  
 and *4. 15.* and *7. 5. 8. 23. 24.* All vvhich by  
 Christs comming are done avway, *Rom.*  
*7. 25.* For that man is, *an hiding place from*  
*the wind, and a covert from the tempest; Esa.*  
*32. 2.* and through him *we being justified*  
*by faith, haue peace with God, Rom. 5. 1.* and  
 his Tabernacle is *for a place of refuge, & for*  
*a covert from storme and from rayne; Esa. 4.*  
*6.* The same thing is eliewhere signified  
 by the scorching heat of the summer,  
*Rev. 7. 16. 17.*

*Ver. 12. The flowers }* or, *The flourishing*  
*things, (the flowerings) appeare.* A descrip-  
 tion of a pleasant and fruitfull Spring, af-  
 ter a dolefull winter; signifying Christs  
 gracious & comfortable gifts, for the delight  
 & benefit of his church, after the removal  
 of the former evils. These flowers may  
 be understood, both of the Saints them-  
 selues vvhich novv began to hold up  
 their heads: and of the graces of the spi-  
 rit, vvhervvith they are adorned, for  
 their mutual comfort: vvvhiles the joyfull  
 tidings of the gospel are discovered unto  
 the consciences of afflicted sinners, to  
 assure them of the favour of God. Thus  
 unto Pharaohs butler in prison, vvas sig-  
 nified his restoring to his former good  
 estate, by a dream of vine-branches that  
 huddled, blossomed, and brought forth  
 grapes; *Gen. 40. 9. 10. 13.* And vvvhich God

promiseth grace to his people, he saith,  
*Israel shall blossom, and bud, and fill the face*  
*of the world with fruit, Esa. 27. 6.* and they of  
*the earth shall flourish like grasse of the earth,*  
*Psal. 72. 16.*

*the earth }* which being naturally dry  
 and barren, (and cursed for mans syn,  
*Gen. 3.*) is by the blessing of God, and by  
 meanes of the raine and dew of heaven,  
 made fruitfull: and this is applied unto  
 our sinfull barren nature, made fruitfull  
 by the blessing and gospel of Christ; *Heb.*  
*6. 7. 8. 9.* So God promising to heale the  
 backsliding of his people, and to love  
 them freely, after his anger is turned  
 away, saith, *I will be as the dew unto Israel,*  
*he shall grow as the lillie, and cast forth his*  
*roots as Lebanon; his branches shall spread, and*  
*his beauty shall be as the Olive tree, &c: Hos.*  
*14. 4. 5. 6.* The Chaldee paraphrast appli-  
 eth these flowers to *Moses and Aaron,*  
*which were like unto Palm tree branches, and*  
*appeared to doe miracles in the land of Egypt.*

*singing }* to weete of birds, as after in spe-  
 cial, he nameth the *Turtle dove.* This is  
 both a signe and an effect of the Spring  
 time, which cheareth all creatures, and  
 causeth them in their kind, to sing praises  
 unto God: and these birds and turtles,  
 signifie the Saints, who feeling the com-  
 forts of Gods word & spirit, doe sing his  
 praise; and with psalms & hymns & spiri-  
 tual songs, doe sing and make melodie in  
 their heart to the Lord, *Eph. 5. 19.* As it is  
 written, *They shall lift up their voice, they*  
*shall sing for the majestie of the Lord, &c.*  
*From the utmost part of the earth, have we*  
*heard songs, Glory to the righteous: Esa. 24.*  
*14. 16.*

*of the turtle }* The Church it self, is  
 sometime meant by the *Turtle*, *Psal. 74. 19.*  
 & the *Dove*, *Song. 2. 14.* & *5. 2.* sometime  
 the holy Ghost with his graces, is resem-  
 bled by a dove, as at our Lords baptism,  
*Mat. 3. 16.* and thus the Chaldee expoun-  
 deth it here, *the voice of the holy Ghost.*  
 So it signifieth the voice of the spirit, in  
 the people of Christ, mutually comfort-  
 ing one another, and joyntly praising  
 God,

God, with and for his graces. The Turtle dove casting her fethers, is said to hide herself in winter in holes of trees, her voice therefore being now heard, signifieth that Summer was come.

13 Vers. 13; *her green figs* ] or, *her unripe figs*; such as the figtree thrusteth out in stead of flowers which appeare on other trees. A signe not onely of the spring, but of a fruitful year. Our Saviour saith, *Learn a parable of the figtree. When her branch is yet tender, and putteth forth leaves, ye know that Summer is nigh*: Mat. 24. 32. And the blessing of God upon his church, is her: by signified: as on the contrary, when he threatneth to consume the same, he saith; *there shall be no grapes on the vine, nor figs on the figtree*, &c. 1er. 8. 13.

*tender grape* ] or, *young smal grape*, called in Hebr. *Smadar*, a word used onely in this Song, here, and in v. 15. & c. 7. v. 12. By this varietie of fruits, is figured the varietie of graces the good workes and sweet odour of them, which appear in the saints after they are reconciled to God by Iesus Christ; who is *the true vine*, the faithfull are *the branches*; who when they beare much fruit, the Father is glorified, 1oh. 15. 1. 5. 8. The people of God themselves are also likened to grapes, and figs; as, *I found Israel like grapes in the wilderness*; *I saw your fathers, as the first ripe in the figtree*; &c. Hos. 9. 10.

*rise up thou* ] or, *rise up for thy self*; as in v. 10. which exhortation is here againe repeated.

14 Vers. 14. *My dove* ] so Christ calleth here his church. The Dove is mournfull, sociable, harmlesse, chaste, feartull, &c.; as, *I did mourne as a dove*, Esai. 38. 14. and, *We mourne sore like doves*, Esai. 59. 11. Again, who are they, that live, *as the doves to their windows* (or *lockers*) Esai. 60. 8. and in Ezek. 7. 16. *they that escape of them, shall escape, and shall be on the mountaines, like doves of the valleys, all of them mourning every one for his iniquitie*. And in Hsai. 11. 11. *they shall tremble as a dove, out of the land of Assyria*: in Mat. 10. 16. *be harmlesse as doves*.

All which properties agree with the church in this her estate; especially fearfulness, and mourning for her iniquities; wherby she became sick of love, v. 5.

*the clefts of the Rock* ] hidden there for feare of enemies; as it is written, *O ye that dwell in Moab, leave the cities, and dwell in the Rock; and be like the dove, that maketh her nest in the sides of the holes mouth*: 1er. 48. 28. The Rock whither this dove the church was now fled, seemeth most properly mean to saith in Christ as Mat. 16. 18 wherein she hid herself, for feare of Gods wrath for her sinn; and yet durst not shew her selfe: or, the election of God, which as a sure and rocky foundation abideth for ever. Herewith compare Exo. 32. 22. where Moses was put in a cleft of the rock, and covered with Gods hand, while he passed by.

*secret place* ] or *hiding place*: thus David often calleth God his *secret* or *hiding place*; as in Psal. 32. 7. *Thou art a secret place to me: from distresse thou wilt preserve me* &c. See also Ps. 141. 5: & 91. 1.

*stayres* ] Heb. *stayre*, or *steep place*. This as the Rock aforesaid may signifie Christ; by faith in him, we ascend unto God, by degrees, as by stayres: he being the Ladder, vvhich Iakob saw in vision, upon vvhom the angels of God ascended and descended; Gen. 28. 12. 1oh. 1. 51.

*let me see thy countenance* ] or *cause mee to see thy personage, thy visage, thy forme, fashion shape, sight, or appearance*: (see chap. 5. 15) that is, stirr up thy faith and hold up thy face vvvith comfort, come unto mee, vvalk before me, and be upright: as Gen. 17. 1. Present thy body, as a living sacrifice, holy &c. Rom. 12. 1. So the Chalde, expoundeth it, *Shew mee thy countenance and thy righteous works*.

*beare thy voice* ] that is thy prayers, praises, songs, thanksgivings &c Psal. 7. 3. and 26. 7. and 28. 2. & 42. 5: call upon me, in all thy feares and troubles: as in Psal. 10. 15. *Call on me, in the day of distresse* &c. By these words, Christ both sheweth her the cause of her soules sicknes, to be her

own infirmities, and negligence in prayer and other holy duties, as also comforteth her, against her fears and the conscience of her infirmities. Thus the Chaldee also explaineth it, *Let me heare thy voice, for thy voice is sweet in prayer, in the house, of the little sanctuary, and thy countenance sheweth good works.*

is *sweet*] that is, pleasing and acceptable, being uttered in faith and according to the will of God: as it is written, *Then shall the offerings of Judah and Jerusalem be sweet (that is pleasing) unto the Lord.* Mil. 3. 4 but unto the transgressors he saith, *your burnt offerings are not acceptable, nor your sacrifices sweet unto me;* ler. 6. 20.

comely [or, to be desired, beautiful, as in Song. 1. 4 These praises of the church are spirituall, and according to the esteeme of God, not of men: for even Christ himselfe in respect of worldly reputation, had his visage and forme so marred, that many were astonished at him: he had no forme nor comeliness; *Esa. 52. 14. & 53. 2.*

15 *Verf. 15 Take ye for as the foxes*] It is uncertaine whether these words be spoken by Christ, or by the church, or both: but they seeme rather to be Christs words, directed chiefly to the watchmen, and ministers of the church. By *Foxes* are meant false prophets and hereticks: as in *Ezek. 13. 4. O Israel, thy prophets are like the Foxes in the deserts.* Such are by Christ likened to *Wolves*, *Mat. 7. 15.* And the Apostle to the Elders of Ephesus giveth warning of such, *Act. 10. 28. 29. &c.* and all Christians are to marke and espie such, *Rom. 16. 17.* The taking, (or apprehending and holding fast) of these foxes, is the discovering and refuting of their errors, the judging, censuring and casting them out of the Church; *1 Tim. 1. 3. 18. 19. 20.* or avoiding them, if they be none of the Church, *2 Job. 10.* And because the vine keepers knowing the malignity of Foxes, would destroy them, but by reason of their subtilty they often escape, and are not taken; therefore hee saith *Take;* meaning by consequence the rooting of

them out. And as the Foxe is famous for his craft and subtilty; so are false Teachers, called therefore *deceitfull workers, transforming themselves into the Apostles of Christ*, *2 Cor. 11. 13.* And not they onely but crafty tyrants, and other like enemies, may be meant by *foxes*; as Christ called Herod a *Foxe*, *Luke 13. 32:* also finnes of all sorts, may by reason of their *deceitfulness* (*Heb. 3. 13.*) be here implied under the name of *Foxes*; whose propertie is to *bare boks* in the earth, *Mat. 8. 20.* as finnes are hidden in the fraudulent hearts of men.

the little *Foxes*] the lesser sort of finnes, errours, false teachers &c. even in their beginning and first bud; when they may seeme to be lesse hurtfull: as is said of Babylon: *Happy shall he be that taketh and destroyeth thy little ones against the rock;* *Psal. 137. 9.*

corrupt the vineyards] by devouring the grapes, the foxes corrupt, marre and destroy vines and vineyards: so finnes, sinners and hereticks, destroy the faith, doctrine and Churches; making shipwreck of faith, *1 Tim. 1. 19.* their word *eateth as doth a canker*, *2 Tim. 2. 17.* they are *vine takers, and devourers of minds*; *Who subvert whole houses*, *Tit. 1. 10. 11.* they *privily bring in berefies of perdition*: being as naturall brute beasts, made to be taken and destroyed, *2 Pet. 2. 1. 12.* Of such, the Lord complaineth, *Many Pastors have corrupted my Vineyard,* *Ierem. 12. 10.*

for] *Hebr. and;* which word is often used instead of *for*, as in *Psal. 60. 13.* *Esa. 64. 5.* *Gen. 22. 19.*

have tender grapes] or, bring forth the tender grape. This reason sheweth the love and care of God towards his Churches and people that are fruitfull. If they beare wilde grapes in stead of wholesome fruit, hee will take away the bodge of his vineyard, and it shall be eaten up, *Esa. 5. 4. 5.* Every branch in Christ that beareth not fruit, his Father the Husbandman, taketh it away: and



every branch that beareth fruit, hee purgeth it, that it may bring forth more fruit; *Iob. 15. 1. 2.* and when the fruite is yong and tender, hee hath care to preferue and cherish the same.

Verf. 16. is mine] Heere the Spouse professeth the joyfull communion between Christ and her, which shee now feelth renewed after her soule sicknesse. Christ is ours, vhen by faith wee apply him and all his graces, his death, resurrection, ascension, intercession &c. unto our selues, as our own. *Because we thus judge, that if one died for all, then are all dead; 2 Cor. 5. 14. I am crucified with Christ. Nevertheless I live, yet not I, but Christ liveth in me &c. Gal. 2. 20. And wee have knowne and beleved, the love that God hath to us; 1 Iob. 4. 16.*

and I his] by the covenant of his grace: as it is written, *I entered into covenant with thee, saith the Lord God, and thou becamest mine; Ezk. 16. 8.* Or, as the former branch signified her faith to justification, so this latter, her sanctification; whiles by holinesse of life, she giveth her selfe to Christ in all obedience to doe his will, *Rom. 6.* And, hereby we know that wee dwell in him, and hee in us, because hee hath given us of his Spirit, *1 Iob. 4. 13.*

feedeth among the lilies] this signifieth the continuance and increase of grace; for that faith and holinesse might be increased daily, Christ by his Spirit, and by the ministry of his word, feedeth his flock among the faire, sweete and comfortable Lilies of the Scriptures; and in the communion of the Saints, which are like *Lilies among thornes, v. 1.*

17 Verf. 17. *Untill the day dawne*] or, *untill the day blow*, or, *breath forth*, to wit, light: as appeareth by that which followeth, *the fleeing of shadowes.* Although it may have reference to the blowing of the winde at the breake of the day. The like speech is used againe in *Song. 4. 6.*

*the shadowes flee,*] that is, the darknesse of the night flee: as on the contrary, when *the day goeth away*, *the shadowes of the evening* are said to bee *stretched out*, *Ier. 6. 4.*

*turne about*] to weete, to me, have respect unto and care of mee: it is a request of comfort from Christ, as David saith, *Thou didst much increase my greatnesse; and didst turne about and comfort mee, Psalm. 71. 21.* The Spouse heere in the night and darknesse of her tribulation and renation, desireth Christ to bee ready at hand for her helpe, by the comforts of his Word and Spirit. The night and shadowes thereof, doe signifie either the darknesse of ignorance and sinne, when the truth and way of God is not knowne, *Ephes. 5. 8, 1 Iob. 1. 6, Mir. 3. 6,* or the time of trouble and persecution, *Lam. 3. 1. 2,* the day is the time of knowledge, holinesse, comfort, peace and joy, *1 Thess. 5. 5, Rom. 13. 12. 13, Est. 8. 16.* The dawning or breake of this day, is the sense and feeling of inward joy and comfort by the Word and Spirit; as the Apostle willeth us to take heed unto the sure word of prophesie, as unto a light that shineth in a darke place, *untill the day dawn*, and the day star arise in our hearts, *2 Pet. 1. 19,* the fleeing of the shadowes, is the removing away of blindenesse, ignorance, sinfulness, milerie and trouble; which God beginneth to his people in this life, and continueth till the end; when *the day of the Lord*, and *the day of Christ* shall appear, *1 Thess. 5. 2, 2 Thess. 2. 2,* when there shalbe eternitie of light, and joy to the faithfull.

*to a Roe*] for swiftnesse to help me, and pleasantnesse to delight me: see the notes on v. 9.

*fawn of the Hindes*] or of the Harts, that is, a yong Hart: see v. 9.

*of Beiber*] or (by interpretation) of *division, of partition.* This seemeth to be the place called also *Bubron*, which was on the outside of Iordan, *2 Sam.*



2. 29, called *partition*, because it was parted by the river Iordan from the land of Iudca. And on these mountaines (as

by this Scripture appeareth) Harres and Roes used to ruune, from whom the similitude is taken.

## CHAPTER. III.

**V**Pon my bed, in the nights, I sought *him* whom my soule loveth: I sought him, but I found him not. I will rise now, and goe-about in the citie; in the streets, and in the broad-places, I will seek *him* whom my soule loveth: I sought him, but I found him not. The watchmen that goe-about in the Citie, found me: Saw ye, *him* whom my soule loveth? *It was but a little* that I had passed from them, but I found *him* whom my soule loveth: I held him, and would not let him goe, untill I had brought him into my mothers house; and into the chamber, of her that conceived me. I adjure you, o daughters of Ierusalem, by the Roes; or, by the Hindes of the field: if ye see, and if ye shure-up the Love, untill it please.

Who is this that commeth-up, out of the wilderness, like pillars of smok: perfumed with myrrh, & frankincense; with all powder of the merchant?

Behold, his bed which is Solomons, threescore mighty-ones are about it: of the mighty ones of Israel. They all, hold the sword, being expert in war: every-man hath his sword upon his thigh, because of feare in the nights.

King Solomon, made himselfe a charret, of the wood of Lebanon. He made the pillars thereof, of silver; the bottom thereof, of gold, the covering thereof

## CHAPTER. III.

**V**Pon my bed, I in the nights *him* sought *(him not)*. Whom my soule loves: I sought, but found. Now will I rise, and bowe the citie goe: Within the streets, in places-broad also, I will seek him whom I doe love in mine: I did him seek, but him I did not finde. The watch that about the Citie goe, found me: Whom my soule loves, said I, did ye him see? It was but even a little that from them, I passed had, when I that I found him. Who my soule loveth: hold on him I caught, And would not let him go, till I him brought into my mothers house: and into the Chamber, of her that hath conceived me. O daughters of Ierusalem, you by The Roes, or by Hindes of the field, doe I Adjure: if that ye stirring-doe-d'fease, And if the Love ye stirre-up, till it please. Who is she this that maketh her egress, Like smoke pillars, from the wilderness: Perfum'd with myrrh, and frankincense: With all

The merchants powder-aromaticall? Behold his bed that which is Solomons, About the same are three-score mighty-ones: Of mighty ones of Israel which are. They all, doe hold the sword, expert in war: Each man his sword upon his thigh he dights, Because of fearfull-terror in the nights. A charret, of the wood of Lebanon, Make for himselfe did the King Solomon. Of silver, he did pillars of it frame: Of gold, (he made) the bottom of the same:

OF.

thereof, of purple: the midst thereof, being paved with loue, of the daughters of Ierusalem. Goe forth, O ye daughters of Zion, and see King Solomon: with the crown wherewith his mother crowned him, in the day of his espousals, and in the day of the gladness of his heart.

Of purple, was the covering-above: The midst of it, being paved with loue: Of daughters of Ierusalem that be. O Zions daughters, get yee forth, and see King Solomon: with royal diademe, Eve that wherewith his mother crowned him, The day wherein he his espousals had, And in the day wherein his heart was glad.

Annotations.

**V** *With my bed*] The Church now sheweth greater afflictions into which she fell, through want of feeling the presence and comforts of Christ. Whiles she thought her selfe sure of her Beloved, and laid her down as on the bed of ease, supposing him to be with her, she misseth his company and seeking him by solitary meditation found him not. Thus may we understand this place, comparing it with *Chapt. 5, v. 2, 3, &c.* The *bed* sometime signifieth tribulation, as in *Rev. 2. 22*, which may be also implied here; that the Church sought and wayted for the Lord, in the way of his judgements, as in *Esa. 25. 8*.

*the nights*] the times of solitary and earnest meditation as also of affliction, are signified by *the nights*; as in *Psal. 63. 7*, & *119. 5*, & *77. 3, 4, 7, &c.* So in *Esa. 26. 9*. *With my soule have I desired thee in the night; yet, O Lord my spirit within me, will I seek thee early.*

*I sought*] by prayer, studie, meditation; upon repentance of sinnes and negligences, in faith of Gods promises &c. See *Mat. 7. 7, 8*, *Hys. 3. 5*, & *5. 15*, *Jer. 30. 4*, *Zeph. 2. 3*, *Deut. 4. 29*.

*my soule loveth*] Christ whom before she called her Beloved, is here the loue of her soule; for by withdrawing the light of his face, and afflicting the conscience, the loue, zeale and afflictions of the Christian heart are kindled and increased. *When he sheweth them, then they sought him; and*

*returned and sought God early: &c. Psal. 73. 34. 35.*

*I found him not*] to meet, presently, till afterward, *v. 4*. For neglect of taking hold on grace when it is offered, or not keeping it when it is received, God often withdraweth the light of his countenance, to stirre up zeale and fervencie in his children. *Prov. 1. 24-28*, *Mic. 3. 4*, *Jer. 11. 10, 11*.

*Verf. 2. I will rise now*] or, *Let me rise now*. This signifieth a stirring up of grace in her, an increase of faith, loue, zeale and fervency in spirit: *Neh. 2. 12. 18*, *Lam. 2. 19*, *Psal. 137. 9*. Thus afflictions are profitable, that we may learne Gods statutes, *Psal. 119. 71*.

*gaze about in the Citie*] a signe of earnest desire to obayne that which one seeketh, whether it be for evill, as in *Psal. 55. 11*, & *59. 7. 15*, or for good, as in this place. See also *Esa. 23. 16*. By *the Citie*, understand Ierusalem the holy citie, where Christ dwelt among men, and had seated his Temple, and the practise of his ordinances, whither all Israel repaired thrise every year; which was a figure of the Church, *Eccles. 10. 15*, *Esa. 25. 1*. So amongst the people of God, in his word and ordinances, she sought Christ for the comfort of her soule.

*streets and broad places*] or, *narrow streets*, and *broad streets*, for both words are used for *streets* of a citie; and the latter, for such broad places as oftentimes people meet together.

gether in, as in 2 Chron. 32.6, N<sup>um</sup>. 8.1.3. 16, Job. 29.7. So this noteth an exquisite search, as in an other case it is said, *Runne yee to and fro through the streets of Ierusalem, and see now and know, and seeke in the broad places thereof, if yee can finde a man, if there be any that executeth judgment &c.* Jer. 5.1. And shee therefore seeketh him in the streets, because there *Wisdome uttereth her voice*, Pro. 1.20.21, there Christ teacheth, Luke 13.26, yet now in them she cannot finde him.

Verf. 3. *The Watchmen* ] or, *The Keepers, Warders*. These signify the officers or ministers of the Church and Citie of God: for the Priests and Levites kept of old the watch or charge of the Lord, Numb. 3.7.8. So in *Esaï*. 62.6, it is said, *I haue set Watch men upon thy Walls, O Ierusalem, which shall never hold their peace, day nor night, &c.*

*found mee* ] It is not said she sought them, but they found her; which phrase signifieth diligence rather on their part, and a thing unlooked for on hers. So God is said to finde his people in the wilderness, Deut. 32.10, and afflictions doe finde men, as Psal. 116.3, &c. 18. And this accordeth with the Watch-mens dutie, to finde out such as wander about the citie in the nights. After she speaketh of the like and more, that the Watch-men found her, and smote her &c. Song. 5.7.

*Saw yee him* ] Shee inquireth of them for Christ, but here is no mention of any thing they said to her before; nor of any answer they gaue to her demand after. It is probable by this their silence, and her words following, that they told her no tidings of her beloved. Whether the fault were in them, that they were such as are spoken of in *Esaï* 56.10, *blinde Watch-men*, and *dumbe dogges* that could not barked: or in her selfe, that could not by the doctrine of the Ministers, apprehend and apply Christ unto her conscience and comfort.

Verf. 4. *but a little* ] or, *a very little*, meaning either time, or distance of place.

*passed from them* ] so she stayed not with them, because her beloved was not among them: but continued seeking elsewhere. For neither the society of brethren, or Church, or Ministers, can comfort the afflicted conscience, unless Christ himselfe be apprehended by faith.

*but I found* ] or, *untill I found*: here, after much seeking, without fainting or discouragement, when meanes faile, she findeth Christ to the comfort of her conscience. Thus the promise is fulfilled. *Seeke and yee shall finde*, Mat. 7.7.

*not let him goe* ] or, *not leaue him*: shewing herein Iakobs faith when he wrestled with the Angel, Gen. 32.26, *I will not let thee goe, except thou blasse me*. This is done, when the doctrines and promises of the Gospell are by faith reteyned; as it is said, *Take fast hold of instruction, let her not goe*, Prov. 4.13.

*my mothers house* ] Herby any chiefe Citie, Politie, or solempne place of assembly is signified, 2 Sam. 20.19, *Esaï* 56.1, Jer. 50.12, Ezek. 19.10. The mother is Ierusalem which is about, *the mother of us all*; which is figured by Sarah the Free-woman, and signifieth the new Testament, or covenant of grace, Gal. 4.24, -26. The house and chamber wherein she conceiveth us by the preaching of the Gospell, is outwardly the Church, 1 Tim. 3.3, inwardly the heart and conscience where faith dwelleth, Rom. 10.10, Gal. 4.19. Thus by the Spirit, she getteth unto her selfe more constant assurance of her election and salvation by Christ, and by his presence through his Word and Ordinances, her state and Church-politie is set up and stablished. So after in Song. 8.2.

Verf. 5. *I adjure you &c.* ] Shee having obtained Christ againe, with constant purpose of heart to reteine him; reneweth her contestation and charge of sanctification of life, such as becometh the Gos-

pell; and of patient suffering adversity for his name: that Christ be not provoked by sinne to leave his people. For, as Moses said unto Israel, *If yett turne away from after him, hee will yett againe leave them in the wilderness; and ye shall destroy all this people.* Num. 32. 15. See the annotations on Song 2. 7, where this charge was first given, in these same words.

Ver. 6. *Who is this?* *this* woman, speaking of the Church, by the example of Israel, who went up from the wilderness unto Canaan the promised inheritance; Num. 10. 33 &c. This seemeth to imply a new company or state of a Church rising up in the world: or it is the speech of strangers, admiring the glorie of the Spouse of Christ: who was teen before of Christ by her faith, and is now beholden of others, by her order, (the two things most respected in the Church of God, Coloss. 2. 5,) in which shee marcheth through the wilderness of this world, towards her heavenly rest. So when Christ came riding into Jerusalem, *all the Ciuie was moved, saying. Who is this? Mat. 21. 10.*

*cometh up* or, *ascendeth*: as the going into Egypt, is called a descending, or going down, Gen. 42. 2, & 45. 3, 4. so the going out from thence, is called ascending, or going up; Exod. 13. 18, & 33. 3, Deut. 9. 23. *The way of life, is above to the wisd.; that he may depart from hell beneath; Prov. 15. 24.*

*from the wilderness* the wilderness: of the land of Egypt was a figure of the world; as the Prophet teacheth us when he mentioneth *the wilderness of peoples*, Ezk 20. 35. 36. So Christians are not of the world, but he hath chosen them out of the world, Ioh. 15. 19.

*pillars of smoke* or, *vapours of smoke*, as the holy ghost translueth it in Greek, Act. 2. 19. from Ioh. 2. 30. In Hebrew it hath the name of Palme trees, (such as the stature of the church is likened unto, in Song 7. 7.) which are upright and tall like pillars: and smoky vapours mount-

ing upright, are so called by similitude. The Spouse of Christ is here likened to *pillars of smoke*, because her journey tendeth right upwrd to heaven, moved by the fire of Gods spirit. And whereas in Ioh. 2. 30. and Act. 2. 19. blood, and fyre, and pillars of smoke, are signes of Gods wrath against the contemners of his word and church; (and *smoke* in the scriptures is usually a signe of anger,) here also the like may be implied. Again, as smoke is darke and hindereth from seeing, and the cloudy pillar was darke to the Egyptians, Exo. 14. 20: so is the church and glory thereof, obscure unto the world, by reason of her afflictions in this life, which were resembled unto Abraham by a *smoking oven*, Gen. 15. 17. But chiefly this seemeth to denote the sanctification of the church, who as a spirituall sacrifice, ascendeth up to God, on the Altar Christ, by the fire of the spirit, resolving the earthly matter to ashes remaining beneath, and the other unto smoke mounting up unto God.

*perfumed* or, *becensed with Myrrh*: the church is perfumed and made of sweete odour by Christ (the bagg of myrrh that lodgeth between her brekt, Song. 1. 13.) whose death was like Myrrh, bitter in taste, but of sweet smell: with this shee was perfumed by knowing him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death, Philip. 3. 10. And with the odour of this incense, she is comforted; according to the Proverb, *Ointment and perfume rejoyce the heart: Prov. 27. 9.*

*and frankincense* Myrrh was used in the holy anoynting oile; and frankincense in the sweet perfume, Exod. 30, which perfume figured the mediation of Christ, the Angell which offereth much incense with the prayers of all Saints, Revel. 8. 3. So through his death and intercession the Church hath her sweete smell: and all her garments are Myrrh, Aloes and Cassia, Psal. 45.

*With all power*] or, *above all power* (that is powders or spices) of the Merchant. That is, with all other graces that Christ hath bestowed upon her by the preaching of his Gospel. Or, those so named Myrrh and Frankincense which she hath from Christ, are above all other graces and gifts which can be attained to in this world.

*of the merchant*] or, *of the spice merchant*, as the word is englished in 1 King. 10. 15. But the Greek interpreteth it *Apothecarie*, or *Ointment-maker*. Such were of the Priests, under the Law, which made the ointment of the spices, 1 Chron. 9. 30, and such now, are the Ministers of the Gospel, uttering the word and graces of the Spirit.

*Verf. 7. Behold his bed, which is Solomons*] in Hebrew manner of speech, explained thus in Greek, *Behold the bed of Solomon*. Some understand here, *his bed* like that which was Solomons; others, *above* (or better the) that which was Solomons. The Spirit here calleth us to behold the guard which was about Solomons bed, for his safety and security from feare. Solomon in his name, Kingly office, wisdom and royaltie, was a figure of Christ, (who is greater then Solomon, Mat. 12. 42,) and his *bed* is above Solomons. Christs *bed* here seemeth to meane the hearts of the elect, (as in Song. 1. 13, the Spouse said, he should lodge betwixt her breasts,) in whose hearts Christ dwelleth by faith, Eph. 3. 17, and there taketh his repose and rest. And this habitation or lodging, was figured by the Tabernacle and Temple of Solomon, 1 Cor. 6. 19. Therefore the Chaldee paraphrast (who saw not Christ but in shadowes,) applyeth this *bed*, to the Temple which Solomon built.

*60, mighty ones*] or, *60 valiant, strong men*, Solomons bed was guarded with 60 of the Valiants, or mighty men of Israel, that he might be safe from perill. Figuring the safe guarding and keeping of the hearts and mindes of Gods elect, both by their own diligent watch over

their hearts and wayes; (as it is written, *Above all observation keep thy heart: for out of it are the issues of life*, Prov. 4. 23, wherein whiles they keep sound wisdom and discretion, when they lye downe, they shall not be afraid; yea they lye downe, and their sleep is sweet, Prov. 3. 21. 24,) as also by the safe keeping and protection of God, by whose power, the Saints are guarded (or kept) through faith unto salvation, 1 Pet. 1. 5, so that they are not afraid for the terror of the night, or for the arrow that flieth by day, Psal. 91. 1, 5, and the peace of God; which passeth all understanding, doth keep (or guard) their hearts and mindes through Christ Iesus. Phil. 4. 7. And in speciall, this is done by the Ministers of Christ, that watch and wake for the soules of his people, Heb. 13. 17, *Att. 20. 28.* -- 31, as his servants of old, did stand in the house of the Lord, in the night; Psal. 134. 1.

*mighty ones of Israel*] what mighty valiants were in Israel, appeareth by Davids worthies, which helped him in his warres; and are mentioned in 1 Chron. 11. 10. -- 47 & 12. 1. -- 38. They figured such strong men as have the word of God abiding in them, and doe overcome the wicked one; 1 Ioh. 2. 14.

*Verf. 8. hold the sword*] or, *holden* (apprehended) of the sword, that is, girded therewith. The Word of God, is the sword of the Spirit, Eph. 6. 17, which men doe then hold, when they hold forth the Word of life, Phil. 2. 16, and therewith resist Satan and all enemies; and by faith doe overcome; 1 Ioh. 2. 14, & 5. 4.

*expert*] or, *learned, taught* (as the Greek translateth it,) being taught of God, who teacheth the hands of his people to war, 2 Sam. 22. 35, so that they fight the good fight of faith, 1 Tim. 6. 12, and by long custome are insured and skilfull in the Lords battels, and have their senses exercised to discern both good and evil: Heb. 5. 14. Such in figure, were the sons of Reuben, Gad, and Manasses, 1 Chron. 5. 18.

*his sword on his thigh*] by his side prepared,

pared, and ready to fight, as *Ezed. 32. 27.* So unto Christ it is said, *Gird thy sword upon thy thigh, & mighty one, psal 45. 41* *fear in the night* } or, *dread (terror)* in the night; the dreadfull evils that are secret and unseene, and every night doe endanger. For thefts, murders, treasons, and other mischiefs, are often done in the night; as experience, and the scriptures testifie, *Iob. 14. 14, Ier. 6. 5, Nebem. 6. 10, Dan. 3. 30, 1 Cor. 11. 23, Mat. 13. 25, Prov. 7. 9. 22,* and then it is needfull to watch, and stand ready armed; *Nebem. 4. 22, Mat. 24. 43, & 26. 31. 41.* So Christians which are to wrestle, against manifold tentations, and against the rulers of the darknesse of this world, against spirituall wickednesses in high places; are willed to take unto them the whole armour of God; and to stand, having their legges girded &c. *Eph. 6. 12. 13. 14.*

V. 9. *a charret* } The Hebrew *Aprion* is not found but in this one place; translated in the Greek *Phareion*, which is a thing to carry upon, as a charret, litter or the like; but after the Hebrew it hath the name of hairenes or gloriousnes, and of fruitfulness. Some take it be a throne, some a palace, some a bed; Sol Iarchi expounds it a secret chamber for banous; to wit, such as is made for the Bride and Bridegroom. The Chaldee expoundeth this of the Temple which Solomon made of the wood of Lebanon; but that Temple was a figure of Christ and of his Church; to which we may better refer it. Of Christ, it may be meant, in resp: of his humane nature, which was all glorious, without spot of sin; which humanity he made and assumed to himselfe with all the glorious graces of the spirit, for the salvation of his ch:st, the daughters of Ierusalem. Of the Ministers of Christ, or the Church (his mystical body) it may (as I thinke) rather here be spoken; which by the preaching, profession & practise of the Gospell, carrieth Christ as a charret, holding forth the word of truth & of salvation; in the midst wherof Christ sitteth, teaching, governing

and triumphing. So the former similitude of the Bed, signifieth the more secret state of the Church in times of danger: this of the charret betokeneth the more open glory of the same, by the publishing and practising of the Gospell.

*Wood* } or, *tree of Lebanon*; that is of Cedar wood that grew on Lebanon; figuring the Saints likened to Cedars in Lebanon, *Psal. 92. 12. 13,* of which, as of the matter, Christ maketh his Church, *Rom. 1. 7, 1 Cor. 1. 2.*

Vers. 10. *the pillars* } This if it be referred to persons, meaneth the Ministers, who by the doctrine of the Gospell sustent the Church; as James, Cephas and John seemed to be pillars, *Gal. 2. 9.* If unto other things, it may be understood of the words of God, (likened unto fined silver in *Ps. 12,*) with whose oracles, as with pillars the charret of the Church is sustented. So *Prov. 9. Wisdom*: builded her house, and hewed out her seven pillars. A pillar signifieth constancy and stability, *Reb. 3. 12.*

*the bottom* } or, *the seat* on which Solomon sitteth, resteth or lyeth in his charret: so the Greek translateth it *Ancliton*, that which one sitteth or lyeth downe upon. This bottom or seat of gold, seemeth to have reference to the golden Mercie-seat over the Ark in the Temple, on which God is said to sit, *Ps. 80. 2.* And it signified the covenant of grace, apprehended by faith: (which is much more precious then gold that perisheth, *1 Pet. 1. 7,*) & the doctrines of the Law of faith, which are better then thousands of gold & silver, *Psal. 119. 72.*

*the covering* } the top & hangings, which have the name here of riding, because it seemed as it were to ride upon the charret; so the Greek calleth it *Epibasis*, of ascending. It seemeth to signifie the outward conversation and cloathing of the Church, which being purple, is not only a Princely colour, denoting heavenly life, but hath speciall reference to the blood and death of Christ, wherof the Church is made partaker; both for justification and sanctification. *Reb. 1. 5-6, & 7. 14, Rom. 6. 3. 4.* And so the



the hope of heavenly glory is heere also implied, and protection from Christ, till we come unto his glory.

*the midst* ] or, *the inmost thereof, being paved with love*; or, he made a *pavement of love*. This in respect of Christ, signifieth his inmost and fervent love towards us, even giving his life for us, and having us as it were written in his heart: in respect of his people it signifieth the sense and feeling of Christs love towards them, as also their love unto Christ and one to another. So the *feet*, the *covering*, and the *pavement*, are answerable to thole three graces, *faith, hope and love*, spoken of in 1 Cor. 13.

*of the daughters of Ierusalem* ] these are the elect of God, the children of Ierusalem (*the mother of us all*, Gal. 4. 26,) which being loved of Christ, are *graven on the palmes of his hands*, Esai. 49. 16, yea carried upon his heart, as the high Priest bare the names of the children of Israel, in the Breast plate of judgement, upon his heart, Exod. 28. 29. And so of his Ministers, as it is said, *Ye are our Epistle written in our hearts*, 2 Cor. 3. 2: and, *you are in our hearts, to die and live with you*; 2 Cor. 7. 3. Such therefore, as the love of Christ, are the pavement of his Coach.

Verf. 11. *daughters of Zion* ] Zion was a mount in Ierusalem, and as that was called *the holy Citie*, Esai. 52. 1, so Zion is called the *Lords holy mountaine*, Ios. 3. 17, because of his Temple there. The daughters of Zion were the women dwelling therein, or belonging thereto, Esai. 3. 16. 17, &c. 4. 4. But under the name *daughters*, all the inhabitants men and women, are comprised; and all Townes and Cities of Israel which were daughters (in Scripture phrase) to the mother Zion: and so the Chaldee here expoundeth it, *Inhabitants of the Provinces of the land of Israel*. This mount Zion figured the Christian Church, Heb. 12. 22, the daughters figured Christians, either persons or Churches, Esai. 49. 14. 22, which are therefore said to be *Virgins*, and to follow the Lamb

Christ, who standeth upon mount Zion, Rev. 14. 1. 4. These are called forth by the preaching of the Gospell, to behold Christ (the true Salomon) with his crown. So in Psal. 149. 2. *Let the sonnes of Zion be glad in their King*; and so Mat. 22. 5. *Tell ye the daughter of Zion, behold thy King cometh* &c.

*for K. Solomon* ] the faithfull are called out of their former state, to a further degree of knowledge, to see Christ (whom Solomon figured in his Kingdome) crowned with glory & honour in his Church. So unto Iohn it was said, *Come and see*: Rev. 6. 1. 3. 5. 7.

*his mother crowned him* ] by the mother, seemeth to be meant the congregation of the faithfull, (as also the Chaldee here expoundeth it, *the people of the breast of Israel*;) called *his mother*, because by the doctrine of faith, they spiritually doe conceive and bring forth Christ, Gal. 4. 19, and doing the will of his Father they are esteemed and loved of him, as his *sister and mother*, Mat. 12. 50. The crown is a signe of Kingdome, Dominion and Victorie; Psal. 21, and Christ warring against his enemies, & overcoming, *hath on his head many crownes* (or *diademes*) Rev. 19. 11. 12 &c. and 6. 2. And the Kingdomes of this world, alter the tyrannic of Antichrist, doe become the Kingdomes of our Lord, and of his Christ, Rev. 11. 15. When Christ therefore ruleth in his Church by the scepter of his Word, and his people submit unto his Law and Government, then let they the Crowne upon his head, acknowledging his sovereignty.

*day of his espousals* ] when he was espoused unto his Bride the Church; this is the day of the Covenant made betweene Christ and his people, Ezek. 16. 8 &c.; as he saith to Ierusalem, *I remember thee, the kindnesse of thy youth, the love of thine espousals, when thou wentest after me in the wilderness*, &c. Ier. 2. 2. For when a people are by the Gospell wonne unto the faith, and settled in the order of Christ,

they



they are espoused unto him as to a husband, 2 Cor. 11. 2. And this is after called the day of the gladness of his heart, because

as the Bridegroom rejoiceth over the Bride, so God rejoiceth over his people. Eccl. 6. 5.

CHAPTER. IIII.

**B**Ehold, thou art faire, my loue, be-  
hold thou art faire; thine eyes (are  
as) doves, within thy locks: thy hayr,  
is as a flock of goats; that appeare,  
from mount Gilead. Thy teeth, are  
like a flock (of sheep) even (shorne)  
which come-up from the washing:  
which all of them beare-twinnes, and  
none among them is bereaved-of-the-  
yong. Thy lips, are like a threed of  
scarlet, and thy speech is comely: thy  
temples, are like a peece of a pomegra-  
nate, within thy locks. Thy neck, is  
like the tower of David, builded for  
an armorie: a thousand bucklers hang  
theron; all, shields of mighty men.  
Thy two breasts, are like two fawes,  
twinnings of the Rose: which feed among  
the Lilies. Vntill the day dawn, and  
the shadowes flee-away; I will get me  
to the mountaine of myrrh, and to the  
hill of Frankincense. Thou art all  
faire, my loue; and there is no blemish  
in thee. Come with me from Leba-  
non, my Spouse, with mee from Leba-  
non: look from the top of Amanah,  
from the top of Shenir, and Hermon;  
from the denues of the Lions, from  
the mountaines of the Leopards.  
Thou hast ravished-my-heart, my sister  
my spouse: thou hast ravished-my-  
heart, with one of thine eyes, with one  
chaîne of thy neck. How fair are thy  
loues, my sister my spouse: how much  
better

CHAPTER. IIII.

**L**O E, thou art faire, & thou my dearest-  
Loue,  
Loe thou art faire; thine eyes are as the doves,  
Within thy locks: as flock of goats thy hayre,  
That from the mount of Gilead doe appeare.  
Thy teeth are like a flock of sheep that are  
Even shorne, which from the washing up  
doe fare: (17 one,  
Which equall-twinnes doe bring-forth, eue-  
And them among bereav'd-of-yong is none.  
Thy lips, are like unto a scarlet ice.  
Also thy speech it is with comely-grace:  
The temples-of-thine-head, thy locke within  
Like to a peece of a pomegranate tern.  
Thy neck, is like unto the tower-hys  
Of David, builded for an armorie:  
A thousand bucklers on it-hanged are.  
All shields of men that mighty-are in war.  
Thy two breasts, are like unto two fawnes yong,  
Twinnings of the Rose which lilies feed among.  
Vntill day dawn, & shadowes doe flee-hence,  
To mount of myrrh, & hill of frankincense  
get me w. 1. My loue thou art all faire,  
and blemish none in thee. With mee repaire  
From Lebanon, from Lebanon with mee  
My spouse: from top of mount-Amanah see,  
From Shenir top, & Hermon; fro the denues  
Of Lions, from the Leopards mounteyns.  
My sister spouse, thou hast my heart away.  
Even ravished: thou hast my heart (I say)  
Even ravished with one of those thine eyes,  
With one chaîne that about thy necke im-  
plies. (thine)  
How faire, my sister spouse; are how of  
G 2 How

11 better are thy louses then wine; and the  
 12 favour of thine ointments, then all  
 13 spices. Thy lippes, drop the hony-  
 14 comb, o spouse: honey and milk, are  
 15 under thy tongue; and the favour of  
 16 thy garments, is as the favour of Liba-  
 17 non. A garden locked, my sister my  
 18 spouse: a spring locked, a fountaine  
 19 sealed. Thy plants, are an ortyard of  
 20 Pomegranats; with fruit of precious-  
 21 things: Cypres, with Spikenard.  
 22 Spikenard, and Saffran, Calamus and  
 23 Cinamon, with all trees of Frankin-  
 24 cense: Myrrh and Aloes, with all the  
 25 chiefe spices.

26 Fountain of gardens, well of living  
 waters: and streaming from Lebanon.  
 Stirre-up thou North-winde, and come  
 thou South, blow upon my garden, that  
 the spices therof may flow-oue: let my  
 beloved come into his garden, and eate  
 the fruit of his precious-things.

*How are thy louses much better then is wine!  
 And of thine ointments the odour ferueth such,  
 (The odour of) all spices doth excell.*

*Thy lippes, o spouse, doe drop the hony-comb:  
 Hony & milk, are underneath thy tongue,  
 And fauour of thy garments thee upon,  
 Is as the fauour of (mount) Lebanon.*

*My sister spouse, a garden close-locked:  
 A locked spring, a fountaine fast-sealed.*

*Thy plants are of pomegranats an ortyard,  
 With fruit of precious things: Cypres with  
 Nard.*

*Nard, Saffran, Calamus, and Cinamon,  
 The trees of Frankincense like every-one;*

*Myrrh Aloes, with all spices that surmount  
 O thou that art the gardens welling-fount,*

*The well of waters that doe lively-spring:  
 And that fro Lebanon the streams doe bring.*

*Stir up thou North, & come thou South wind,  
 Vp to my garden that her spice may flow: (blow*

*Into his garden my beloved's repose,  
 And eat his fruit of things that precious are.*

### Annotations.

**T**hou art faire] As the Church before  
 set forth the glory of Christ, by the  
 similitudes of the guard about So-  
 lomons bed, his Chatter, and his Crown:  
 so here Christ setteth forth the graces of  
 his Church; not by her ornaments on-  
 ly (as before in chap. 1. 12.) but by the  
 parts and features of her body. And first  
 he commendeth in generall her spirituall  
 beautie (which she had from him, Ezk.  
 16. 14.) through her perfect constitution,  
 faith and holinesse; see the notes on  
 Song. 1. 15.

eyes] he mentioneth seven particulars,  
 the eyes, noyse, teeth, lippes, temples, neck,  
 and breasts: that as seven is often the  
 number of perfection, (Christ himselve

being likened to a Lamb with seven  
 hornes, and seven eyes, which are the seven  
 spirits of God, Rev. 1. 6.) so by these, the  
 manifold graces bestowed on the Church  
 might be signified; that in every thing shee  
 is enriched by him, and cometh behind  
 in no gift; as 1 Cor. 1. 5. 7.

as doves] the word as, is after supplied,  
 in Song. 5. 12, and it meaneth, as doves eyes,  
 that is, faire, full, cleare, chaste; to see by  
 faith him who is invisible, Heb. 11. 27,  
 and having the eyes of her understanding  
 enlightened, to know what is the hope of  
 his calling, Eph. 1. 18, so that she listeth  
 not up her eyes unto idols, Ezk. 18. 6, but  
 to the Holy one of Israel, Esa. 17. 7, and  
 her eyes obserue his wayes, Prop. 23. 26.

See

See the notes on *Song*. 1. 15, & 7. 4, where her eyes are like *pooles*.

*Within thy lock* ] or, *from within* (or through) *thy lock*; which are named in the original of *binding* or *refreyning*; because a woman's locks are modestly and seemly tied up and covered: so that it was a sign of sorrow, miserie and captivity, to have such lockes uncovered, *Esa*. 47. 2. But the Spouse of Christ freed by him from satans bondage, is decently dressed and covered in signe of her subjection (as 1 *Cor*. 13. ) and of her chaste affection to him. So after in v. 3, and *Song*. 6. 7.

*Hayre* ] this is the ornament and covering of the head, proceeding from moisture and strength of nature: likened here to the hayre of a flock of goates, fed in fat pasture, as on mount Gilad; whose hayre is long, rank and smooth: figuring the thoughts, purposes, devices &c. which are ordered and composed aright, according unto God, (as *thoughts* on the bed, and *visions* of the head are mentioned in *Dan*. 4. 5, & 7. 15, *Iob*. 4. 13 ) Or, if we apply this unto persons, by *hayre* may be meant the multitude of B. levers, (as by the *haire*, the people of Israel was signified, *Ezek*. 5. 1. 2. 12. ) and by *the eyes*, the Guides of the Church, as in *Numb*. 10. 31, *thou mayst be to us in sted of eyes*. And thus the Chaldee Paraphrast here, by the *eyes*, understandeth the *Princes* and *Wise men* of Israel; and by the *hayre* the other people of the Land. Other Hebrewes expound *the eyes* to mean the *Prophets*, called *Seers*, (1 *Sam*. 9. 9. ) and the *hayre*, the *Nazirites*, which were to let their hayre grow, *Numb*. 6. 5.

*that appeare* ] or, *that appeare smooth*; that *glister*; as the hayre of fat cattell is smooth and shining. The Hebrew word *Gilad* is not used but in this place, and againe (in like sense) in *Song*. 6. 4. The Greeke here translateth it, *are revealed* (or *appeare*;) but there, *discom*-*up*.

*Gilad* ] a mountaine which bare good pasture for cattell; as appeareth by *Numb*. 32. 1, *Ier*. 22. 6, & 30. 19.

*Verf. 2. of (sheep) even shorne* ] or, of (sheep) *made even*, or *equal*, of the same size. The word *sheep* (or *ewes*) is after expressed in *Song*. 6. 6, and is to be understood here. This is the first praise of the teeth of the Church, that they are cut of equal height; not one longer then another, which would both be unseemly, and an hindrance to the well eating and chewing of her spirituall food.

*from the washing* ] the second praise of her teeth, that they are white and clean, as washed sheep: which seemeth to respect (besides comeliness), the puritty of the spirituall meat wherewith she is fed; as it is a part of Iudahs blessing, that *his teeth should be white with milke*, *Gen*. 49. 12.

*bears twins* ] as fruitful ewes bring forth twines of equall bignesse, to the teeth are set in double ranks, one answerable to another: which is the third property for which they are prayed.

*bereaved of the young* ] or, *robbed of the young*, by miscarrying, or any other accident. *Barren* is that which beareth not, *Esay* 54. 1, but the word here used, signifieth either miscarrying in the birth, or losse of that which is brought forth, by robbrie, death, or the like: so this denoteth the stedfastnesse of everie tooth in his place, after it is brought forth, against the inconveniences forementioned. These *teeth* of the Church which chiefly serve to ease with, may here mean her courage and strength against her enemies, as is prophesied of Israel, *but shall eat up the Nations his enemies*, *Numb*. 24. 8: or rather, her judging, discerning, esteeming and applying of the word of God and scales of his Covenant, for the comfort and nourishing of her soule; so chewing the cud, and feeding by faith upon the promises of God, which are often made under the similitude of eating and drinking; as in

*Psal. 22. 26, Prov. 9. 1, Esa. 65. 13, Job 6. 41. 50. 51.* Some, referring this to persons, understand by the *teeth* the Ministers of the word; that break and as it were chew the bread of life unto and for the people. So the Chaldee expoundeth these *teeth*, to bee the Priests and Levites, that did offer and eate the sacrifices in Israel.

*Verf. 3. as threed* ] or, *as ice, as flue* (as rib-band) of *scarlet*; that is, thin in substance, red of colour, as scarlet double dyed: which two things are the grace of the lips. Here by the lippes of the Church are commended, her doctrines, reproofs, prayers, praises &c. For the lippes are the instruments wherewith words are uttered, whether in prayer, as *Zeph. 3. 9, Psal. 21. 2,* or praise and thanks, as *Psal. 66. 3, Heb. 13. 15*, or vows, as *Psal. 66. 13, 14*, or doctrine, *Mat. 2. 6, 7, Psal. 119. 13*, or pleading, as *Job 13. 6*, or comfort, as *Iob. 16. 5*, or any other speech. All these she uttereth not with swelling words of vanity, or taught by humane wisdom; but by the Spirit of God, (who hath poured grace into her lippes,) and by faith in the blood of Christ, wherein her doctrines, prayers, comforts are all dyed and coloured, *1 Cor. 2. 4. 12. 13, & 1. 17. 18.* Or these things applyed to persons, signifie the administrators of the word and prayer; as the Chaldee paraphrast applyeth it to the high Priest in Israel, and his prayers for the reconciliation of the Church on Atonement day, *Levit. 16.* Other of the *Lwes* expound it of the fingers in Israel.

*comely* ] *gracious*, and to be desired: see the notes on *Song. 1. 5.* So our praises of God, are said to be *pleasant*, and *comely*; *Psal. 147. 1*, and we are commanded that our speech be *alway with grace*, *Coloss. 4. 6.*

*thy temples* ] Hebr. *thy temple*, that is, each of the temples of thine head: Here by the cheekes also may be meant (as the Greek version here hath it) which are adjoynd to the temples, whose red colour (like a peece of pomegranate when it is cut) are a part of the beauty of the face, &c.

a signe of modestie and shewfastnesse. So here in the Church it beickeneth her reverend, and modest countenance; as fearing and taking heed lest she should speak or doe amisse; or blushing if she hath failed. Some doe explain this to signifie the Governours of the Church, and the similitude of the pomegranate to denote the fruites and benefite that cometh by such. The Chaldee also expoundeth it of the King in Israel, and the locks (after mentioned) of the Governours under him.

*Verf. 4. like the towers of David* ] whereof mention is made in *Nebem. 3. 19. 25*, or the fort of Zion, which David took, and builded, *2 Sam. 5. 7. 9* Hereby is meant that her neck was upright, high and strong; for the neck is named in Hebrew *Tsabaar*, of firmnesse and strength; a Tower (*Migdal*) is a building great and high, *Esa. 2. 15*. This signifieth the magnanimity, & courage, the sure hope, the bold and comfortable carriage of the Church, whiles shee being by faith united unto Christ her head, doth no longer bow down her neck to heare the yoke of her enemies, to serve Satan and sinne any more, or to be a servant unto men, *Rom. 6. 27. 18. 1 Cor. 7. 23*, but by the weapons of her warfare, (which are not carnall but mighty for God, *2 Cor. 10. 4*.) she standeth, and withstandeth in the evill day, taking the shield of faith, the sword of the Spirit, which is the word of God, and other like armour, wherewith she defendeth herselfe, and discomfitteth all her enemies, *Ephes. 6. 11-17*, so that her neck is like the horses, clothed with thunder (& terour), *Iob. 39. 19*. The contrary state of the Church was figured by the captivity of Babylon, while her neck was under persecution, & her transgressions (as a yoke) were wreathed, and come up upon her neck; *Lam. 5. 5, & 1. 14*. See after, in *Song. 7. 4*. The Hebrewes in their Chaldee Paraphrase, expound this neck to meane the Chief of the Session (or great Council) in *Jerusalem*.

*for an armour* ] to hang sword, and other

other like weapons of warre. The Hebrew word *Thalpiotb* (used onely in this place) is by the Greek left uninterpreted *Thalpiotb*: and seemeth to be derived of *Thilab* to bang, and *piotb* two-edged swords; meaning all instruments to offend or wound the enemy: as the *bucklers* and *shields* after mentioned, were to defend her selfe.

*bucklers* being } or, are *hanged*: a buckler hath the name in the originall of *protection* or *defense*: the word following, *shields*, (which seemeth to be borrowed from the Hebrew name *Shilei*) hath the signification of *power* or *dominion*, as being used of great and mighty men. Such bucklers and shields of David, were sometimes kept in the house of God, 2 *Chron.* 23.9, and as the taking away of shields from the enemy, was a signe of victorie, 2 *Sam.* 8.7, so the hanging of them up on walles, was a signe of glorie, *Ezek.* 27.12.

of *mighty men* } This hath reference to Davids worthyes or mighty men, *Who bold strongly Dub blm in his kingdom, and with all Israel, to make him King*; whose names and heroical deeds are recorded in 1. *Chron.* 11.10.-47. Their shields hanged up in Davids towre for monuments; are here taken for figures and examples of all the mighty men of God, which by the shield of faith (in God and Christ the shield of his people) have doen many great and mighty works; as the Apostle bringeth a cloud of witnesses, in *Hebr.* 11: with all which the Spouse of Christ is adorned, whiles with courage and comfort she followeth the footsteps of their faith & work; and abideth constant, susteyned by the promises of God.

Verf.5. *Thy two breasts* } These are both for ornament and for use, as experience in nature, and the scriptures shew; for God saith to his church, *thou art come to excellent ornaments thy breasts are fashioned*, &c. *Ecc.* 1.10. and sheweth the use of *her breasts* to her children and lovers *my suck* *filled with the breasts of* *her comfort*, &c. *Isai.* 66.11. So here

the *breasts* of Christs Spouse, are likened *Roes* for pleasantnes, to *fatnes*, or *young roes* for smallnesse; to *swines*, for equality; and to *Roes feeding among Lillies*, as in fat and sweet pasture. Hereby is signified how the church is fruitfull in good works, and comfortable words, & communication of all Gods blessings: so that by her loving affection, wholesome doctrines, sweet consolations, and gracious beneficence; her children are delighted; and sucking the *sincere milk of the Word*, doe grow thereby: *Esai.* 66.11. *Pit.* 2.2.

*feed among the Lillies* } in fat, sweet and wholesome pasture. Hereby is signified, that the breasts of the Church, (that is, her doctrines, exhortations and consolations wherewith she nourisheth her children,) are fed and filled not with humane traditions, but with the doctrines of Christ; whose *lips* are likened unto *lillies*, dropping sweet smelling myrrh; *Song.* 5.8. So when the soule of the preists, is satiate with fatnesse; the Lords people are satisfied with goodnesse; as he promised, *Ier.* 31.14.

Verf.6. *Until the day do come* } or *blow*: see before on chap. 2.17.

*darknes* } that is, darknesse; meaning ignorances, infirmities, troubles, miseries &c: as chap. 2.17.

*I will get me* } or, *I will goe far my self*. It is not evident, whether these be the words of Christ, withdrawing himself for a time, or of his spouse, betaking her self to the mountaine. Comparing this place with the former, chap. 2.17. I understand it of the later: that as the Spouse there requested, speedy help of Christ in the time of her sorow; so here, in like temptation, she fleeth for refuge to the *mount of myrrh*, and *hill of frankincense*, where she hopeth for comfort. The speech hath reference to mount Morijah, where on the temple was builded: 2. *Chron.* 3.1 in which Temple was the holy anoynting oyle made of *pure Myrrh* and other chiefe spices; as also the incense made of *pure frankincense* and other sweet spices; which were

were to anoint and sanctifie the holy things and persons; and to burne upon the golden Altar daily; *Exo. 30. 23. 34. 1. Chro. 9. 29. 30.* On which mount, Abraham long before, did offer his son Isaac for a sacrifice; and upon experience of Gods grace and providence, this proverb was used, *In the mountaine of Ichohab, it shall be seen; Gen. 22. 2. 14.* To the kingdom of Christ, figured by this mountaine, peoples should flow; for Gods Law and word was to proceed from it, *Mic. 4. 1. 2.* The church therefore in the darknesse of her tentations, fleeeth, to the Lords mountaine by faith in Christ, meditation in his promises, consolation by his graces, prayer, reading of the scriptures, and other like spiritual exercises, confirming her faith and hope, and waiting with patience, til the day should dawn, and the day starr arise in her heart, as the Apostle speaketh, *2. Pet. 1. 19.* So Christ himself, in the daies of his flesh, used to goe up into mountaines to pray, and spent the whole night in prayer to God, *Luk. 6. 12. & 9. 28.* & preached the gospel in such places, *Mat. 5. 1. 2. &c.*

*Verf. 7. all faire* ] The spouse was called faire, before in *3. 1. & chap. 1. 15*, now Christ sayth, *she is all faire*; whereby he comforteth, her against her feares, and infirmities; that in him she hath perfect beauty; for he loved her, & gave himself for her, that he might sanctifie & cleanse her, *With the washing of water, by the Word*; that he might present her to himselfe glorious, *a Church not having spot or wrinkle, or any such thing*, but that she should be *holy and without blemish*; *Eph. 5. 25. 26. 27.*

*no blemish* } or *no spot, no fault, no blameworthy thing*; called in Hebrew *Amam*, and thereof in Greek *Amom*; which meaneth first any blemish in the body; as blind, lame, or deformed in any lim or part, *Lev. 21. 18. 21. Deut. 15. 21. & 17. 1.* so is applied to blemishes, in the soule, that is, to sins and vices, from which Christ purgeth his people, that being reconciled unto God, *in the body of his flesh*,

*through death*, he might present them *holy, and without blemish, and unspotted in his sight*; *Coloss. 1. 21. 22.* Thus the 144. thousand that stand with the Lamb on mount Sion &c, are said to be *without blemish before the throne of God*; *Rev. 14. 1. 5.*

*Verf. 8. Come Ditt me* ] or, *Thou shalt come Ditt me* Here Christ (having cleansed his Spouse by his death) calleth her to follow him, from the mountaines of wilde beasts, from the false Churches and societies of wicked people; that forsaking all corruption in her selfe and others, she may walk with him in newnes & holines of life, beholding and acknowledging Gods mercy in her deliverance: *Rom. 6. 6. 13. 12. 1 Pet. 2. 21. 24. & 4. 1. 3. 3. 2 Pet. 1. 3. 4.*

*Lebanon* ] in Greek *Libanus*, a mountaine in the north part of the land of Canaan, possessed of old by the Evites, *Judg. 3. 3*, afterward by the Israelites; on it grew many Cedar trees, *Song. 3. 9*, but in comparison with other places it was a forest or wilderness, *Esa. 39. 17*, and so the haunt of wilde beasts, *2 King. 14. 9*, which is respected here, as the end of the verse manifesteth. Sometime in respect of the largenesse of the mount, and goodly trees thereon, it is used to signifie glorious things: as in *Song. 5. 15. & 3. 9. Deut. 3. 25.*

*my spouse* ] or, *my bride*; named in Hebrew *Callab* (of the perfection of her attire, ornaments and beauty, *Ier. 2. 32.*) in Greeke *Nymbee*, which name the Holy Ghost giveth to the Church, calling her *the Nymbe* (or *Bride*), *the Lambes Wife*, who is prepared as a *Bride adorned for her husband*; *Rev. 21. 9. 2.* Christ before had called her his *Loue* or *Friend*; now when she is *all faire*, and without blemish, he calleth her *spouse*; and in *vers. 9*, both *sister* and *spouse*.

*look* ] or, *thou shalt look*, *shalt see*, marke and observe.

*top of Amanah* ] or, *head of Amanah*, which was a mountaine in Syria, the valley and river in it was also called *Amanah*, and

and *Amanab*, in 2 *King.* 5. 12. and so the Chaldee here expoundeth it, *the head* (that is the *Princes* of the people that dwell by the river of *Amanab*, shall offer a gift unto thee. Humane writers testify that *Amanus* was a mountaine forcibly possessed by many tyrants &c. *Strabo* l. 24. So the Holy Ghost here calleth these places *denmes of Lions*, and *mountaines of Leopards*.

*Sbenir and Hermon*] This *Hermon* was a goodly mountaine possessed of old by *Ogh King* of *Bashan*, taken from him by the *Israelites*: and the *Amorites* called it *Sbenir*, the *Sidonians* *Sbiron*, as *Moses* telleth in *Deut.* 3. 9.

*dens of Lions*] This openeth the former, and sheweth the danger wherein *Christs* spouse was, dwelling as among *Lions* and *Leopards*, that is among salvage, beastly and idolatrous peoples, (as *David* complaineth, *my soule is among Lions* *Psa.* 57. 4.) from which estate *Christ* calleth and delivereth his chosen; who being delivered doe see and observe the perils wherein they were, and safe estate whereinto the Lord had brought them: So the Apostle writing to the converted *Gentiles* saith, *Such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God:* 1 *Cor.* 6. 9. 10. 11.

*V. 9. hast ray shed mine heart*] or *hast taken away*; or *hast pierced* (hast wounded) *my heart*: the originall is, but one word, and used onely in this place twice; and meaneth the ravishing or drawing of the heart with love and delight. The Chaldee expoundeth it, *Thy love is fixed in the table of mine heart*. *Christ* speaketh here to his spouse, as a man overcome with love: as it is said, *With the joy of the Bridegroom over the Bride, thy God will rejoyce over thee:* *Esa.* 62. 5.

*my sister*] so he calleth her out of his love, in respect of her adoption and regeneration (being borne of *God*) and of her sanctification; as it is written, *Both he that sanctifieth, and they that are sanctified are all of one: for which cause hee is*

not ashamed to call them brethren: *Hebr.* 2. 11. And, *Whosoever shall doe the Will of my Father which is in heaven: the same is my brother, and sister, and mother.* *Mat.* 12. 50. one of thine eyes; which eyes were, in *2. 1*, likened to *doves*, simple, chaste, pure: and meaneth her faith, and the fruits thereof, as prayer &c: wherewith *Christ* is greatly affected and delighted.

*chains of thy neck*] *Hebr.* of thy neck; that is, which hangeth on both sides of thy neck. The eye is a naturall part of the body; the chains is an adjoynt and ornament of the body; figuring *Gods* Lawes and Ordinances, *Prov.* 10. 9, as also the graces of his Spirit in his people. See the notes on *Chap.* 1. 10.

*V. 10. How sayre*] or, *how beautifull*; and consequently, *how gracious, how lovely* and delightfull are thy loves! By loves are meant not onely the affections, but the actions also and fruits of love, which the Church manifesteth towards *Christ*; by her *Works of faith*, and *labour of love* and *patience of hope*; and by keeping his commandments, 1 *Thess.* 1. 3, 1 *Job.* 5. 3, and these are faire and goodly in the eyes of *Christ*, causing him to cover her beauty, *Psal.* 45. 11. 12.

*how much better*] or, *how good are thy loves*, better than *wine*: the meaning of this speech is opened in *Song* 1. 2, there the Church preferreth *Christs* loves above wine; heere, he doth the like of her loves towards him: signifying how pleasant and acceptable the fruits of his own graces are in his Church; so that the Lord her God delighteth in her, and rejoyceth over her, *Esa.* 62. 4. 5.

*favour of thine ointments*] that is, of the graces of the Spirit wherewith thou art anoynted: see the annotations on *Chap.* 1. 3, where the Church extolleth the favour of *Christs* ointments, as here hee doth hers.

*spices*] sweet odours, or sweet smelling spices; for of such the holy anointing oile was made, *Exod.* 30. 23, and with such some.



sometime women were purified, 1 *Esai.* 2. 12, and the dead imbaulmed, 2 *Chron.* 16. 14, they were a present for a King, 2 *Chron.* 9. 1. 9.

*Verf. 11. drop the honey combs* } that is, utter sweet words: hereby the doctrines and prayers of the Church are commended, as sweet and pleasant to the hearers, like honey to the taste. By this similitude the words of God are prayed in *Psal.* 119. 10, & 119. 103. As grace is poured into the lips of Christ, *Psal.* 45. 2, so by communication of his grace, the speech of his people is *with grace*, *Col.* 4. 6.

*honey and milk; under thy tongue* } *bony and milke* both of them meane the sweet, easie, comfortable and nourishing words of faith, love, holinesse &c: *the sincere milk of the word*, whereby the babes in Christ may grow, 1 *Pet.* 2. 2. And plenty of grace is promised in Emmanuels daies, under the similitude of *abundance of milk*, so that every one should eat *butter and honey*, *Esai.* 7. 22. By *under the tongue*, seemeth to be meant the secret and inward parts as the heart and minde; (as David exalted God under his tongue, *Psal.* 56. 17,) to shew her sincerity, and difference hereby from the lewd woman, whose lips also drop the honey combe, but her end is bitter as wormwood, *Prov.* 5. 1. 4. For *some by good words and faire speeches deceiue the hearts of the simple*, *Rom.* 15. 18, the words of their mouth are *smoother then butter*, but *warre* is in their hearts, *Psal.* 51. 21, and *adders poison* is under their lips, *Psal.* 140. 3.

*the savour* } or the smell (the odour) of thy garments: these are the beautifull garments of Zion, *Esai.* 52. 1, the fine linnen, cleane and bright, the righteousnesses of the Saints, *Reb.* 19. 8, who haue put on the Lord Iesus Christ, *Rom.* 13. 14, *Gal.* 3. 27, and in their faith, doctrine, conversation and administration are holy, iust and righteous, and clothed with salvation; *Psal.* 132. 9. 16, so that the savour, the fame and good report hereof is sweet, like the smell of Lebanon, where pleasant & odoriferous trees, herbs and spices grew in abundance, God

maketh manifest the savour of his knowledge by them in every place: for they are unto God a sweet savour in Christ, 2 *Cor.* 2. 14. 15. Thus God promised unto Israel, that his smell should be as *Lebanon*, through the dew of his grace, *Hos.* 14. 5. 6. 7, as when he first received the blessing, the smell of his garments was such, that his father compared the smell of his son, to the smell of a field, which the Lord had blessed, *Gen.* 27. 27.

*Verf. 12. A garden* } understand from the verses before and after, *Thou art a garden*; which is (by signification) a place closed and fenced; and is sown and planted with herbs and trees, for use and pleasure. So in *Esai.* 5, the Church of Israel is likened to a fenced Vineyard.

*locked* } or, *barred*; that is, close shut; as the Greek translatheth it *shut*: which is for safetie & defense, that no evill should come thereon, no enemies should enter. For walles, dories, lockes, barres &c, are meanes to preserve, secure and safe: so in figure, when the walles of Ierusalem were repaired, they were fortified with *dories, locks, and barres*; *Nehem.* 3. 3. 13. But when such senses are wanting, or broken down; all things lie open to the spoile, *Esai.* 5. 5, *Psal.* 80. 12. Hereby is signified on Gods part, the protection of his Church, for he is unto Ierusalem a *Drill of fire round about*, *Zech.* 2. 5, and strengtheneth the *barres of her gates*, *Psal.* 147. 13. he keepeth his Vineyard, and watereth it every moment; *lest any hurt it*, hee keepeth it *night and day*, *Esai.* 27. 3. Again, on the Churches part it signifieth her care to keep her selfe & all her plants & fruits holy, chaste & pure unto her beloved onely; opening the gates, that the righteous nation which keepeth the truths may enter in, *Esai.* 26. 2, but keeping watch lest the enemies should invade, lest the uncleanse, or any thing that defileth should enter thereinto, 2 *Chron.* 23. 29, *Reb.* 21. 27. As on the contrary secure and carelesse people are sayd to dwell without walls, barres or gates; *Ezek.* 38. 11, *Ier.* 49. 31. a spring } to weete, a water spring, in Hebrew *Gal*, so named of the rolling and waving

waving of the waters that flow therefrom. This is to signifie that the garden of Christs Church, is watered with his graces, and so made fruitfull, and joyfully; *Ezek. 31. 4, 5, Job. 7. 38. 39, Esai. 44. 3. 4,* as it is promised, the Lord will satisfie thy soule in droughts, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not, *Esai. 58. 11.*

locked] or, barred, that is kept close from enemies, that the waters of grace may be thine onely. This signifieth (as before) Gods speciall favour and protection for his Church; and her care to keepe her selfe and hers, pure to the Lord. Wherefore Solomon to teach spirituall chastitie, useth this parable; *Drinke waters out of thine owne cistern; and running waters out of thine owne well. Let thy fountaines be dispersed abroad; and rivers of waters in the streets. Let them be onely thine owne; and not strangers with thee. Let thy fountaine be blessed; and rejoyce with the wife of thy youth; &c. Prov. 5. 13. 18.*

sealed] Hereby is signified the confirmation of grace to Christs people, as sealing meaneth in *Ier. 32. 10, Iob. 3. 33, 2 Cor. 1. 22, Ephes. 1. 13,* and the reserving of this grace to them onely: as that which is sealed is not communicated with others, nor knowne unto them; *Esai. 29. 11, Dan. 12. 4. 9,* and so it is said, *Binde up the testimonie; seal the Law, among my disciples, Esai. 8. 16.*

23 Ver. 13. Thy plants] or, Thy shoots; the Hebrew and Greek words haue both of them the name of sending forth, that is of shooting or growing, and so of bringing forth leaues, floures and fruits. Hereby the members of the Church are meant, planted and made fruitfull by Christ; and here the garden of the Church, is like the garden in Eden; out of which ground, the Lord God made to grow every tree pleasant to sight, & good for food; *Gen. 2. 8. 9.* And this is the second blessing of the Church, that it is replenished with whole some, sweet and precious plants.

an artyard] or, a paradise, so called of the Hebrew *Pardes* and Greek *Paradisus*; a place set with trees, as appeareth by *Eccles. 2. 5,* and is therefore sometime used for a Parke, or Forrest, *Nehem. 2. 8.*

pomegranats] or, pomegranat trees, granate-apples, so named because they are full of granes or kernels: hereupon the Chaldee paraphraseth, *Thy yong men are filled with thy precepts,* (or as later he explaineth it full of good works) like pomegranates.

precious things] or, dainties, pleasant things: with store of these, the land of Ioseph was blessed, *Deut. 33. 13. 16.* The Holy Ghost seemeth to haue respect unto this name, in *Rev. 18. 14,* fruits (or apples, in Greek *opora*) that thy soule lusted after.

Cypres] Cypres-clusters, (for the word is of the plurall number) or Campfire-fruits: see the notes on *Song. 1. 14.*

Spike-nard] this is also in the forme plurall *Spike-nards*, or *Nards*; which is framed of the Hebrew name *Nard*, whence the Greek *Nardos*, and Latine *Nardus* is also borrowed. And it is here used plurally (whereas in the next verse it is singular,) either to imply all sorts of Nard, (for there be diuers kinds) or, the cares and leaues of Nard, both which are in use for sweet smell. The herb which wee call *Labender*, is named *Pseudo-nard*, as being a base kinde of Nard, but nothing so sweet or precious as the true: see the notes on *Song. 1. 12.*

Ver. 14. Saffron] in Hebrew *Carcom*; we call it *Saffran*, of the Arabik *Tsaphran* (or *Zafran*) so named of the yellow colour: it is not mentioned in Scripture, but in this one place.

Calamus] or, sweet Cane, or sweet Reed: this with the *Cinnamon* following, were used in the composition of the holy anointing oil, *Exod. 30. 23,* see the Annotations there.

Frankincense] this was used in the holy incense; as the *Myrrb* (following) was in the anointing oil; see *Exod. 30. 34. 23.*

Aloes] or, *Ligno-aloes*; it was used also to perfume with, for the sweet smell ther-

of: see *Numb. 24. 6, Psal. 45. 9, Prov. 7. 17.*  
*chiefe spices* } or, *brads of spices*: see  
*Exod. 30. 23.* By these fruits are signified  
 the manifold graces in Christians, which  
 are precious and sweete before God and  
 all good people: such are the fruits of the  
 Spirit, mentioned in *Gal. 5. 22. 23.* Con-  
 trary to these, are the roots of *bitternesse*,  
 that beare *gall and Wormewood*; which are  
 diligently to bee looked unto, lest they  
 spring up, and so trouble and defile the  
 garden of the Church: *Heb. 12. 15. Deut.*  
*29. 18.*

15 Ver. 15. *Fountaine of the gardens* } This  
 seemeth to be the speech of the Spouse un-  
 to Christ, *O thou the fountaine &c.* whereby  
 shee acknowledgeth a third blessing to  
 make her fruitfull, abundance of water; &  
 that all the former graces which bee so  
 praised her for, do proceed from him who  
 is the fountaine that watereth all the gar-  
 dens (his Churches,) as in *Ier. 2. 13,* God  
 calleth himselfe *the fountaine of living wa-*  
*ter*: From the fountain, riverets doe run,  
 (as in *Psal. 104. 10.*) which water the gardens  
 and plants in them, so making them green  
 and fruitfull, as in *Ezek. 31. 4. 5.* *The Waters*  
*made him great; the deep set him up on high,*  
*With her rivers running about his plants, &c.*  
 But when the desolation of the Church  
 is threatned, it is likened to a garden that  
 hath no water, *Esa. 1. 30.* Here Christ by  
 his doctrine and spirituall graces, refresh-  
 eth his Churches, and all their plants, sa-  
 tisfies their soules in drought, and maketh  
 fat their bones; that their soule is like a wa-  
 tered garden, and they shall not sorrow any more  
 at all. *Ier. 31. 12, Esa. 58. 21.*

*Living Waters* } that is, springing and run-  
 ning waters, which dry not up with heat,  
 nor putrify: but are alwaies wholesome,  
 and giue life. So Christ giveth *living water*,  
 of which whosoever drinketh, it shall be  
 in him a well of water, springing up into ever-  
 lasting life: *Ioh. 4. 10. 14,* and saith, *He that*  
*believeth on me &c. out of his belly shall flow*  
*rivers of living water*; speaking of the Spi-  
 rit, which they that beleeve on him, should re-  
 ceive. *Ioh. 7. 38. 32.*

*streaming* } running, flowing: or, *streames*  
*from Lebanon.* It hath reference to the  
 streames of Jordan, which river began  
 at the foot of mount Lebanon, and ran  
 along through the holy land, watering  
 the same. This similitude is amplified in  
*Ezek. 47. 6. 10,* where waters yssuing out  
 of the Sanctuary (which was built of the  
 Cedars of Lebanon) ran along Galilee,  
 and to the plaine, and into the sea &c. and  
 every living thing that moveth whither-  
 soever the rivers come, shall live, &c. and  
 every thing shall live, *Whither the river com-*  
*meth.* So in *Rev. 22. 1,* out of the throne of  
 God, and of the Lamb (Christ,) a pure ri-  
 ver of water of life proceedeth.

Ver. 16. *Stirre up* } or, *Raise up* (thy selfe)  
 16 *thou North winde.* A fourth blessing up-  
 on the garden of Christs Church, that it  
 is blown upon by the winds, to refresh  
 it, to cleanse the aire of it, and to make  
 it more fruitfull. And though the North  
 and South windes be of contrary quali-  
 ties, as cold and hot, moyst and dry, yet  
 are they both fitting for her estate, which  
 sometime needeth sharp reproofe, and  
 sometime calme and gentle consolation.  
 But he mentioneth not the East winde;  
 because that is often used in signe of  
 wrath, to blast, burne and destroy the  
 fruits; as *Ezek. 17. 10, & 19. 12, Hos. 13.*  
*15, Gen. 41. 6.*

*blow upon my garden* } The garden being  
 Christs (as the words following manifest)  
 the Lord, who bringeth forth the winde out  
 of his treasury, *Psal. 135. 7,* speaketh un-  
 to it to blow: signifying hereby the mi-  
 nistration of his word and spirit bestow-  
 ed on his people for their further good:  
 that they have not onely the waters of  
 holy Scripture, but the lively graces also  
 of Gods Spirit to quicken them. So in  
*Ezek. 37. 9,* the Prophet was willed to pro-  
 phesie unto the winds, and say thereunto,  
*Come from the foure windes, o windes, and*  
*blow upon these saynes, that they may live.*  
 And the efficacy of the Spirit of God is  
 resembled by the winde, in *Ioh. 3. 8,* and  
 doctrines are winds, in *Ephes. 4. 14,* and  
 the

the restreyn of Gods graces by whole-  
some doctrine, is signified by foure An-  
gels holding the foure winds of the  
earth, *that the wind should not blow on the  
earth nor on the sea, nor on any tree.* Rev. 7.1.

*Spices thereof my flow* } that is, the fruits  
may ripen, and be abundant: for by the  
gracious gifts of the Spirit, breathing up-  
on the Church, corruption is purged  
away, the soules are refreshed, quick-  
ened comforted, and all graces doe in-  
crease, 1 Cor. 2.

*come into his garden and eat* ] The faith-  
full acknowledging both themselves and  
theirs to be Christs, doe desire that hee  
would come and accept the fruits and  
graces of his owne Spirit; with which  
and for which hee is to be honoured. So  
the offerings unto God, are called his  
bread; *Numb. 28. 2*, the good works of  
Christians, are called *fruits*, *Iob. 15*, his  
acceptation of those fruits, and commu-

nication of further grace, is signified by  
mutuall supping together, *Rev. 3. 20*, and  
thus the Lord rejoyceth in his *Workes*,  
*Psal. 104. 31*.

*fruit of his precious things* ] that is, the  
fruit of his precious graces; or, his pre-  
cious fruits: so that now the Church is  
not like Israel of old, *an empty vine*, which  
brought forth *fruit unto himselfe*, *Hos.*  
*10. 1*, or bare *Wilde grapes*, even grapes  
of gall, and bitter clusters, *Esa. 5. 2*, *Deut.*  
*32. 32*, but is filled with the fruits of righ-  
teousnesse, *Phil. 1. 11*, and walketh *worthy*  
of the Lord unto all pleasing, being fruitfull  
in every good *Workes*, *Col. 1. 10*, and hath  
her fruit unto holinesse; *and the end, ever-*  
*lasting life*: *Rom. 6. 22*. The Chaldee pa-  
raphrast applyeth this to the service of  
God under the Law, saying; *Let the beloved*  
*God come into the house of the Sanctuary,*  
*and accept with favour the oblations of his*  
*people.*

CHAPTER. V.

CHAPTER. V.

I Am come to my garden, my sister  
my spouse: I have gathered my  
myrrh with my spice; I have eaten my  
honey-comb with my honey: I have  
drunk my wine, with my milk: eat o  
friends, drink, and drink abundantly  
o beloved.

I sleep, and my heart waketh: it is the  
voice of my beloved that knocketh:  
Open to me my sister my loue, my dove  
my perfect-one: for my head is filled  
with dew; my locks with the drops of  
the night.

I have put-off my coat, how shall I  
put it on? I have washed my feet, how  
shall

My sister & my Spouse, I am entred  
Into my garden: I have gathered  
My Myrrh together with my spices-sweet,  
My honey-comb did with my honey eat,  
I drunk my wine, with my milk: friends  
eat ye,

Drink, o beloved, and drink-plenteously.  
I am a sleep, and yet my heart waketh:  
The Voice of my Beloved that knocketh:  
Open thou unto me my sister-deere,  
My loue, my dove, my perfect-one-sincere:  
For my head is with dew replenished,  
My locks, with drops that from the night  
proceed.

I doff my coat, how shall it on againe?

shall I defile them?

My beloved put in his hand by the hole (of the dore); and my bowels made a troubled noise for him. I rose-up, to open to my beloved: and my hands dropped myrrh, and my fingers spilling myrrh, upon the handles of the locke. I opened to my beloved, and my beloved had with-drawn himselfe was passed-away: my soule went-forth because of his speech, I sought him, and I found him not; I called him, and hee answered mee not. The Watchmen that went about the citie found me, they smote me, they wounded me: the watchmen of the walls, took my veil from on me. I adjure you, o daughters of Ierusalem: if yee finde my beloved, what shall yee tell him? that I am sicke of loue.

What is thy beloved more then another beloved, o thou fairest among women? What is thy beloved more then another beloved, that thou dost so adjure us?

My beloved is white and ruddie, having-the-banner, aboue ten-thousand. His head, the fine-gold, the solid-gold: his locks curled, black as a Raven. His eyes, as doves, by the streams of water: washing in milk, sitting in fulnesse. His cheekes, as a bed of spice, flowers of sweet-odours: his lippes Lilies; dropping passing myrrh. His hands rings of gold, filled with the Chrysolite: his bowels, bright yvorie, overlayd with Saphires. His legges pillars of marble, founded upon sockets of solid-gold: his countenance as Lebanon, choice as the Cedars. His palate, sweetnesse; and he is altogether

I washt my feet, how shall I them d'staine? Put in his hand by the hole did my beloved: And for him were my lowels troubled-moved.

To open to my Loved, I rose-up. (drop And my hands myrrh, my fingers etc did Passing-sweet myrrh, the lock handles upon. Open I did to my beloved-one, And my beloved had himselfe drawn-back, Was passed: my soule went-forth for that he spake:

I did him seek, and yet I found him not, I called him, yet I no answer-got. The Watchmen that did goe the citie round, Did finde mee; they did smite me, did mee wound:

The keepers that upon the walls did watch, They from on me my veils away did catch. O ye the daughters of Ierusalem,

I you adjuring-charge if ye finde him That my Beloved is, what shall ye say To him? that I for lone languish-away. What is thy Lief more then another Lief, O thou that hast among women beauty chiefe? Thy Lief then other Liefs: what is he more, That thou adjuring-chargest us so fore?

My welbeloved white and red appears; Aboue ten-thousand be the banner bears. His head, is fine gold solid-gold-of-Fess: His locks are curld, black as a Raven is. His eyes, as doves, the streams of water by: Washing in milk, sitting in plenty. His cheekes, as bed of spice, flowers sweetly-smelling.

His lips, like Lilies; passing myrrh distilling. His hands gold rings, fyld with the Chrysolite:

His bowels, yv'rie bright with Saphires dight. His legs like Marble pillars, that have hold-Firmly on sockets of fine-solid gold, His sight as Lebanon, choise as Cedars.

His

ther desires: This is my beloved, and this is my friend, o daughters of Ierusalem.

*His palate, sweets, and he is all desire.  
This is my welbeloved, and this same  
My friend, o daughters of Ierusalem.*

16

### Annotations.

**I am come** ] or, *I have come*: but the time passed, is often used for the present. Here Christ answereth to the prayer of his Spouse, being ready to fulfill the desire of them that seek him, Psal. 145.

19. God is said to Come unto men, when he manifesteth his presence by his works, either of mercy or judgment, Exod. 3. 7. 8, Gen. 11. 5. 7. Here hee cometh to the garden of his Church with grace, acceptance, comfort and blessing, to keep a spirituall banquet there: as he promised. *In every place where I shall make the memoriell of my name, I will come unto thee, and I will bless thee.* Exod. 20. 24.

*My sister, spouse* ] see the notes, on Chas. 4. v. 8. 9.

*Myrr with my spice* ] that is, with my other spices or aromatical-fruits: for myrr was one of the chief spices, used in composition of sweet ointments, Exod. 30. 23, with such ointments they anoynted them and their friends at feasts; see the annotations on Chap. 1. 3.

*I have eaten* ] or, *I do eat*, for the words following shew this to be spoken as at a banquet.

*my honey-combe* ] as the word and doctrine of Christ is likened to honey and the honey combe, to wine and milk, Psal. 19. 11. and 119. 103. Elai. 15. 1, 1 Pet. 2. 2, because it is sweet, comfortable and wholesome to nourish the soule, as these things doe the body: so here the manifold fruits and graces which that word, by the Spirit, bringeth forth in Christians, are likened also to such things: whereof Christ is said to eat, that is, graciously to accept, and delight in them. On the contrary, the evil fruits of synners, are likened to grapes of gall, and their wine, to the

posson of dragons, Deut. 32. 32. 33.

*eat o friends* ] or, *o neighbours*. Christ speaketh, as at a feast, chearing up his friends, as partakers with him of the graces, and comforts aforesaid. They that doe his commandments, are his friends. Ioh. 15. 14. (as Abraham is called the friend of God, Esai. 41. 8. Iam. 2. 23.) and these desire and delight to be partakers of the fruits of the saints, and rejoyce in their obedience; Psal. 119. 10 11. & 4. 17. 18. 2. Ioh. 1. 4. 3 Ioh. 1. 3. 4. The Angels also are made joyfull, at the conversion, sanctitie and salvation of synners by Christ, Luk. 15. 7. 10. & 2. 13. 14. The Church expounseth this of Gods acceptance of his churches service under the Law, thus: *Thou holy and blessed (God) said to his people the house of Israel: I am come to the house of my sanctuary, which thou buildest for me, my sister o congregation of Israel, which art likened to an honest spouse, and have caused my divine presence to dwell in the midst of thee: I accept thy incense of spices, which thou makest for my name: I have sent fire from heaven, and it hath eaten the burnt-offerings, and sacrifice of Peace-offerings: accepted with savour before me, is the drink offering of red wine and of white Wine, which the Priests have poured out upon mine Altar. Now come ye Priests that love my precepts, eat that which is left of the oblations, and delight your selves in the good that is prepared for you.*

*drink abundantly o beloved* ] or, *be drunken* (that is, be plentifully-filled) with loves. By Beloved, he meaneth his friend aforesaid: or by loves (for so the word may be interpreted) hee meaneth the fruits of love, which his Spouse had brought forth unto him; which loves, he said, were much



much better then Wine, chap. 4. 10. In *Esa* 25. 6, it is prophesied how the Lord of hosts would make (in the mountaine of his church) unto all people, a feast of fat things, a feast of wine on the Lees &c.

2 *Verf. 2. I sleepe* ] or, *I sleeping, and my heart w-king*. The spouse of Christ here telleth of a new and greater trouble that befell her, through her owne negligence; and how she got out thereof. In chap. 3. she had a much like reparation, but not so heavy as this: for there she slept not; but upon her bed, in the nights, sought her beloved: here she sleepeth, her beloved seeketh her, knocketh, provoketh, but she maketh excuses for a while. There the watchmen though they tell her no tidings of her beloved, yet they doe her no farther harme: here, they smite, wound and unveile her. There, she soone findeth him, after she was past the watchmen: here, she findeth him not so soone, but languisheth with love, and complaineth to her freinds, who (upon report of his praises) doe help to seek him with her. *Sleepe* is the rest or ceasing of the creature, from use of the outward senses, and from action: It is caused by vapours in the head, that arise from meat, drinke &c. which stop the passages of the spirits, and binde the senses. This *sleepe*, as it is a refreshing, is sometime used in a good sense, for the repose and rest that the faithfull have in God; *Psal.* 3. 5, & 4. 8, *Prov.* 3. 24. But more often it signifieth the neglect of holy duties, and a sinfull kinde of life, *Esa.* 56. 10, *Rom.* 13. 11, 1 *Thess.* 5. 6, 7, and this sleep is caused sometimes through sorow, *Luk.* 22. 45, sometime through wearinesse, *Esa.* 5. 27, sometime through slothfulness, and then it causeth spirituall beggary, *Prov.* 19. 15, & 20. 13. The Spouse here, having eaten and drunk largely of the blessings of Christ, beginneth to remit her zeale, and neglect the works of faith and love, wanting the presence of her beloved, and being pressed with the remnants of the flesh, so she gave place to

carnall ease and security. Occasioned further hereunto by the time, the night; and by the wether which was raine: that is, by ignorance and error prevailing; and by the opposition and persecution of enemies.

*and my heart waketh* ] or, *but my heart waketh, or is awake*. The *heart* meaneth the inner man, the spirit, or man as he is regenerate; opposed to the flesh or outward man, *Rom.* 2. 28. 29, & the *flesh* & *spirit* (even in Gods children) doe lust one against an other, that wee cannot doe the things that we would, *Gal.* 5. 17, and when *the spirit is w-king* (to watch, pray &c.) *the flesh is weak*, *Mat.* 26. 41. Whereas therefore her heart w-ked while she slept, it signifieth that shee gave not her selfe wholly to this negligence, but as the wise virgins had their lamps burning vvhiles all slumbered and slept, when the lamps of the foolish were gone out, *Mat.* 25. 4. 5. 8, so shee now had given her selfe to fleshly ease, but had her heart and spirit otherwise disposed. For when the whole man addicteth it selfe to any thing, the heart also is adjoynded; as Solomon saith, *I compassed about, I and my heart, to search and to seek out wisdom*; *Eccles.* 7. 25.

*that knocketh* ] or, *that beateth* to wit, at the doore. Shee telleth the loue and care of her beloved, who would not let her rest in the bed of worldly ease, but excite her to holy duties, by receiving him and the spirit of his grace. Christs voice is uttered by preaching of his Gospell, calling to repentance, faith and obedience, *Heb.* 3. 7. 8. 15, & 4. 2. His *knocking* signifieth a more earnest provocation and desire to be let in, *Matth.* 7. 7, *Luke* 13. 25, and it may imply his chastisements also vvhich hee would call her to repentance; as he saith to the Church in *Laodicea*, (when it was fallen to bee neither cold nor hot,) *As many as I love I rebuke and chasten, be zealous therefore and repent. Behold, I stand at the doore, and knocke*; *Revel.* 3. 19. 20.

*open to me* ] God openeth doores to us, when



when he bestoweth his blessings on us, *Psil. 78. 23. 24, Esai. 43. 1. 2. 3,* and spiritually, when he giveth grace to utter his word, and to beleue the same, *Col. 4. 3, Act. 14. 17.* So wee open the dore unto him, when wee give him entrance into our hearts, he calling upon us by his word and workes; when we repent, beleue, and accept Christ with his graces, &c. *Rev. 3. 20.*

*my sister, my loue &c.* These titles given unto the Church, even in her infirmities, shew what affection hee bare unto her, and how hee esteemed of her notwithstanding her sinnes; which he imputeth not, but looketh upon her graces which he had endued her with, as if she were perfect and undefiled.

*filled with dew* ] Or, *full of dew.* This *bead* of Christ (which in *Mat. 11,* is likened to *most fine gold,*) here *filled with dew,* seemeth to w<sup>h</sup> his manifold troubles which he suffred for her sake, not onely in his own person while he was on earth, but in his Servants and Ministers, who are often troubled on every side, perplexed, persecuted, cast down, alwayes bearing about in the body, the dying of the Lord Iesus &c. *2 Cor. 4. 8. 9. 10.* Thus Christ cometh in the dark night of affliction to awake her, and to communicate himselfe and his graces with her. For a man to be wet with the dew of heaven is a signe of misery, *Dim. 4. 25,* so is raine vvh<sup>h</sup> there is no cover, *Es. 4. 5,* and drops (or droppings) likewise sig<sup>n</sup> the troubles, *Amos. 6. 11.* But dew and raine upon the land maketh it fructifull: so is Christ by his doctrine to his Church, *Psil. 72. 6, Hs. 14. 5, Deut. 32. 2.* And in this sense some take it here, as if Christ came unto her full of the dew of blessings to enrich her. The Chaldee Paraphrast applyeth this verbe to the Iewes captivity, and Gods calling them to repentance, thus: *After all these words, the people of his house of Israel feared; and hee delivered them into the hand of Nebuchadnezzar King of Babilon, who let them into captivity: and in the captivity they were*

*like to a man a sleep, that cannot wake out of his sleep. And the voice of the Holy Ghost admonished them by the hand of the Prophets, and stirred them up from the sleep of their heart. The Lord of all the world spake, and thus he said: Turne by repentance, open thy mouth, and make request, and I will mee, my sister, my loue, the congregation of Israel, which are like a dove in perfection of thy works: for the hayre of my head is filled with thy teares, as a man whose hayre of his head is wet with the dew of heaven; and my hayre lockes are filled with the dropps of thine eyes, as a man whose hayre lockes are full with the dropps of raine that descend in the night.*

*Ver. 3. how shall I put it on?* ] that is, *I can not put it on, without trouble and reluctance of my flesh.* The like phrase God useth in *Es. 11. 8, How shall I give thee up, Ephraim, &c. how shall I make thee as Admah?* &c: that is, *I can not utterly destroy thee, as I did those Cities, such is my compassion towards thee.* The Spouse here telleth her answer to Christ, how she made excuses and delayes, and that she could not presently admit him: as the freind answereth (in *Luke 11. 7*) *Trouble me not, the dore is now shut, and my children are with mee in bed: I cannot rise and give thee.* The keeping on of clothes, is a signe of care and watchfulness, *Neb. 4. 23,* so she now (in the absence of her Lord) should haue had her lynes girded about, her light burning, her selfe vwayting for his returne; that vvh<sup>h</sup>en hee came and knocked, shee might open to him immediately, *Luke 12. 35. 36.* But she had not onely ungirded, but put off her coat, and washed her feet, so composing her selfe to a seiled sleep in her bed; and instead of watching, slepeeth; instead of opening the dore, driveth him away through her negligence and sloth.

*wash: my feet* ] an other signe that she had betaken herselfe to rest: for in those hot countries (where usually they went bare footed) they washed their feet from soile and sweat, after travell: which shee

now having done, could not (as she pretended) without fowling them againe, open to her beloved. Such vvorthelesse excuses doth our flesh alledge; the time is unseasonable, the night is cold and damp; the vvetter vvet, vve cannot arise to intertaine Christ, vvithout trouble and detriment. So the people that dyvelt in their seled houses, said, the time is not come that the Lords house should be built, Agg. 1. 4. 2. The slothfull saith, A Lion is in the way, a Lion is in the street; Prov. 26. 3, and The sluggard will not plow, by reason of the cold; Prov. 20. 4. The Chaldees here paraphraseth thus, The Congregation of Israel, answered before the Prophets; Loe now I haue put off from me the yoke of his precepts, and haue serued the erroneous idols of the peoples: and how can I haue the face to turne againe unto him? The Lord of the world answered them by the band of the Prophets; And I also, Loe now I haue taken away my diuine-presence from mids of thee; and how shall I returne? And thou hast done euill workes, and I haue sanctified my feet from thy uncleannesse; and how shall I deale with thee in the mids of thee, by thy euill workes?

Vers 4. put in.] Hebr. senthisund, or, put it forth.

by the hole] or, from the hole, to vvet, of the dore, vvhere he knocked; vvich some understand to be a vvithdrawing of the hand as purposing to leaue off his calling of her: but the Greek translaterh by the hole; and the putting-forth of the hand, usually meaneth the enterprising of a vvork, rather than the leaving of it off, as in Gen. 3. 22, & 12. 10, 12, & 48. 14, Ex. 3. 20, 1 Chron. 13. 9, and the effects following, that her bowels vvere moved, that she rose up, &c. seeme to confirme this. And an hole &c. means either to look in, or to put in the hand, or to make a vvider entrance, Ezek. 8. 7. 8. 9. The Spouse of Christ here signifieth, that though the dore vvvas shut against him, that her Beloved could not enter; and though his voice (by the outvvard Ministerie of his

vvord) could not cause her to arise; yet he put forth his hand (by the inward vvorking of his Spirit,) and vvrought more effectually in her. For, as the finger of God (in Luke 11. 20,) meaneth the Spirit of God, Mat. 12. 28, so doth his hand. Wherefore the disciples outvvardly preaching the vvord: it is said, the hand of the Lord vvvas vvith them, and a great number beleued, and turned vnto the Lord: Act. 11. 19. 21.

my bowels made a troubled noyse] or, my bowels sounded, jumbled. Hereby the signifieth her disquietnesse, hearty sorrow and repentance, for her Beloved, vvho had suffered so many things for her sake, and vvhom she had so neglected and put from her, vvhen he desired to come in. So the Prophet (to shew his sorrow for Moabs calamity) saith. My bowels shall sound (or make a noyse) like an harp for Moab, Esai. 16. 11, and for the Iewves another saith. My bowels, my bowels, I am payned at my very heart; my heart maketh a noyse (or a troubled sound) I cannot hold my peace; Ier. 4. 19. Yea God himselfe, in commiseration of Ephraims miserie, saith, my bowels sound (or make a troubled noyse) for him. I will surely haue mercy on him, saith the Lord. Ier. 31. 20. So here the Spouse, by the sounding of her bowels, sheweth the griefe of her heart, which is one (and the chiefest) of the bowels, as is after noted on v. 14.

Vers 5. I rose up] or, I myselfe rose up. Vnto her inward griefe, shee addeth outward acts of amendment; (fruits meete for repentance,) rising, opening, seeking, calling for her Beloved now departed from her dore, through her former negligence.

drapped myrrh] that is, oile of myrrh. passing myrrh] that is, pure myrrh, which is of bitter taste, and sweet smelling savour: or current myrrh, such as passeth from one to another, vendible to merchants because it is good: as passing money is current money with Merchants, Gen. 23. 16. Passing myrrh dropping from Christs lippes (Song. 5. 13) signifieth the sweet

sweet odour of his doctrine; so the like here dropping from the *hands* and *fingers* of his Spouse, seemeth to denote the sweet odour of her workes; that her godly sorow, with faith and loue unfeigned, might be acceptable to her beloved, and of sweet smell in his nostrils. In those countries, women (before they were brought to Kings) were purified with *oile of myrrh*, and *sweet odours*, *Esb. 2. 12*, and the *garments* of Christs Spouse doe smell of *Myrrh*, &c. *Psal. 45. 9*, here her hands, that is her actions, are anoynted with oile of myrrh, that is the grace of Gods Spirit, as the holy oile in the Sanctuary (figuring grace) was made of *pure myrrh*, and other chiefe spices, *Exod. 30. 23*, &c. Otherwise we may understand it of the grace of Christ, which he left behind him as a sweet odour to allure her, whē he put in his hand at the hole of the dore; which he perceived now when she was arisen frō her bed of carnall security.

*bundles of the lock*] these *bundles* (or *bands*) of *the lock*, were those that kept out Christ from entering; which now she anoynteth with oile of myrrh, that her heart being ointed & supplied with grace, all bars and lets being removed, he might freely enter to reap the fruit of his owne grace in her.

Verf. 6. *I opened*] or, *I my selfe opened*; this noteth a further degree of grace in her, who after she had risen, openeth the dore, (putting away all excuses, delays, hinderances, admitting the word and work of Christ into her heart,) that the King of glory might come in.

*Withdrawn himselfe*] or, *turned away*.

*Was passed away*] This doubling of the complaint for his departure, sheweth her passion and griefe, in that she enjoyed not his presence and favour, as in time past. But the narration telleth how even *the righteous are* (for their finnes) *recompensed in the earth, and scarcely saved*; *Prov. 11. 31*, *1 Pet. 4. 18*, if we refuse the grace of God proffered, hee will hide his face from us, *Mic. 3. 4*, *Hos. 5. 5*.

*my soule went forth*] or, *was gone, departed*; that is, *seized, fainted*: I was even a dead woman, through feare and griefe; for death is the departing of the soule from the body; *Gen. 35. 18*, and as the *heart* is said to *goe forth* when men are astonished with feare, or the like passions, *Gen. 42. 28*, so here the *soule* is said to *goe forth* for like cause.

*because of his speech*] for his words, which he had used, when so lovingly he entreated me, in v. 2. The word spoken doth not alwaies presently take effect in the hearers; but after, when they fall into temptation the Spirit of God often bringeth things to their remembrance, that they doe better understand and make use of that they heard; *Iob. 14. 26*, *Math. 26. 75*.

*he answered me not*] This is one of the greatest temptations, that God seemeth not to heare the prayers of his people, though they call day and night, *Psal. 22. 3*, *he forgetteth out their prayer*, *Lam. 3. 8*. But here the Spouse hath measure for measure; because he called and she would not obey, she also calleth and hath no answer. Howbeit *his ear is not heavy, that it cannot heare*; but (as it is written) *Your iniquities have separated betweene you and your God; and your finnes have hid his face from you, that he will not heare*; *Esa. 59. 1. 2*. The Hebrewes (in their Chaldee paraphrase) apply the affliction here prophesied of, to the finnes and captivity of Israel, mentioned in *1 Chron. 5. 25*, *26. 2*, *King. 17. 6*; at what time, though the Priests (as they say) offered oblations, and burnt incense, yet were they not accepted.

Verf. 7. *The Watchmen*] or, *keepers*, that keep watch & ward in the Citie by night: meaning the officers of the Church; see before on chap. 3. 3.

*found mee*] By this it appeareth, that she went not onely to the dore of her house to seek Christ, but did *goe about the Citie, in the streets* &c. as before in ch. 2. 3.

*they smote me*] smiting is not onely with the hand, or other like instrument, but with the tongue, as in *Ier. 18. 18*; *Conc.*

and let us smite him with the tongue: and generally to smite, is to afflict by what meanes soever, *Esaï. 53. 4. Psal. 69. 27.* Here the Watchmen are more injurious then before in Chap. 3, neither inquirith she of these for her Beloved; but being by them found, out of the common course, is smitten and wounded as an evill doer, judged as a dishonest woman, whose feet would not abide in her house, no not by night, is rebuked, censured &c.

*Wounded me*] drew blood of me, for it is a further degree of hurt then smiting, *1 Kin. 20. 37. Ex. 21. 25* So the husbandmē *Wounded* the Lords servant, *Lk. 20. 12.*

*Watchmen of the Walls*] watchmen in the citie are to look that order and peace be kept of those that are within; watchmen on the Walls, are to looke to enemies without, that they break not in, and to warne the citie if foes approach: so these were other then the former, from whom she elcaping with stripes and wounds, passeth from the streets to the walles to seek Christ, but is there as evill intreated. These are in name the Ministers of Christ, supplying the place of such as are mentioned in *Esaï. 62. 6.* but of another kinde, not making mention of the Lord, but persecuting those that seek him.

*took my veil*] or, *my scarf*; it hath the name in the originall, of *spreading*, as being spred over her head to cover her. Such veiles were worne of women, partly for ornament, as appeareth by *Esaï. 3. 23.* partly for modesty, and in signe of subjection to men, especially their husbands, *1 Cor. 11. 6, 7, 10.* and an husband is to the wife *a covering of the eyes*, *Gen. 20. 16.* The taking away therefore of her *veil*, seemeth to be a note of infamie, disloyaltie or dishonesty impured unto her: as of idolatry, heresie, schisme and the like; so she was spoiled of her good name and reputation, and counted among the leight and lewd women. For it appeareth by *Ezek. 23. 25, 26.* that they used to intreat dishonest women to; disfiguring

their faces, stripping them out of their clothes, and taking away their faire jewels.

*Verf. 3. I adjure you*] I charge you by oath; Here the spouse (having with much adoe escaped from the watchmen) meeteth with her freinds the daughters of *Jerusalem*; of whom see the notes on *Song. 2. 7. & 1. 5.* where also she adjured them, upon other weightie cause.

*What shall ye tell him?*] this is an earnest and passionate kind of speech, shewing her great affliction; and stirring up their care and diligence; that if they who had not for the present the knowledge of Christ by his graces clearly manifested unto them, (as appeareth by their answer in *v. 9. & c. 6. v. 1.*) should find him by being made partakers of his mercie through the revelation of his gospel, (as in *Rom. 10. 20.*) then they should tel (or shew) unto him in their prayers, the state of this his afflicted Spouse.

*Is he of love*] in Greek, *wounded with love*; languishing with desire of his mercie, of the forgiveness of my sin, of reconciliation &c. see the notes on Chap. 2. v. 5.

*Verf. 9. more then another beloved*] when God and Christ is preached, the wicked take occasion to mention and magnifie other false gods, and erroneous services, *Esaï. 36. 18, 20. Ait. 19. 25. 28.* but they that belong to the heavenly Jerusalem, desire to be informed further in the truth, and to know the differences between true and false Christs, worships, ordinances, &c; as the se here, & so in *Ait. 17. 18. 19. 34. Sec. 28. 21. 23. 24.*

*fairest among Women*] See Chap. 1. 8. Here the Spouse of Christ, though in her sorrows and miseries, though persecuted & abused by wicked Watchmen, though in the dark night of tribulation; is notwithstanding discerned and professed to be faire and glorious; by such as belong unto Christ, *Heb. 11. 24. 16. 1. Thes. 1. 5. 6.*

*Verf. 10. White and ruddy*] She describeth Christ unto them in his beauty to stir up both her owne and their affec-

ons and to draw them after him. For as the outward shew of idolaters, allureth the unwise to affect and follow them; *Ex. 32. 13, 14, 15, 16*: so the true knowledge of Christ with his graces, draweth the elect to seek and embrace him: *1st. 2. 22, 37, 41, & 3. 12, 13, & 4. 4, & 17, 11, 12*, and by the Gospel preached, Christ with his sufferings is evidently set forth, *Gal. 3. 1* Here, as a goodly young man, he is as in an image portrayed by his visible qualities, his colours; and by the parts of his body. *White* and *red*, as they shew the best temperate of man, so here they may signify in Christ, 1. his Godhead and Manhood; for God in vision hath appeared all *white as snow*, and *as pure wool*, *Dan. 7. 9* & Christ in his glory had *his face shining as the sun*, and *his rayment white as the light*, *Mat. 17. 2*, and *in him dwelleth all the fulness of the Godhead bodily*, *Coloss. 2. 9*. Man had his name *Adam*, of *Adamah* the red mould of the earth out of which he was taken, *Gen. 2. 7*, and Christ (who here is *Adam red*) is the *1st Adam*, *1 Cor. 15. 45*, & was partaker with his children of flesh and blood, *Heb. 2. 14*. Secondly, *White* denoteth his innocency in himselfe, without spot of sin: *red*, his sinfull case by imputation, for God made him, who knew no sin, to be sin for us that we might be made the righteousness of God in him, *1 Cor. 5. 21*, and so these two colours are used to signify his fullness and innocency, *Eph. 1. 28*. And consequently *red* betokeneth his sufferings to the shedding of his blood; as *White* doth his victorie, peace, joy and comfort in God, *Rev. 7. 9, 13, 14*, *Eccles. 9. 8*. And in respect of his administration, *White* setteth forth his grace and mercy to repentant and believing sinners, whom he justifieth, sanctifieth and will bring into glorie; who therefore are said to be clothed in *byss white and cleane*, which is the righteousness of the Saints, *Rev. 19. 8, 14*, and *red*, his justice in punishing and doing vengeance on his enemies, in token whereof his garment

to be *red, dyed and dypt in blood*: *Esa. 63. 1, 2, 3*, *Rev. 19. 13*.

having the banner, about ten thousand) or, having banners, of ten thousand: Hebr. bannered, about (or of, or with) ten thousand. Meaning either that he was the chiefest, valiantest and most excellent of all: or, that he had many banners and companies of warriors with him. In the first sense the Greek interpreteth it, *the chosen* (or *choicest*) of ten thousands: in the latter, the Chaldee Paraphrast, and other Hebrew expositors apply it to the *ten thousands of Angels that minister before him* (as in *Dan. 7. 10*.) The banner (or standard) is a warlike signe; and hee that beareth it, is of the chiefest; and by it, other warriors doe encampe, as appeareth in the armies of *Isaac*, *Numb. 2*. And there *Iudab* was chiefe standard-bearer, and had under his banner the greatest number of warriors: so here Christ (*the Lion of the Tribe of Iudab*, *Revel. 5. 5*.) is chiefe among many, yea above all; for hee standeth for an ensigne of the people, *Esa. 11. 10*; (that is, ruleth over the Gentiles, *Rom. 15. 12*.) and unto him both the Angels doe minister, and worship him, *Mat. 4. 11*, *Heb. 1. 6*, and many ten thousands of people doe beleue in him, *1st. 21. 20*, *Rev. 7. 9*, and (in his warres against his enemies) as armies in heaven doe follow him, *Rev. 19. 11, 14*.

*Vers. 11. the fine gold the solid gold*] understand *fine gold* and *solid gold*, for this word *and*, is sometimes not expressed in the Hebrew, though it be meant; as is noted on *Exod. 22. 30*, *Deut. 24. 17*. Two names of the best gold are here joyned, *Aurum*, and *Pur* (or *Phaz*); the first is fine, notable and shining; the latter, solid, strong and fast gold, or *Fest gold*; (according to the Hebrew name,) Fine gold is in Arabic called *Fas*; and the land of *Fas* seemeth to bee so named of such gold there. Both these together, set forth the glory of Christs head here; which being taken either properly, or

figuratively for the *crown* or *ornament of the head*; (as by the *feet* also implied the *shoes on the feet*, *Deut. 8.4, 29.5*;) seemeth to denote his headship, dignity or regiment; that his Kingdome is most glorious (like fine-splendent gold,) because it is spirituall and heavenly; and most firme and durable (like pure solid gold) because it is eternall: *Iob. 18. 36. 37, Luk. 17. 20. 21, Dan. 7. 13. 14.* For the Spouse calleth her Beloved *King*, in *Song. 1. 4.* and David David praying God, saith, *thou hast set on his head, a crown of fine-gold, Psal. 21. 4.* And as Christ is here described, so is he in the administration and government of his Church: that when his Kingdome is powerfull and glorious, and of large extent, it is like a golden head, as in *Dan. 2. 37. 38.* and when it is administrated according to his lawes and judgements (which are more *to be desired then much fine solid gold, Psal. 19. 11.*) then is the *street* of Ierusalem (the Law wherein men walke,) *pure gold*, as in *Rev. 21. 21.* Hereby also his rich grace and bountifullnesse unto men, may be implied.

*his locks*] his hayrie-lockes, of which before he complained in *Ps. 2*, that they were filled with *drops of the night*.

*curled*] or *heapes*, that is, are like heapes, curled and bushy.

*black*] in *Rev. 1. 14.* Christ appeared as an Ancient, with his *hayres white as Wool*; here hee is described as a goodly yong man, with *curled lockes black as a raven*: that white colour shewed him to be the *Ancient of dayes*, *Dan. 7. 9.* full of gravity, wisdom, justice &c. but *black* and *curled* locks, as they are signes of heat and strength in nature, so here they seeme to denote strength and vigour spirituall, as also the hidden myserie of his counsels, thoughts and purposes unsearchable. According to the varietie of times, causes, and administrations, so things are spoken diversly of God and of Christ: as in *1 Tim. 6. 16.* he *dwelleth in the light* which none can approach unto; in *2 Cor. 6. 1.* he *dwelleth in the thicke darknesse*: his

administration of mercy by the preaching of the Gospell is signified by a *white horse*, his judgement by a *black horse*, *Rev. 6. 1. 5.* And if wee referre this here to Christs administration, it may denote both his counsels unsearchable of any, and in speciall his judgements decreed for his enemies.

*Verf. 12. as doves*] in *Rev. 1. 14.* *his eyes* are *as a flame of fire*, and in *Dan. 10. 6.* *as lamps of fire*; to search and try all mens wayes, and to set mens secret finnes to the light of his countenance, *Ier. 16. 17.* *Psal. 90. 8.* & *11. 4.* here, he hath *doves eyes*, to shew that he is *of purer eyes then to behold evil*, and can not *looke on iniquity*, *Habak. 1. 13.* that he graciously beholdeth his people with mercy, and commiseration of their misery, *Deut. 11. 12.* *Psal. 34. 16.* & *33. 18. 19.* and that he faithfully looketh to his covenant with his people; as the Spouse for her faith and loyalty is sayd also to have *doves eyes*, *Song. 1. 15.* & *4. 1.*

*by streames*] or, *by currents (rivers) of Water*, that run violently: such waters are pure and cleare, where doves delight to bee.

*Washing*] to weet themselves; which the Greek translateth *Washed in milke*. As doves washing themselves in milke white water are cleansed from dust and soile: so the eyes of Christ are pure and cleane, beholding his people in grace.

*sitting in fulnesse*] if the similitude of waters be continuos; then it meaneth full channells of water, by which doves delight to sit: or, if of the doves, it may be understood of sitting in their lockers, and so applyed to the eyes in the holes of the head with fit and due proportion, neither sunke in, nor starting out; but as the precious *sitting stones*, *Exod. 25. 7.* were embossed and fitly set in the hollow places of the golden Ephod: so were these pure and gracious eyes, in the head of Christ.

*Verf. 13. bed of spice*] meaning a garden-bed, wherein spice aromatically

12

13



is set; as after in Song. 6. 2.

*flowers* } or, *grown plants*, so named of being grown great: the word also may be translated *towers*, which have their names of greatnesse. The *cheekes* (which are both sides of the face) are likened heere to a garden bed of sweet-spice; not barren or failed, but flourishing and grown up to blade and floure of sweet odours; whereby the beard also that groweth out of the cheekes or jawes (*Ps. 10. 6.*) may be meant. These cheekes of Christ thus adorned, signifie his manlynesse and comelynesse to all that by faith behold him, and the sweetnesse of the graces that flow from his heavenly countenance; whyles being as a man grown up to yeres of discretion, he administred all things discretely, justly and comfortably to his people. The Hebrewes in their Chaldee paraphrase on this book, understand by the *head*, the Law of God, which is to be desired more then gold: by the *lockes of bayre*, the interpretation of the words therein heaped together, which are *black* to those that keep them not: by the *eyes*, his providence to behold and blesse his people, by meanes of Counsellors, Teachers, Judges &c: by the *cheekes*, the *two tables of stone*, written with lines as with rewes of a garden of spices; and yeelding acree and sweete senses.

*passing myrrh* } that is, *oile of myrrh* of sweet savour, which passeth currant and is vendible among merchants, (as before in v. 5.) This signifieth that *grace*, (or *words of grace*, *Luk. 4. 22.*) which was *powred out* in the *shipes* of Christ, *Ps. 45. 3.* which set forth by similitude of the pleasant lillie, and sweet myrrh-oile, doe note out the comfort and sweetnesse of the Gospell, in the hearts of them that beleue.

Verf. 14. *The Chrysolite* } in Hebrew *Tzaphir*; it is a precious stone of a golden sea-green colour: see *Exod. 28. 10.* These *bands* of Christ, likened unto, or adorned with *gold rings*, whose hollow place or soyle is set and filled with the

Chrysolite, signifie his precious, pure and glorious workes; acceptable and honourable before God and men.

*his bowels* } that is, *his breast and belly*, for in them the bowels are contained, as the heart, liver &c. but he nameth *bowels*, to denote his inward affections outwardly manifested. So the heart is said to be among the *bowels*, in *Ps. 22. 15.* and the liver is joynd therewith in *Lam. 2. 13.* where also the *bowels* are in Greek translated the *heart*. See before, on v. 4.

*bright yvorie* } Hebr. *brightness of yvorie*; meaning, most bright, polished, faire and glorious.

*overlaid* } or, which is *covered*, and so adorned with *Saphirs*: for in *Gen. 38. 14.* this word is used for *covered*, where the Greek and Chaldee expound it *adorned*. These bowels of Christ like burnisht yvorie decked with *Saphirs* (which are precious stones of a sea-blew, or heavenly colour) signifie his hearty, mercie, commiseration &c. towards God, his Law, and his people: as he saith (in *Ps. 40. 9.*) *thy Law is within my bowels*; and *bowels* are *inward-affections*, in *2 Cor. 7. 15.* and joynd with *mercies*, in *Philip. 2. 1.* and used for *tender-mercy*, in *Luk. 1. 78.* and Pauls great longing after the Saints, is said to be *in the bowels of Iesus Christ*; *Philip. 1. 8.* The Chaldee Paraphrast applyeth these to the body of the Church of Israel, the twelve Tribes, who shined (as he saith) like lamps, were polished in their workes like Elephants tooth (or yvorie,) and shone like Saphirs.

Verf. 15. *His legges pillars of marble* } under the name *legges*, the *thighes* also are comprehended, and all downe to the feet: which are the instruments to beare, susteyn and remove the body from place to place: so the *legges* of a man, and the *strength of an horse* are mentioned (in *Ps. 147. 10.*) to signifie mans might and swiftness. And as *iron legges* denoted a *strong Kingdome*, *Dan. 2. 33. 40.* so the strength of Christ in his wayes and government, is

resem-



resembled by *marble-pillars*, and the up-  
rightnesse and purity thereof, by the co-  
lour of *White Marble*, or *alabaster*.  
founded] or grounded, set fast as on a  
foundation.

sockets of solid gold] that is, Christs  
feet, on which his legges are set, (as pil-  
lars on their sockets to susteyne and stay  
them up,) are of *solid gold*, firme and  
stable, pure and glorious: so that his way  
is *perfect*, his ancles *slip not*, 2 Sam. 22. 33  
37. his *foots stonde in righteousness*, Psal.  
26. 12. he walketh safely in his way, and  
his foot stumbleth not, Prov. 3. 23, with  
these feet in justice he treadeth down his  
enemies, Psal. 110. 3, Esai. 25. 6, 2 Sam.  
12. 39-43, but bringeth good-tidings of  
peace to his people, *Nabum* 1. 19,  
that all they are blessed which trust in  
him, Psal. 2. 12, whereas confidence in an un-  
faithfull man in the day of trouble, is like a  
foot out of joynt: Prov. 25. 19.

his countenance] or, his sight, appearance,  
forme; that is, his personage: for this word  
meaneth not his face onely, but his  
whole person: to see to he is like *Lebanon*,  
goodly, great, high, glorious. So in 2 Sam.  
23. 21, a man of countenance, that is a good-  
ly personable man) is by an other Pro-  
phet called a man of measure, (that  
is of great and goodly stature,) 1 Chron.  
11. 23.

Lebanon] a goodly mountaine in the  
North part of the land of Canaan, see  
Song. 4. 8. As Christs large, glorious and  
everlasting Kingdome was signified by a  
stone, that became a great mountaine, and  
filled the whole earth, Dan. 2. 35. 44. and  
other Kingdomes also are figured by  
Mountaines Jer. 51. 25, so the largenesse,  
eminencie and glorie of Christ in his  
Kingdome, is here resembled by mount  
Lebanon.

choise] that is, goodly, excellent, for  
things that excel are choien before other:  
and these words *choise* and *good* (or *good-  
ly*) are joyned together in the praise of  
men (as in 1 Sam. 9. 2.) or of trees, Ezk.  
31. 16, and *choise Cedars* are mentioned in

Jer. 22. 7, so here, Christ is *choise as the Ce-  
dars*, meaning, goodly, excellent, flourish-  
ing and continuing in vigour: the just  
man groweth as a Cedar in Lebanon. Psal.  
92. 13.

Verf. 16. his palate] or, the roafe of his  
mouth: which (as the tongue and lippes)  
is the instrument of speaking, and so figu-  
ratively used for *speech* or *words* Prov. 9. 3.

sweetnesses] or sweets, sweet things:  
which properly is meant of sweet meates  
and drinks, as in *Nebem* 2. 10, Prov. 2. 13,  
but applyed to the words of God, which  
are sweet to the soule, as honey, or other  
sweets to the tast, Psal. 19. 10, & 119. 103.  
His the *palat* (or mouth) of Christ be-  
ing likened to *sweet things*, signifieth his  
words, doctrines, promises, comforts pro-  
ceeding from his spirit, and being plainly  
and powerfully uttered, to be pleasant,  
wholesome, comfortable to the soules of  
such as doe discern and beleue them;  
as the Spouse before said, *his fruit was  
sweete unto her palat* (or taste) Song. 2. 1.  
So the Wisdom of God saith (in Prov. 8.  
7.) *my palate* (that is, my mouth) *shall speak  
the truth*. And the Chaldee here paraphra-  
sith: *The words of his palate are sweeter as  
honey*.

he is altogether] or, all (every thing) of  
him is desired; that is, nought to be desired,  
he is wholly amiable: which the Chaldee  
expoundeth, *all his commandments* are to  
be desired. Thus Christ is both generall-  
ly and in particulars commended and  
magnified, by the tongue of his Spouse  
unto the daughters of Ierusalem (as by  
the tongue of Paul he was testified  
among the Galatians, Gal. 3. 1, where his  
sufferings were declared.) But as he is the  
power of God, and the Wisdom of God,  
unto them which are wise, where to others  
he is a stumbling block, as a fool himselfe,  
1 Cor. 1. 23. 24, so here he is to his Spouse  
and his friends glorious and beautifull;  
but to the world he is base and ignomi-  
nious; a *Beast* and not a man, the reproch  
of men, and contempt of the people:  
Psal. 22. 7, *his visage was more then any  
man*.

men, and his forme, more then the fannes  
of men: growing up as a root out of  
a dry ground; having no forme nor

comelynesse; no beauty that we should de-  
fire him: Esai. 52. 14, & 53. 2.

CHAPTER. VI.

**W**hither is thy beloved gone,  
ó thou fayrest among woe-  
men: whither is thy beloved turned-  
aside, that wee may seeke him with  
thee.

My beloved, is gone-down to his  
garden to the beds of spice: to feed  
in the gardens, and to gather Li-  
lies. I am my beloveds, and my be-  
loved is mine: he feedeth among the  
Lilies.

Thou art faire ó my Loue, as Tir-  
zah, comely, as Ierusal. me terrible, as  
armies with banners. Turne-about  
thine eyes, over-against me: for they,  
haue lifted me up: thy hayre, is as a  
flock of goats, that appeare from  
Gilead. Thy teeth, are as a flocke of  
sheep, which come-up from the wash-  
ing: which all of them beare-twinnes,  
and none among them is bereaved-of-  
the-yong. As a piece of a pomegra-  
nate, are thy temples, within thy locks.  
There are threescore Queenes, and  
fourescore Concubines: and Virgins,  
without number. My Doue my per-  
fect-one, she is one, she is the onely one  
of her mother, she is the choise-one  
of her that bare her: The daughters  
saw her, and they blessed her, the  
Queenes and the Concubines, and  
praised her. Who is she that looketh-  
forth as the morning: faire as the  
moone, cleare as the Sunne: terrible,

CHAPTER. VI.

**O** Whither is thy welbeloved gone,  
Thou that of women art the fayrest-  
one:

*O whither may thy Loved turned bee  
Aside, that we may seek for him with thee.  
My Welbeloved, bee, descended is  
Vnto his garden, to the beds of spice:  
Within the gardens that he food-may-get,  
That also he may gather Lilies-sweet.*

*I my Beloveds am, and my Loved  
Is mine, he doth among the Lilies feed.*

*My Loue, thou art as Tirzah beautifull,  
Comely, as is Ierusalem: dreadfull,  
As are the warlike-bannered-armies.*

*Over-against me, turne-about thine eyes:  
For they haue lift me up: so is thine haire,  
As flock of goats, from Gilead that ap-  
peare.* (gone-

*Thy teeth as flocks of sheep are, which bee  
Up from the washing: of which every one  
Doe bring-forth equall-twinnes, and thens  
among*

*Is none that is bereaved-of-the-yong.  
The temples-of-thine-head, thy locks within,  
Like to a piece of a pomegranate been.*

*Queens threescore are, & Concubines foure-  
Of Virgins eke innumerable-store. (scarcely*

*My done my undefiled, she is one:  
She of her mother is the one-alone,  
Of her that bare her she the choise-one is:  
The daughters they her saw, & did her blis,  
The Queens & Concubins, & did her praise.  
Who is she that as morn her selfe displaies?  
Faire as the Moone is, as the Sun so cleare,*

as armies with banners.

I went-downe to the nut garden,  
to see the fruits of the valley: to see  
whether the vine flourished, whether  
the Pomegranates blossomed. I knew  
not; my soule put me, the chariots of  
my willing people.

Returne returne, ô Shulammitesse,  
returne returne, that we may look up-  
on thee: what shall yee see, in the Shu-  
lammitesse: as the companie of two-  
armies.

Dreadfull, as armies that doe banners  
beare.

To the Nutgarden I went-down, to see  
The valley fruits: to see if the vine-tree  
Flourisht, if blossome did the Pomegranets.  
I knew not, my soule put me, the chariots  
Of my free people. Turne ô turne (I say)  
Shulammitesse; turne turne, We view thee  
may.

What shall you see in the Shulammitesse;  
As companie that of two-armies is.

### Annotations.

**T**urned-aside] or, hath he turned-his-  
face, to wit, from thee to others; or,  
to an other place.

that we may seek] or, and we will seek  
him. The daughters of Ierusalem (Gods  
elect) having heard from his Spouse,  
the praises of Christ; are moved earnest-  
ly to inquire after him, and promise (if  
they know where) to seek him with  
her, that they might bee made parta-  
kers of his grace and blessings. Such is  
the effect of the preaching of the Gos-  
pell, in the hearts of the chosen; *Mat. 2.*  
*37, & 4. 4, & 11. 20. 21.* But the Watchmen  
forementioned (*Song. 3. 3, & 5. 7.*) had  
no such affection: that in them the say-  
ing was fulfilled. *The Pastours are be-  
come brutish, and have not sought the  
Lord: therefore they shall not prosper: Jer.*  
*10. 21.*

Vers. 2. is gone-downe to his garden].  
The garden of Christ is his Church, as  
in chap. 4. 16, & 5. 1. The Spouse which  
before missed and sought him, hath now  
intelligence, and informeth others where  
he is: so that this respecteth another  
time and state, and the promise is ful-  
filled. *Seek, and ye shall finde, Mat. 7. 7.*  
*If from thence thou shalt seek the Lord thy  
God, thou shalt finde him; if thou seek*

him with all thine heart, and with all thy  
soule, *Dent. 4. 29.*

bed of spice] rankes, rewes or beds wher-  
in spices were sowne: which seemeth to  
meane companies of beleevers, in whose  
hearts (as in good earth) the sweet and  
precious word of the Gospel was sown,  
*Mat. 13. 8. 23.* For these *beds* are by  
Aquila a Greek interpreter translated  
*Prasai*, which word is used in *Mark.*  
*6. 42.* for *rankes* of people sitting-down to  
be fed of Christ.

to feed] to associate himselfe and com-  
municate with the graces of his people,  
eating his pleasant fruits, as in *Song. 4. 16.*  
as also to feed his friends and impart un-  
to them the graces of his Spirit, in the  
gardens (his particular Churches) as in  
*Song. 5. 1.*

to gather Lilies] to accept the sweet-  
smelling fruits of his owne graces grow-  
ing in his Churches: or to gather unto  
him his faithfull people, which are as  
Lilies among thornes, *Song. 2. 2.* The  
Hebrewes in their Chaldee paraphrase,  
apply this to Gods returning of his peo-  
ple from the captivity of Babylon  
by Cyrus, Ezra, Nehemiah, Zoro-  
babel &c, and the restoring of his wor-  
ship in the Temple, reedified, and accept-

ing their service, and nourishing them with dainties; and as a man that gathereth lilies out of the valleys, so gathered he them out of Babylon.

Verf. 3. *I am my beloveds*] The Spouse here glorieth in the peace renewed between Christ and her, and their mutuall communion by his Spirit and her faith; notwithstanding her former infirmities & afflictions. The same words (but in other order) shee used before, in *Song. 2. 16.* see the annotations there.

Verf. 4. *Thou art fair*] The Spouse having found, and being reconciled to Christ, is here commended by him for her manifold graces wherewith she was beautified. Compare these her graces with the former, in *Song. 4. 1.* &c.

as *Tirzah*] This was a Citie in Canaan, not farre from Samaria, whereina one of the 31 Kings whom Iosua conquered, did dwell; *Ios. 12. 24.* Afterward the Kings of Israel kept their Courts in it, *1 King. 14. 17.* & *15. 21. 33.* & *16. 6. 8. 23.* By interpretation *Tirzah* signifieth *grateful*, *well-pleasing*, or, *acceptable*; and so the Greek here tranſlateth it *Good pleasure*, or *ſavourable acceptation*: which sheweth it to be a goodly pleasant place, such as Kings delight to dwell in. A like beauty is here ascribed to the Spouse, being made faire and acceptable by Christ her Beloved; as *Ephes. 1. 6.* & *5. 27.*

*Ierusalem*] a citie renowned for glorie, especially because God himselfe chose to dwell in it, having his Temple built there on mount Sion. It was *faire in situation*, the joy of all the earth, the Citie of the great King; *Pſal. 48. 2. 3.* &c. Hereupon the Church under the Gospell, the Spouse and Wife of the Lambe Christ, is called *Ierusalem*, holy, and heavenly: whose glory from God, and excellent ornaments, are described at large, in *Revel. 21. 2. 9. 10. 11.* &c. *Ierusalem* by interpretation is the *Sight of peace*.

as *armies with banners*] or, as *bannered* hosts; as armies ordered under their

banners and ensignes, which are terrible to their enemies: So againe in *2. 10.* This sheweth the peace of the Spouse to-bee in Christ, but from the world she is to look for affliction, & is to fight the good fight of faith, in the order appointed her of God. Thus when Israel abode in his tents, according to their tribes, encamping in the wilderness, his tents were goodly, his strength was as an Unicornes, he couched as a courageous Lion, whom none durst stirre up, *Numb. 24. 2. 5. 8. 9.*

Verf. 5. *Turne about thine eyes*] This word is used sometime for *turning towards*, as in *1 Chron. 12. 23.* sometime for *turning away*, as in *Ezek. 7. 21.* Here it seemeth to be meant in the first sense, that the eyes of the Spouse, (which were like *dawes*, *Song. 4. 1.*) should now in her Beloveds absence, be turned to him, by faith; that he thereby might be encouraged & cheared in her love, *over against me*] towards me, though a farre off: so the word is used sundry times, as is noted on *Numb. 2. 2.* It may also be Englished *from me*, or, *from before me*.

*for they have lifted me up*] or, *that they may lift me up*, to weete, with courage, strength, comfort &c. as in *Pſal. 138. 7.* *thou hast encouraged (or lifted-up, strengthened) me*. In this sense the Greek here tranſlateth figuratiuely, *for they have lifted me up on wing*, (or *have made me flye*) that is, encouraged, cheared me. The Hebrewes also in their Chaldee paraphrase apply this, to the restoring of the high Councell or Senate in Ierusalem, after their returne from Babylon.

*thy bayre*] thy thoughts, counsels, purposes &c. are orderly composed, like the hayre of ſar goats: see the notes on *Song. 4. 1.*

Verf. 6. *teeth*] wherewith shee catcheth the spirituall food of the Word &c. or, devoureth her enemies. See *Song. 4. 2.*

*from the washing*] and so are white and cleane.

Verf. 7. *temples*] signifying her modesty,

modesty, shamefastnesse &c. See Song.

4. 3.

8. Vers. 8: *There are threescore Queens* ] Hebr. *sixtie, they Queens, and eightie Concubines* : which may be understood either affirmatiuely. *There are sixtie*, (as the Greek also translateth) or by supposition, *Be there sixtie Queens*; that is, though there were sixtie &c, yet one is my doue. And for the numbers *threescore* and *four-score*, it is uncertaine whether the allusion be to Solomons wiues and concubines which he took at first, before he increased them to *seven hundred Wiues, and three hundred concubines*, 1 King. 11. 3, (as before we heard of *threescore valiant men* about Solomons bed, Song. 3. 7,) or, as the Hebrewes conjecture, to the sonnes of Noe, Abraham, Elau &c: or rather whether a certaine number be not put for an uncertaine; meaning many *Queenes, moe concubines, and innumerable damfels*: as *seven shepheards and eight Princes*, in Mic. 5. 5, signifie many, and no definite number. So *six troubles* and *seven*, in Job 5. 19, and other the like.

*Concubines*] these were secondary wiues, taken for propagation of children, but they bare no rule in the familie as wiues, neither had their childre such right to inherit as had the others, but were sent away with gifts, as Abrahams practise, sheweth Gen. 25. 1. 5. 6. See the Annot. on Gen. 22. 24.

*Virgins* ] or, *maydens, damosels*; Such as are not married at all, but accompany and attend upon *Queenes*, and other great women, as in Psal. 45. 15, Esab. 2. 9.

9. Vers. 9. *she is one* ] or, *There is (but) one my doue &c.* so this *one* onely, is opposed to the many *Queenes, Concubines &c.* forementioned. Here the Spouse of Christ which is but *one*, (as there is *one Bodie, and one Spirit, one Hope, one Lord, one Faith, &c.* Ephes. 4. 4. 5,) is preferred before the multitude of other, which in their owne and the worlds esteeme, are *Queenes, Ladies &c.* R. v. 18. 7, Esai. 47. 7. Thus was it said of Israel, *And who is like*

*thy people, like Israel; one nation in the earth; Whom God went to redeem for a people to himselfe &c.* 2 Sam. 7. 23. And when God entred into covenant with them, he said, *If ye will obey my voice in deed, and keep my covenant; then yee shall be a peculiar treasure unto me above all peoples: for all the earth is mine*; Exod. 19. 5.

*the onely one of her mother* ] or, *one she is to her mother*, meaning by *mother*, *Ierusalem* which is *above*, which is the *mother of us all*, Gal. 4. 26, which was prefigured by Sarah the freewoman, the onely wife of Abraham, of whom hee had his onely son Isaac, the child of promise: though he had (by Agar and Keturah his Concubines) other children also, to whom hee gave gifts, and sent them away; but gave all that he had unto Isaac, Gen. 25. 5. 6. And Sarah was a type of the New Testament, and Isaac (in whom Abrahams seed was called) of the children of promise, which by faith in Christ are made heyres of salvation, Rom. 9. 7. 8. 9, Gal. 4. 22, ~ 31. But here, the holy seed is likened to a daughter, espoused unto Christ, belonging to the heavenly Ierusalem, the mother of the faithfull onely.

*the chaste one* ] or, *the cleare (the pure) one*, as after in v. 10, *cleare as the Sun*. The Hebrew *barah* signifieth pure and cleane from filthinesse, purged, polished, severed and select from others; and so the Greek here expoundeth it *chast* or *chasten*; and the word is used for *choise* in 1 Chron. 7. 40; Nehem. 5. 18, and other where; as also for *purged* by trials and afflictions, Dan. 11. 35, & 12. 10, which signification hath use in this place.

*the daughters* ] the virgines or damosels forementioned in v. 8, and such as were spoken of in Song. 2. 2.

*they blessed her* ] or, *they called her blessed, they counted her happy*; as in Iam. 5. 11; *we count them happy which endure.*

*praised her*] The Spoule here, as Israel of old, is praised & counted happy, for the great blessings of God upon her; whom he hath made *high above all nations* which

bee made in praise and in name and in honour: Deut. 1. 19. So Moses said, *This is your wisdom and your understanding, in the eyes of the peoples: Which shall heare all these statutes and say; surely this great nation, is a wise and understanding people;* Deut. 4. 6. So the people magnified Christians, Act. 1. 13.

Verf. 10. *Who is she* ] or, *Who is this*; that is, what manner of one is this: as *This Who*, in Mar. 4. 41, & *Pitapos*, what manner of man, in Mat. 8. 27. So, *Whose sonne*: that is, *Whose manner of mans sonne is this youth?* 1 Sam. 17. 15. Here the praises foretold of, are set forth most gloriously: or a new state of the Church is described.

*as the morning* ] that is, lightsome, bright, chearefull; as the morning after the dark night, so the Spouse after the darknesse of affliction, errour, ignorance, ariseth to her own and others comfort. Thus it is said to the Church; *Arise, shine, for thy light is come, and the glorie of the Lord is risen upon thee: and the Gentiles shall come to thy light, and Kings to the brightness of thy rising; Esai. 60. 1. 3.* And to such as amend their waies, he promisseth, *Then shall thy light break forth as the morning &c. Esai. 58. 8.*

*sayre as the Moone* ] which is called in Hebrew *Lebanah* of her whitenesse and bright shining. When glory and prosperity is promised, God sayth, *Thy Sonne shall no more goe downe, neither shall thy Moone withdraw it selfe. Esai. 60. 20. The light of the Moone, shall be as the light of the Sun; and the light of the Sonne shall be seven fold; Esai. 30. 26,* but when affliction is threatened, he saith, *The Sun and the Moone shall be darkened &c. Joel 3. 15, Ezek. 32. 7. 8.* Here therefore the glorious state of the Spouse is signified, to the admiration of others; as it is said, *Thy renowne went forth among the heathen; for thy beauty: for it was perfect through my comelynesse: which I had put upon thee, sayth the Lord God: Ezek. 16. 14.*

*cleare as the Sun* ] or *pure* ( in Greeke

*choise as the Sun*, as v. 9.) Christ himselfe is the Sun of righteousness, Mat. 4. 2, the Woman ( his Spouse ) is clothed with the Sonne, Rev. 12. 1, because by faith she hath put on Christ, Gal. 3. 27, by whose righteousness imputed, she is purged from all sinne, and so is made glorious. Here also we may observe in her the degrees of grace, her first light being like the morning or day dawning; her second beauty like the Moone; her third degree, like the Sun it selfe in brightness. And so it is said, *The path of the just is as the shining light; that shineth more and more, unto the perfect day, Prov. 4. 18.*

*terrible* ] to the enemies, with whom she is to fight under the banner of Christs Gospell and love, Song. 2. 4, having the weapons of her warfare, *not carnall but mighty through God, to the pulling downe of strong holds &c. 2 Cor. 10. 4.* So Israel, was a people saved by the Lord the shield of their bely, and who was the sword of their excellencie, Deut. 33. 29, God did put the dread of them, and the feare of them upon the nations, under the whole heaven: who heard the report of them, and trembled, Deut. 2. 25. The peoples heard, and were afraid; sorow took hold on the inhabitants of Palestina; the Dukes of Edom were amazed; the mighty men of Moab trembling tooke hold upon them; all the inhabitants of Canaan melted away; feare and dread fell upon them &c. Exod. 15. 14. 15. 16, Psal. 43. 5. 6. See before on v. 4.

Verf. 11. *I went down* ] The words of Christ, shewing how he went to visit the garden of his Church.

*Nut-garden* ] The originall word *Egon* is not found but in this one place; the Greek translaterth it the *Nut*, and most interpreters: the Arabik also agreeth, in which tongue *Nuts* are called *Geuz*. It meaneth aromaticall trees and fruits (such as Christs gardens are planted with; Song. 4. 12. 13. 14.) and so is to be understood of that fruit which we call *Nutmeg*, and the like. The Chaldee paraphrast applyeth



eth this *Nut garden* to the second Temple, builded by Cyrus commandement, and the state of the Church then: but these Prophecies seeme rather to meane the times under the Gospell, as before is shewed.

*the fruits of the valley*] *fruits* here properly meane the new, Greene or first ripe fruits, such as are ridie & forward in the beginning of the years. So, after the winter of tribulation and wrath, cometh the chearefull Spring of grace in the garden of the Church, situate low and base as in a valley or bourn, vvhere it is vvatered with Gods Word and Spirit, and made fruitfull. The Greeke translateth it, *fruits of the bourn* (or *stream*.) In hot Countries, gardens and orchards were wont to be planted neere bournes, streames and pooles of water, to make them fruitfull. *Eccles. 2. 6, Ezck. 31. 4. 5. 7.*

*the pomgranates*] or, *pomegranate-trees*: by these and the former vines, are meant the people called of God, and planted in the garden of his Church; which when they flourish in a good profession, doe after bring forth the fruits of good workes, to the glory of Christ. The Chaldee expoundeth these of the wise men of Israel, likened to a vine, and their plenty of good workes, as the Pomegranate is full of juice and kernels. So in *Song. 7. 12.*

12 *Verf. 12. I knew not*] These words seeme to be the continued speech of Christ, (though some thinke them spoken by his Spouse;) and by saying *I knew not*, hee meaneth experimentall knowledge or perceiving: for things are spoken of God after the manner of men; as in *Gen. 18. 21, I will goe downe now and see whether they haue done altogether, according to the cry of it, which is come unto me: and if not, (that) I may know.* See also *Exod. 33. 5, Gen. 22. 11.* Now that which Christ here *knew not*, may be understood of the former

things, that he perceived not the Vines to flourish, or the Pomegranates to blossom, and therefore calkth upon the *Sblamiteffe* (in *1. 13.*) to *Returne*: or, that he knew not, neither was aware of the forwardnesse of his people (which was beyond mans expectation); and therefore he furthered them as with *Charriots*, to help and hasten them forward: For, *Whosoever hateth him shall be given; and he shall have more abundance; Math. 13. 12.*

*my soule put me*] that is, *I put my selfe*; but the manner of speech noteth an earnest desire and hearty affection; as, *my soule seeketh, Eccles. 7. 28, my soule loveth, Song. 1. 7, my soule is troubled, Psal. 6. 4, my soule hateth, Esai. 1. 14, my soule is joyful, Esai. 61. 10, and many the like.*

*the charrets of my willing people*] or, *of my princely* (or *noble*) people; in Hebrew *ammi nadib*, that is, *my voluntarie, free, bounteous or noble people.* The Greeke putting both vvords in one, make it a proper name, *the charrets of Aminadab*: it rather denoteth the people of Christ, which are *voluntaries, in the day of his power.* *Psal. 110. 3, susteyned with a free* (or *princely*) *spirit, Ps. 51. 14, and receiving the Word with all readinesse* (or *willingnesse*) *of minde; as Act. 17. 11, & 3. 41.* To such Christ is as *Charrets*, by the ministry of the Word, to help and hasten them forward in grace: and to defend them from their enemies. For *Charrets* were used in warres, *Ios. 11. 4, 1 Sam. 13. 5, and vvhen God threatneth vengeance unto the wicked, he saith, he will come with his charrets like a Whirlwinde, to render his anger &c. Esai. 66. 15.* And as the Prophets of old, were *the charret and horsemen of Israel, 2 King. 2. 12, & 3. 14, and peoples conversion unto Christ, is called a bringing of them upon horse, and in charrets, for an offering to the Lord, Esai. 66. 20:* so the Ministers of the new Testament, did so minister the Gospell of God, *that the offering-up of the Gentiles might be acceptable, Rom. 15. 16, in which*



which sense Christ here, is by his servants, as *charrets* for his voluntarie and free people to bee brought as an oblation to the Lord. The Chaldee paraphrasteth on these words thus, *I consulted with my soule to doe them God, and to put them high in the charrets of Kings, &c.*

13 *Vers. 13. & Shulamiteſſe* ] As Solomon (named in Hebrew *Shelomoh*) had his name of peace, 1. Chron. 22.9. and *Jerusa* was also called *Shalem* (or *Salem*) Psal. 75. 3. which signifieth Peace *Eccl. 7. 2.* so here the church or people called upon to returne, is named *Sulamiteſſe* (in Hebrew *Shulimith*) of her peace and perfection with God in Christ; and so in one Greek version, it is interpreted *Eireneſſa*, as being at peace. It may also have reference to *Jerusalem*, as being a daughter to that mother of us all. And this name hath occasioned some, probably to apply this unto the recalling of the Jewes, as was foretold, *Rom. 11. 23.* &c, which is yet to be fulfilled.

*returne returne* ] this doubling of the word and that twiſe, sheweth the earnest desire of her conversion, with the certainty thereof.

*that we may look upon thee* ] or, and let us see (or view) thee, and properly it meaneth a looking upon with delight. This seemeth to be spoken by her friends, desirous to see the graces in this *Sulamiteſſe* returned. For even the *Angels* desire to look into the things that are imparted to the Church by the gospel, 1. Pet. 1. 12. and it was Davids one request, that he might view the pleasantness of the Lord, in his House or Temple, Psal. 27. 4. And the Prophet foretold how the watchmen should sing with a high voice, for that they should see eye to eye, when the Lord returned *Sion*, *Esa. 52. 8.* The Chaldee para-

phrast explaineth the words thus, *Returne unto me & congregation of Israel; returne unto Jerusalem; returne unto the house of the Lordin of my law; returne to receive prophesie, from my prophets, which prophesie in the name of the Word of the Lord.*

*What shall ye see, in the Sulamiteſſe* ] or, *Why look ye (or would ye look) upon the Sulamiteſſe?* The question (which seemeth to be demanded by Christ) is to stirre up attention and affection in the hearers.

*as the companie or, as the daunce*; that is, a companie of dauncers, that rejoyce together; as they were wont after victories, *Exod. 15. 20.* And prophesying of the spiritual joy at the restoring of his people, God saith, *O Virgine of Israel, &c, thou shalt goe forth in the daunces of them that make merry*; and, *Then shall the Virgine rejoyce in the daunce*: *Jer. 31. 4. 13.* And at the returne of the prodigall son, there were musick and daunces in his fathers house, *Luk. 15. 25.* This answer seemeth to be made by Christ himself that asked them: or it may be the question continued, thus: *what looke ye upon the Sulamiteſſe*; which is, like the company (or daunce) of two armies?

*of two-armies* ] or, of two camps (two hosts) in Hebrew *Machanaim*: by which name the place was called, where an host (or troupe) of Angels met Iakob with his troupe, at his returne out of servitude, *Gen. 32. 1. 2.* Hereby is signified both the deliverance of this *Sulamiteſſe* out of her miseries, and the joy of men and Angels for her victory. For there is joy also in the presence of the Angels of God, over one sinner that repenteth, *Luke 15. 10.* and they pitch their camps about them that feare the Lord, for to deliver them: *Psal. 34. 8.*

## CHAP. VII.

**H**OW beautifull are thy feet with shoes, o bounteous-princes daughter: the joynts of thy thighes, are like jewels, the worke of the hands of an Artificer. Thy navell, is like a round goblet; let there not want mixture: thy belly, is like an heap of wheat; set-about with Lilies. Thy two breasts, are like two fawnes, twinnes of the Roe. Thy neck, is like a towre of yvorie: thine eyes, like the pooles in Heshbon, by the gate of Bath-rabbim; thy nose, is like the towre of Lebanon, looking toward Damascus. Thine head upon thee, is like Carmel, and the hayre of thine head, like purple: the King, is bound in the galleries. How fayre art thou, and how pleasant art thou; o Loue, for delights! This thy stature, is like to a palm-tree; and thy breasts, to clusters. I said, I will goe-up to the palm-tree; I will take-hold, of the boughes thereof: and now let thy breasts be, as clusters of the vine; and the smell of thy nose, like apples. And thy palate, like the good wine, that goeth to my beloved, to righteousness: causing-to-speak, the lips of those that are a sleep.

I am my beloveds; and his desire is towards me. Come my Beloved, let us goe-forth into the field; let us lodge in the villages. Let us get-up-early, to the Vineyards; let us see whether the vine flourish, the tender-grape open it selfe; whether the Pomegranates blossome: there will I give my loues

## CHAP. VII.

**T**Hy feet with shoes, how are they beautifull,

O thou the daughter of Prince-bountifull:  
Joynts of thy thighes, like unto jewels are;  
Work of the hands of an artificer.

Thy navel, is like to a goblet round;  
Of mixed-colour let no want be found:

Thy belly is like to an heap of wheat;  
That is with Lilies round-about-beset.

Thy two breasts, like two fawnes, twinnes of  
of the Roe.

Thy neck, an yvorie towre is like unto:  
Thine eyes are like the pooles in Heshbon,  
By gate that haunted is of many a one:

Thy nose is like the towre of Libanus,  
That looketh to the face of Damascus.  
Like unto Carmel is, thine head on thee;  
The hayres eke of thine head, like purple tree.

The King, be bound is in the galleries.  
How fair art thou, how pleasant art likewise  
Thou, o dear-Loue for all delightfulness!

Like to a palm-tree this thy stature is,  
Like unto clusters are thy breasts also.

I said, I will up to the palme-tree goe;  
Will of the boughes thereof fast-hold get me:  
And now thy breasts like the Vine clusters  
And of thy nose like apples be the smell. (bes)  
Thy palate eke, like wine that doth excell,  
That goes to my Belov'd, to righteousness:  
Causing the sleepers lips speech-to-expresse.

I my Beloveds am; and his desire  
Is towards me. Come let us forth retire  
Into the field, o my Belov'd; and let  
Us in the villages a lodging-get.

Us to the vineyards, let us rise-early;  
Whether the vine doe flourish let us see,  
The tender-grape if opening it appeare;  
If the Pomegranate-trees doe blossoms-bear.  
There

13 loves to thee. The Mandrakes give a  
smell, and at our dores, are all pre-  
cious-things, new and old: O my  
Beloved, I have layd-them-up for  
thee.

There will I give my dearest-loves to thee.  
The Mandrakes give a smell, at our dores  
bee (which I  
All precious things eke, new and old:  
For thee, my Loved, layd-up-warily.

## Annotations.

**H**ow beautifull are ] The Shulamite-  
esse or Spoule of Christ, is here  
admired and prayd for her graces,  
wherewith God had furnished her, and  
adorned her whole body: the particu-  
lars whereof are described in other or-  
der then before in Chapt. 4 and 6, for  
here her feet are first mentioned, and  
then other parts upward, unto her head.  
This description seemeth to be made by  
her friends, that called upon her to return,  
Song 6. 13. For Solomon (or Christ) is  
spoken of as an other, or third person, af-  
ter in 8. 5, & 9.

feet with shoes ] or, *steppes* (goings) in  
shoes: hereby is meant her obedient wal-  
king in the faith and Gospell of Christ;  
whereby she being freed from the misery  
and bondage of sinne, made free by the  
truth (as Job. 8. 32,) stood fast, and wal-  
ked stedily in the liberty and grace of  
Christ, Gal. 5. 1, not going barefooted, as  
was the manner of captives, and others,  
in miserie, Esai. 20. 4, 2 Sam. 15. 30, but  
as God rehearsing his blessings upon his  
Church, saith I shod thee with Tachash  
skin, Ezek. 16. 10, so here the feet of  
his Spoule are shod with the preparation  
(or *stabilitie*) of the Gospell of peace;  
Ephes. 6. 15, with the knowledge, pro-  
fession and obedience whereof, shee be-  
ing firmly settled and defended; her feet  
and steppes were now beautifull; as  
the feet also of them that preach the Gos-  
pell of peace, are said to be beautifull:  
Rom. 10. 15.

bauntous princes daughter ] Hebr. *bath  
nadb*, that is, daughter of the Bauntifull,

(or of the Prince, the Noble) for Prin-  
ces were stiled Bauntifull or Benefactors,  
Luke 22. 25, as being free, liberall, and  
willing to doe good unto others: here-  
by is signified that she was of noble  
race and ingenuous disposition, ready  
and willing to serve the Lord, and pro-  
pagate the grace of his Gospell unto  
others; as before Christ called them his  
Disting (or noble) people; Song. 6. 12.  
And as a sonne or daughter of Belial,  
meaneth one of wicked disposition,  
Deut. 13. 13, 1 Sam. 1. 16, and for a King  
to be the sonne of Nobles, Eccles. 10. 17,  
is to be of an ingenuous and noble dis-  
position; so to be a daughter of Nadib,  
is to be nobly and bounteously affec-  
ted. This title belongeth to such one-  
ly as beleue in Christ, which are borne  
not of bloods, nor of the Will of the  
flesh, nor of the Will of man, but of  
God; Job. 1. 13. Wherefore when  
Christ was promised to reigne in justice,  
it was said, that then Nabal (the  
foote, or vile person) should no more be  
called (Nadib) Liberall, Noble or Boun-  
tifull. Esay 22. 1. 5.

joynts ] The originall word, used on-  
ly in this place, hath the significa-  
tion of turning or going about; and  
seemeth to meane the bones that  
turne and move in the hollow of  
the thighes: these are likened to jew-  
els or ornaments; signifying the  
firme, upright, goodly and glorious  
 stature, gesture, walking and con-  
versation of this Princes daughter,  
well becoming the Gospell which shee  
pro.

professeth : being in fit, orderly and due proportion, as the Greek version also implyeth.

*artificer* } or *faithfull craftsman*, in Hebrew *Aman*, of fidelity and skilfulnesse in his workmanship : meaning here God or Christ, for hee is the *Artificer* in heavenly things, *Heb.* 11. 10, and the Church with her gracious blessings is the *Works* of his hands, *Esa.* 60. 21.

2 Vers. 2. *a round goblet* } or, *a goblet* ( or *cup* ) of roundnesse. The Spouse being praised before for her ready receiving of, and holy stedfast walking in the Gospell of Christ : is now further commended for her propagating the truth unto others : likened to a mother conceiving and nourishing her children. For *Sion* or *Jerusalem* ( named here the *Sbulammite*, *Song.* 6. 13. ) is likened to a woman with child, travelling, bringing forth children ( or a man child, ) and after nourishing them with the breasts of her consolation, *Esa.* 66. 7. --- 11. So here first the *nabel* ( by which the child is nourished in the wombe ) is commended for the forme, round as a *goblet* ; and for the nourishment, which is as mixed liquor without scarcity, wherewith the goblet is full : and after her *breasts* ( with which the child is nourished after it is brought forth ) are praised in 13. Thus Paul preaching the Gospell, to the Churches, is likened sometime to a *father* that begetteth, sometime to a mother travelling in childbirth ; sometime to a *nurse* cherishing her children ; 1 *Cor.* 4. 15, *Gal.* 4. 19, 1 *Thess.* 2. 7.

*let there not want* } or, *there wanteth not*, or, *shall not want* : but the former is more patheticall, as wishing a continuall supply of grace, for nourishment of the children of Christ : though a promise also is herewith implied.

*mixture* } that is, *liquor* mixed and tempered, and so made fit to refresh and nourish. For they used to temper and mixe their wine, either with water or milke,

to allay the heat ; or with spices to make it more comfortable. So the *Wisdom* of God is said to haue mingled her *Wine*, *Prov.* 9. 2. Christ drank his *Wine* with his *milke*, *Song.* 5. 1, and after here is mentioned *spiced Wine*, *Song.* 8. 2, and *mixture* ( or *mixed Wine* ) was sought for of drunkards ; *Prov.* 23. 29. 30, *Esa.* 5. 22. The *nabel* therefore, not wanting *mixture*, signifieth the juice of grace abundantly supplied of God, for the nourishing and cherishing of his yong children, in the body of his Church ; so that both mother and infant are in health and good plight, not destitute of any good : even as to them that remember and keep Gods Law, it is promised, that health shall bee to their *nidel*, and marrow ( or moystning to their bones ; *Prov.* 4. 1. 8.

*an heap of wheat* } The supply and growth of grace is here further commended, by likening her *belly* to *an heap of wheat* ; for in their harvest, they gathered their corne into *floures*, where it was stacked up on heapes, and after threshed ; *Ruth.* 3. 7, *Hag.* 2. 16. To such a *stark* or *heap*, is her *belly* resembled ; signifying that her spirituall harvest being come, she was ready to bring forth store of good yssue, as wheat, fit for the Lords Granary.

*set about with lilies* } As the cornefloores in Israel being in the open fields, were hedged about for safe defense : so the belly of Christs spouse, big and ready to bring forth fruit unto him, is beset as with an hedge of *Lilies*, for her further comfort and glory. So that her way was not hedged up with *thornes*, as was the Harlots, *Hos.* 2. 5. 6, but set about with *Lilies*, denoting the graces wherewith the Spouse her selfe, and those about her are invironed. The Iewes applying these things to their Church estate, in their Chaldee paraphrase ; understand by the *Nabel*, the *Chiefe* of their Synedrion or high Councill, governing all, as the child is nourished by the navel in the mothers womb : the *round goblet*, to signify his cleare

cleere doctrine of the Law, as the round moone; so that the word of the Law are not wanting from his mouth, as the waters of the great river running out of Eden, doe not faile: by the *belly*, they understand the 70 wise men or Counsellors that sate about him as a round floore, whose cellars are full of riches, sanctified things &c; and by *Lilie*, the men of the great Congregation, as Ezra, Zorobabel, Nehemiah, Iosua and the like, who had their employment in the Law, day and night.

Verf. 3. *breasts*] that minister sweet consolations to the children, sucking out of them the sincere milke of the Word, *Esa.* 66. 11, 1 *Pet.* 1. 2. See the notes on Song 4. 5, where this resemblance was formerly used.

Verf. 4. *tower of yvorie*] faire, strong and upright. In Song. 4. 4. the *neck* of the Spouse was likened to the *tower of David*, builded for an armorie: here it is likened to a *tower of yvorie* (or of Elephants tooth,) which the Chaldee paraphrast expoundeth the *yvorie tower* that King Solomon made. But wee read of no such tower made by him, unlesse it be meant of that *great throne of yvorie* which hee made, 2 *Chron.* 9. 17, and that may well be called a *tower*; even as the *pulpit* which was made for Ezra and others to stand upon when they read and expounded the Law unto the people, is called in Hebrew a *tower*. *Nehem.* 8. 4. Thus, the *neck* of the *Shulamite* likened to Solomons yvorie throne, denoteth the power and glorie of the Church, in her cleere doctrine and upright judgements, whereby her children are guided and governed peaceably: freed from the servitude of men, of sin, satan & all enemies, 1 *Cor.* 7. 23, *Rom.* 6. 6, *Heb.* 2. 14. 15, so that now, *Ierusalem* is loosed from the bands of her neck, as was promised in *Esa.* 52. 2, and is made to *inherit the throne of glorie*, 1 *Sam.* 2. 8. See the notes on Song. 4. 4. The Chaldee also by the *neck* here, understandeth the *Judge of Israel*.

*the pooles in Heshbon*] or, *Cheshbon*; in Greek, *the lakes in Esseben*. As before her eyes were like *doves*, Song. 4. 1, so here they are like *water pooles*, cleare to see the truth, and to looke unto the wayes and actions of her selfe and others. It may also intend her watry eyes, weeping for her former sinnes: as Ieremy lamenting the sinnes of his people, witheth that his eyes were a *fountain of teares*, *Ier.* 9. 1, and prophesying their conversion, hee saith *they shall come with weeping* &c. *Ier.* 31. 9. *Heshbon* was a Citie where King Sihon sometime dwelt, *Numb.* 21. 26, it was situate in a goodly fertile Country, which the Reubenites possessed, *Numb.* 32. 3. 4. 37, so it seemeth to haue in it faire and cleare pooles or ponds of water, which beautified it, as eyes doe the body. The Hebrew expositors understand by these eyes the *Prophets*, or (as the Chaldee Paraphrast saith) *Scribes*. *Heshbon* by interpretation signifieth a *Count*, *computation*, or *artificiall devise*: and thus some expound it here, *pooles* artificially made: and *pooles* haue their name of *bleffing*; either because they were esteemed great blssings in those hot and dry countries, *Judg.* 1. 15, or because they were filled with rayne the bleffing of God, *Ezek.* 34. 26.

*Bath-rabbin*] or, (as the Greek interpreteth it,) *Daughter of many*; so that it was a gate frequented of many, and it may be a gate where the Iudges sate: for publike judgements, and Assemblies were at the gates, *Ruth* 4. 1, 2 *Sam.* 19. 8, *Lam.* 5. 14, wherefore if *Heshbon* be not the proper name of a Citie, these pooles may be thought to be at some gate of Ierusalem, where many people assembled; as in *Nehem.* 8. 3. The Chaldee applyeth it to the Governours that sate in *gate of the house of the great Council*.

*thy nose*] This is a principall ornament of the face; the instrument of smelling, and of drawing breath; sometime it is used for the whole face; and oftentimes for anger, which appeareth by the face.

and breath. Here it seemeth to denote her spirituall courage and bold carriage against her enemies; because her *nose* is likened to the *tower of Lebanon*, which was high and lofty. For as in speech of the wicked, the *loftinesse of his nose*, for countenance in *Psalm 50. 4.* signifieth his lofty, stout and proud carriage: so here contrariwise it being spoken for praise in the godly, her *nose* like an high *tower*, noteth her courage and magnanimity for the truth, manifested in her countenance and behaviour, so that she discomfite all her enemies. On the contrary, when God threatneth the overthrow of Ierusalem for her adulteries, he saith that her lovers (turned to be her enemies) should *take away her nose and her eares* &c. *Ezekiel 23. 25.*

*tower of Lebanon*] or, of *Libanus*; which was a mountaine in the north parts of the land. It may here be understood of the tower of the house, called *the house of the forest of Lebanon*, which Solomon built very stately, *1 King. 7. 2.* in which he put 200 targets, and 300 shields made of beaten gold; *1 King. 10. 17.*

*looking towards Damascus*] or, *spying, watching, beholding the face of Damascus*; which was the chiefe Citie in Syria. *Esaie 7. 8.* called in Hebrew *Dummesek*, sometime *Darmesek*, as in *1 Chron. 18. 5.* & *Dummesek*, as *2 King. 16. 10.* in the Greek and in the new Testament *Damascus*, *Acts 9. 2.* it lay northward from mount Lebanon asforesaid, was a goodly citie of praise and of joy, *Ier. 49. 24. 25.* The inhabitants were commonly enemies to Israel, and often wars were between Gods people & them, as the story of Scripture sheweth, *1 Chron. 18. 5. 6.* *1 King. 11. 24. 25.* *Esaie 7. 5. 8.* *Amos 1. 3.* Wherefore the tower of Lebanon, looking (or spying, watching) towards Damascus, may intimate here, besides the courage, the care also of the Spouse, for the safeguard of her selfe and her children, against the enemy. For in times of danger, they set on towers and high places watchmen, or spies, to give warning of what they saw; *Esaie 21. 6-9.* *Ezekiel 33. 2-6.* *2 Sam. 18. 24. 25.*

*Verf. 1. Thine head upon thine*] This may be understood properly of her head, it selfe, likened to mount Carmel: or, of the ornament upon her head.

*like Carmel*] or, *like crimson*; but both the Greek version & Chaldee paraphrase, expound it *Carmel*, the name of a mountaine where Elias killed the Balaists, and prayed for rayne, *1 King. 18. 19. 20. 41.* *Carmel* also was a place inhabited by Nabal, *1 Sam. 25. 2. 5.* It seemeth to have been very fertile; *Nabum. 1. 4.* for a fruitful place is called *Carmel*, opposed to a barren wilderness, *Esaie 32. 15.* & *29. 17.* & *33. 9.* *Ier. 4. 26.* Thus her head likened to *Carmel* may signifie her minde filled with the knowledge of God, and fruitfull in graces: so God promising the restoration of his Church, saith, *Israel shall feed on Carmel and Sharon* &c. *Ier. 50. 19.* and foretelling the glory of Christs Kingdome, saith, *the glorie of Lebanon shall be given unto it; the excellencie of Carmel and Sharon*; &c. *Esaie 35. 2.* The Hebrew *Carnil*, is also used for crimson, or scarlet colour, *2 Chron. 3. 14.* which may also be meant here, seeing after her hayre is likened to purple: and these were colours worne of Princes and great personages, and so meet for this Princess daughter (*v. 1.*) and for the attire of her head on which she weareth the hope of salvation (through the blood of Christ, which these colours also prefigured) for as *belmek*, *1 Thess. 5. 8.*

*bayre*] The original word *dallath* is now where used for bayre but in this one place, as the Greek also interpreteth it: properly it signifieth slenderesse or tenuitie; and so meaneth small and slender hayre. Some take it for a small lace or head band, wherewith the attire of the head was tied. This her bayre like purple, denoteth her cogitations and purposes to be holy, heavenly, and as eyed in the blood of Christ. The Chaldee paraphrase applyeth the head here spoken of to the King, the chiefe Governour in Israel; and the slender bayre, to the poore of the people.



pl which should be clad in purple, as was Daniel, Mordecai &c. See the notes on Song. 4. 1. where the Spouse's *hive* is likened to a *flock of goats*; that description differing from his, seemeth to imply a variety of estate, for Gods people are not allwaies of like condition in this world, though ever glorious in his eyes.

*the King is bound in the galleries* } By *the King*, in this Song, is meant Solomon, that is, Christ. *Rhain* which the Greek here likewise tranſlateth *galleries*, is in Gen. 30. 38. 41, and Exod. 2. 16, gutters wherein waters runne, for the flock to drink, unto which some thinke this place hath reference: but in Song. 1. 17, *ribbins* are *galleries* that runne along the house sides; and so it seemeth to meane here. To be *bound in the galleries*, is to haue a fixed habitation in the house of his Church, where the King is reteyned, and as it were tyed with the bands of loue towards his Spouse so excellent in all her parts; that now is fulfilled that which is elsewhere said unto her, *The King will covet thy beauty*, Psal. 45. 12, and that which is spoken of the lewd woman, *her bands are as bands*, Eccles. 7. 26, may haue use here of the chaste woman, that her graces are such as doe not onely delight the King, but hold him fast bound unto her in the bands of spirituall wedlocke, no more to leave her, but to abide with her for ever. For so he hath promised, *I will betroth thee unto me for ever*, Hos. 2. 19; *the Lord delighteth in thee, and thy land shall be married*; Esai. 62. 4, *my servants David shall be their Prince for ever*; and *I will sit my Sanctuary in the midst of them for ever more*: and *the name of the Citie from that day, shall be The Lord is there*: Ezek. 37. 25, 26, & 48. 35. *The throne of God, and of the Lamb, shall be in it*; and *his servants shall serue him*: and *they shall reigne for ever and ever*; Rev. 22. 3. 5.

Verſ. 6. and how pleasant } This passionate admiration of her beauty & pleasantnes, in all her parts, carriage & administration, sheweth the reason of the former speech,

why the King was bound in the galleries; for that he was delighted, and as it were ravished with her heavenly graces; as before in Song. 4. 9. 10. And as she admired Christ for his fairnesse and pleasantnesse, so now she is magnified for the like: see the notes on Song. 1. 15. 16.

*to loue* } that is, & thou that art dearly loved: thus they call her, to signifie Christs great affection towards her: for it is an other and more forcible word then was used before in Song. 1. 9. 15, & 2. 2, & 4. 1. 7, & 5. 2, & 6. 4, that, betokening loving society and outward friendship; this, signifying inward charitie and loving affection, which is strong and fervent, Song. 8. 6. 7.

*for delights* } or, *delicacies*, or, *with pleasures*: meaning full delight, all manner pleasure: so that all that loue her may reioyce with her, & delight themselves in the brightnes of her glory; as Esai. 66. 10. 11.

Ver. 7. *thy stature* } or, *thy height*: in Greek, *thy greatnesse*.

*a palme-tree* } or, *a date tree*, called in Hebrew *Thamar*, in Greek, *Phoenix*; it is of tall and upright stature, alwaies green and flourishing, bearing pleasant fruit. Wherefore the iust mans state is likened to this tree; Psal. 92. 13, and figures of Palm-trees (signifying heavenly graces) were made in the Temple, 1. King. 6. 29, & 7. 36, and foretold to be also in the spirituall Temple under the Gospell, Ezek. 41. 18. 19, and palm-branches carried in the hand, or on the head, were signes of victorie: wherefore the Saints (that by faith overcome the world) appeared with *palm-branches in their hands*, Rev. 7. 9. And the Palm-tree is said to be of such a nature, that it will not bow downward or grow crooked, though heavy weights be laid upon it, but groweth stil upright. So *this stature* of the Spouse likened to a *palm-tree*, sheweth her spirituall growth in the faith (notwithstanding all her tribulations) tending alwaies upward towards heave, til she atteyn unto the measure of the stature of the fulnes of Christ, as Eph. 4. 13. For God had now broken the stature



of her yoke, and made her goe upright; *Lev. 26. 13.* So the Kingdome of Israel (whiles it flourished) is likened to a tree, whose *stature was exalted among the thicke branches &c. Ezek. 19. 11.*

*clusters* ] *to wit,* of the Vine, as in *28.* signifying hereby that her breasts were not onely fashioned, as in *Ezek. 16. 7*: but full of milk to nourish her children, and of the wine of heavenly consolations, which they that loue her may suck and be satisfied, as *Esa. 66. 11.* So that now the state of the Church is not as when complaint was made, there is *no cluster to eat; Mic. 7. 1*: but as when new wine was found in the cluster; and he said, *Destroy it not, for a blessing is in it, Esa. 65. 8.*

*Vers. 8. I will goe up to* ] or, *I will clime up on the palme-tree*: meaning to gather the fruit thereof. This purpose and promise, if it be spoken in the person of Christ, implyeth his acceptation of the fruits of the Spirit in his Spouse, as is noted on *Song. 5. 1.* But it seemeth (by that which followeth) to be the speech of her friends aforelaid, speaking collectively as one person, to note their uniry and joynt consent to communicate with her graces, as in *Esa. 66. 13. 11.* For things of this sort, are spoken both of God, and of his people, *Esa. 62. 5.*

*the boughes thereof* ] or, *the branches of it*: the Hebrew *Sanfinim* is no where used but in this place; the Greek translateth it *the heightes thereof*, meaning the branches which are on high, and which bear the fruit. For the Palme-tree though it be very tall, hath no boughes growing out by the sides of the body, as other trees; but on the very top, the leaues (which are long like swords) spread abroad pleasant to behold; and the fruit groweth not among the leaues, but on the top of the branches; as historians doe record, *Plinie l. 13. c. 4.* So Christ (if it be understood of him) going up and taking hold of the boughes, both signifieth it to be his owne possession, and sheweth his care and loue to looke unto it, and to

purge the branches that they may beare more fruit, (as the Father doth the fruitfull branches of the Vine, *Iob 15. 12.*) and likewise to enjoy and accept of the gracious fruits of his Spouse, vwith whom hee vwill new continue. Or, taking it (as before) for the speech of the faithfull Compasy, it meaneth their purpose and endeavour to partake of the heavenly fruits vwhich this Church bringeth forth.

*be as clusters* ] or, *shall be as clusters*; and thus it is an assurance or promise of blessing to her from the Lord, filling her vwith the juice of grace, that she shall neither be barren nor unfruitfull in the knowledge of Christ, *2 Pet. 1. 8.* but as is promised, *Hee will cause them that come of Iacob, to take root; Israel shall blossome and bud, and fill the face of the world with fruit; Esa. 27. 6.* But it may be taken also as a wish, and let thy breasts I pray thee be, as clusters of the Vine; that is, haue not thou a miscarving womb, and dry breasts, (as *Hos. 9. 14.*) but grew in grace and in knowledge; be not an empty vine, as Israel was of old, *Hos. 10. 1.* Leauue not thy vine, which cheereb God and man, *Iudg. 9. 13.* but be filled vwith the Spirit; that vvee may suck & be satisfied vwith the breasts of thy consolations; *Esa. 66. 11.*

*the smell of thy nose, like apples* ] her nose, commended for the form in *2. 4.* denoted her good carriage, & courage for the truth. The smell, odour or sent thereof, meaneth the good report and fame thereof spread abroad: which is comfortable as a sweet odour. Or, by the smell of her nose, may be understood the breath comming out of her nostrils, that it should be sweet. And so not onely her outvvard behaviour should be commendable, but the bidden man of the heart, uncorrupted: that the breath or spirit proceeding from within, be pure; and God may manifest the smell (or savour) of his knowledge by her in every place, *2 Cor. 2. 14.* as the savour of life, unto life; and like the savour of apples, which refresh those that languish

guish, and are sick of the love of Christ; as Song. 2. 4.

Verf. 9 *thy palate* } or, *the roofe of thy mouth*: in Greek, *thy throat*. The *palate* for ones own use is to taste and discern, as in Job. 34. 3, *the palate tasteth meat*; but for others, it is the instrument of speech, as in Prov. 8. 7, *my palate shall speak truth*. This latter use seemeth here to be meant; that her *palate*, to wit, her speech and doctrine, should be like *good wine*, to comfort and revive bitter and heavie hearts, Prov. 3. 1. 6.

*the good wine* } that is, the best, most excellent, sweet and wholesome vyne: as *the good oile* (Psal. 133. 2,) is the best, sweetest and most precious oile. The comfortable doctrines of the Gospell, are likened to *wine*, Esai. 55. 1. 2. 3, Prov. 9. 2. 5. See the notes on Song. 1. 2.

*that goeth to my Beloved* } a commendation of the *good wine*, from the effects; that it is pleasing unto God, and profitable unto men. For by the *Beloved* usually in this Song is meant Christ: by *going to righteousness* (or according to *righteousnesses*) that is, going aright, straightly or directly, is signified the nature of pure vyne, manifesting the goodness by the moving and springing in the cup, whereby it is discerned to be the right and naturall wine, and is pleasing to them that drinke it. The like phrase Solomon useth in Prov. 23. 31, *Looke not on the wine when it is red, when it giveth his colour in the cup, when it goeth (or walketh, that is moveth it selfe) in righteousness*: as there, the nature of the most pure and generous wine is described, whereby men are allured to drinke thereof; so here the right vyne, the pure and wholesome doctrine out of the mouth of the Spouse, is declared by the company of Believers, to be pleasing and right in the eyes of Christ their *Beloved*. It may also intimate, how the Spouse (*filled with the Spirit*, rather then *with wine*, Eph. 5. 18,) her speeches should tend to lead all unto Christ, and unto righteousness; that is, faith in him,

and righteous workes which he requireth us to walk in.

*causing to speake* } that maketh to speake, or giveth utterance, to the lippes of those that are a sleep: or, *speaking in the lippes* &c. This is the other effect of the Spirit, that as wine maketh men talkative Prov. 23. 29, so the Spirit maketh men to utter the mysteries of God; as the disciples (when some thought they were full of new wine) prophesied and spake with other tongues, the great workes of God, as the Spirit gave them utterance, Act. 2. 4. 11. 13, &c. By *sleepers* here are meant sinners, awaked and quickened by the word preached, as it is said, *Awake thou that sleepest, and arise from the dead; and Christ shall give thee light*, Ephes. 5. 14. And so it was promised, *Thy dead men shall live, my dead bodies shall arise: awake and sing, see that dwell in dust*: Esai. 26. 19. And Ezekiel by prophesying, raised to life the dead bones of the house of Israel, Ezek. 37. which also the Chaldee paraphrast alleageth in opening this place. And not onely dead men, (which are said to be a *sleep*, Dan. 12. 2,) but others also that live, and through negligence or security fall a sleep (as the Spouse acknowledgeth of her selfe, in Song. 5. 2,) are enabled by this spirituall wine, to speake: for having drunk thereof, they forget their poverty, and remember their misery no more, as Prov. 31. 6. 7. So God promising to restore comforts unto Israel, and to his mourners, saith that he createth the *fruit of the lippes*, peace, peace &c. Esai. 57. 18. 19.

Verf. 10. *I am my Beloved's* } Here the Spouse, as full of the wine of grace and consolation from the Lord, testifieth her assurance by faith, that she is Christ; and so an heyre of salvation by promise, Gal. 3. 2). See before in Song. 2. 16, & 6. 3.

*his desire* } *his desirous affection*, the Greek interpreteth it, *his conversion* (or turning) is towards me. This manner of speech was used before, when God chasterning the woman for her sin, said, *thy desire shall be unto thy husband*, Gen. 3. 16, but

now this woman being renewed by grace, and espoused unto Christ, as to an husband, 2. Cor. 11. 2. rejoiceth that *his desire is unto her*. And this appeareth by the whole scope of this Song, and especially by those words, in Chap. 2. 14. & 4. 9. 10. & 7. 5. So contrary each to other are our naturall sinfull state, and our estate by grace in Christ.

Verl. 11. *into the field* ] or, *into the countrie*: a place of borne, Vines, figtrees, pomegranate-trees &c: as Joel. 1. 12.

*in the villages* ] or, *by the Cypresse-trees*, for the Hebrew *Cepharim* may signifie both: but the Greek also interpreteth it *villages*, and such *countrie villages*, are distinguished from *fenced cities*, 1. Sam. 6. 18. 1. Chron. 27. 25. The Spouse here desireth of Christ, that they may go together into the *field & villages*, to look unto their husbandry, how it prospered & whether the trees there planted did flourish and fructifie, as the next words manifest. Hereby their desire and care is signified, for the encrease and propagation of the gospel abroad in the world, (for *the field* in the parable is *the world*, Mat. 13. 38.) And as Christ himself in the dayes of his flesh went about *at the cities & villages*, preaching the gospel, Mat. 9. 35. Mar. 6. 6. and his disciples went abroad, to teach all nations Mat. 28. 19: so afterward both he in spirit vvalked among the golden Candlesticks of his churches, looking to their vvaies, Rev. 2. & 3. and his Apostles went againe to visit their brethren in every citie where they had preached the word of the Lord, and to see how they did, Act. 15. 36. Such a care is here intimated, that the Lords field might be visited, where he had (like a wise husbandman) prepared and sited his work, Pro. 24. 27.

Verl. 12. *Let us get-up early* ] or, *Let us rise betimes in the morning*; an other act of diligence and care, Psal. 127. 2. such as God performed to Israel of old, when he rose-up early and sent his Prophets unto them, because hee had compassion on

them; and the Prophets rose early and spake unto them; 2. Chron. 36. 15, 16. 25. 3. 4. *to the vineyards* ] that is, the Churches, or places where the Gospel had been planted: so the *house of Israel*, was the Lords Vineyard, Esai. 5. 7. The Chaldee also expoundeth this of the house (or place) of assembly, for learning Gods Law.

*the tender-grape* ] the first *small-grape*: of this, see Song. 2. 13. 15.

*open it selfe* ] that is, *appeare*, and to give a sweet smell; the Greek interpreteth it, *flourish*: it meaneth the first appearance of fruit, before the grapes be any thing neere ripe; a token that the Spring is come, and that Summer is nigh; as Song. 2. 12. 13. The Chaldee paraphrast applyeth it to the time of Israels redemption.

*pomegranates* ] or, *pomegranate trees*; such doe signifie the particular persons in the Churches, full of grace and good works; See Song. 4. 13.

*there will I give my loves* ] The Spouse promisseth to give unto Christ the fruition of her graces and fruits of her faith, confession, thanks, good workes &c. *there* in the Vineyards of the Churches, in the societie of the Saints: For the Lord keepeth his Vineyard, and watereth it every moment; he causeth them that come of Iakob to take root; Israel shall blossom and bud, and fill the face of the world with fruit, Esai. 27. 3, 6. And I will bring forth (saith the Lord) a seed out of Iakob, and out of Iudab an inheritor of my mountains; and mine elect shall inherit it, and my servants shall dwell there. There shall the house of Israel all of them in the land serve me; there will I accept them, and there will I require your offerings, and the first-fruits of your oblations, with all your holy things; I will accept you with your sweet savour &c. Esai. 65. 9, Ezk. 20. 40. 41.

Verl. 13. *The mandrakes* ] *Dudeim* (which the Greek also calleth *Mandragoras* or *Mandrakes*) haue allusion in name to *Dodim*, *loves*, for mentioned; and *Dod* that is, *Beloved*, as the asier calleth Christ. *Mandrakes* grew in the field, and were found

in the daies of *Debat barviff*, as the historie sheweth in *Gen. 30.14*, &c. It appeareth by Rachels desire there of them, and by the smell that here they are said to give, that they were very lovely and pleasant, (differing from the Mandrakes that grow in these parts.) The Chaldee paraphrast calleth it *Balsamon, Balsam*.

give a smell] or, an odour; that is, are fragrant and yeild a pleasant savour: so the *Vines* are said before to give a smell, *Song. 2. 13*, and the *Spikenard* of the Spouse, *Song. 1. 12*.

at our dores] or, by our dores; which seemeth to bee opposed unto the fields where Mandrakes grew (as after new fruits are opposed unto the old:) signifying that both at home and abroad, neere and farre, the fame and odour of graces in Gods people, spread it selfe. For a thing is said to be at the dores, when it is nigh at hand: *Mat. 24. 33*,

precious things] or dainties, pleasant fruits, and delightfull graces; see the notes on *Song. 4. 13. 16*.

new and old] signifying hereby variety and plenty; *Lev. 26. 10*, and old fruits are oft times better then new, as *Luk. 5. 39*. So now the state of the Church (*instructed unto the kingdome of heaven*) is like the householder, which bringeth forth out of his treasure, things new and old, *Mat. 13. 52*.

layd them up] or hidde; treasured, stored-up, to be reserved and safely kept. The Chaldee paraphraisth thus: Now rise (O King Christ) receive the Kingdome which I have layd up for thee. As the goodnesse of God is great, which he hath layd up for them that feare him, *Psal. 31. 20*, so all the goodnesse and fruits of grace that flow from his people, are unto his honor & praise, consecrated unto him. For of him, & through him, & for him are all things; to him be glory for ever, Amen. *Rom. 11. 36*.

## CHAP. VIII.

**V**Ho will give thee, as a brother to me; sucking the breasts of my mother: I would finde thee without, I would kisse thee; also, they should not despise me. I would leade thee, I would bring thee into my mothers house, thou shouldst instruct mee: I would cause thee to drink, of spiced wine; of the juice, of my Pomegranate. His left hand, under mine head; and his right-hand, inbrace me.

I adjure you, O daughters of Jerusalem: why should yee stirre, and why should ye stirre-up the Loe, untill it please?

Who is this, that commeth-up out of the wilderness; that leaneth, upon her Beloved? Under the apple-tree, I stirred

## CHAP. VIII.

**O** who will give thee, as to me a brother; Even he that sucked the breasts of my mother: (thee)

I would finde thee without, I would kisse thee. And also, I should not despised bee.

I would thee leade, I would thee bring into My mothers house, instruct mee shouldst thou: (spice)

I would cause thee to drink wine mixt with Of my Pomgranate the delightfull-juice. His left hand, underneath mine head (have His right had also, me about imbrace (place) O daughters of Jerusalem that be,

I doe adjuring-charge you: why should ye Awaking-stirre, and why should ye diseafe-By-stirring up the Loe, untill it please? Who's this, that comes-up fro the desert-wast That to her Loved, leaning-cleaveth-fast?

red up; there, thy mother painfully-brought thee forth; there, she painfully-brought forth that bare thee. Set me, as a seale, upon thine heart; as a seale, upon thine arme; for loue, is strong as death; zeale, is hard as hell: the coales thereof are coales of fire, the flame of Iah. Many waters, can not quench loue; neither can the floods, drown it: if a man would giue all the substance of his house, for loue; contemning they would contemne it.

We haue a little sister, and she hath no breasts: what shall we doe for our sister, in the day when she shall be spoken of? If shee be a wall; wee will build upon her, a pallace of silver: and if shee be a dore; we will inclose her, with board of Cedar. I am a wall, and my breasts as towres: then was I in his eyes, as one that findeth peace.

Solomon had a Vineyard, in Baal-hamon; hee gaue the Vineyard, to keepers: every man shall bring for the fruit thereof, a thousand (shekels) of silver. My vineyard which is mine, is before me: the thousand to thee, o Solomon; and two hundred, to those that keep the fruits thereof.

Thou that dwellest in the gardens, the companions attending to thy voice, cause thou me to heare.

Flee my Beloved, and be thou like to a Roe, or to a Fawne of the Hartts; upon, the mountaines of spices.

I stirrd thee up, under the Apple-tree; Thy mother there with pain-did bring-forth thee; (with smart. There, she that bare thee did bring-forth- O set me, as a seale upon thine hart; Vpon thine arme, (eke set me) as a seale; For loue, is strong as death; & zealous-zeale, Is hard as hell: the coales eke of the same Are coales of fyre, of Iahs consuming-flame. The many waters, loue they cannot quencht; Neither the floods, are able it to drench: If man would all wealth of his house expend,

For loue; it would be utterly contemnd. We haue a sister small, no breasts hath she: In day when shee is spoke of, what shall wee Doe for our sister? If shee be a wall; A silver pallace, build on her we shall: And if shee be a dore; inclose will wee (tree Her round-about, with boards of Cedar. I am a wall, my breasts as towres: likewise Then was I as peace-finding in his eyes. In Baal-hamon, there a Vineyard was Of Solomons; the Vineyard he did passe-In-hire to keepers: every man he brings For fruit thereof, a thousand silverlings. My vineyard which is mine, sure me remains:

The thousand-to thee, Solomon, pertaines; Two hundred eke, be the fruit-keepers part. O thou that dweller in the gardens art, Vnto thy voice they that companions be Attending are, to heare it cause thou me. Flee, my Belov'd, and haue a Roes likenes, Or a yong Hartts; on mountaines of spices.

# Annotations.

**VV** He will giue thee ] that is, O if some would giue thee; or, O that thou wert: a form of wish

ing often used in the Scripture; see Deut. 5. 29, Psal. 14. 7. The faithfull here desire the brother-hood, loue and communion of

of Christ, for their further comfort, and that they might manifest their love and obedience unto him.

*as a brother*] loving affected, conjoynd, familiar and conversant with me. *Brotherhood*, signifieth neere conjunction and consociation, whether by bond of nature, or otherwise by agreement and covenant, *Zach. 11. 14.* Wherefore things without life, coupled together, are called *man and his brother*; or, *Woman and her sister*; *Exod. 25. 20, & 26. 3.* and they that are companions in like estate (though differing in nature) are brethren; as *Iob was a brother to dragons, and a companion to Owles, Iob 30. 29.* and a man in quality, condition or action like an other, is called his *brother, Prov. 18. 9, Gen. 49. 5:* and when Solomon perswadeth his son to affect, love, and associate himselfe unto Wisdome, hee biddeth him say unto her, *Thou art my sister, Prov. 7. 4.* Although therefore Christ in his humanity was the brother of his people, taking part of the same flesh and blood with them, *Heb. 2. 14.* yet is hee chiefly called our brother, because we are all of one Father by the Spirit of sanctification, *Heb. 2. 11. 12, Mat. 12. 50.* And this seemeth to be the desire of the godly here, that Christ would vouchsafe to enter into covenant with them, by his Word and Spirit, and to accompany them with his grace, for their mutuall comfort, and fruition each of others love: that he would shew himselfe as a brother, lovingly affectioned, mercifull and compassionate in their troubles and miseries; as a brother is borne for adversity, *Prov. 17. 17.*

*sucking*] or, *that sucked the breasts of my mother*, that is every way most neerly conjoynd, as having both one father and one mother, for so the band or kintred is more neere, then if they had one father onely, as Abraham said, *she is the daughter of my father, but not the daughter of my mother, Gen. 20. 12.* Wherefore the child followed the mother, if she were a free or a bondwoman, the child was likewise, *Exod. 21. 4, Gal. 4. 22. 30.* And be-

tween brethren of the same mother, the affections and love are most vehement; as Iosephs carriage towards Benjamin manifesteth, *Gen. 43. 29. 30. 34.* The mother here is *Ierusalem* which is above, which is the mother of us all, and signifieth the new Testament or Covenant of grace and freedome, *Gal. 4. 26. 24.* To suck the breasts of this mother, is to partipate of her grace and consolations, *Isa. 66. 10. 11, & 60. 16.* and Christ is then said to sucke these breasts, when the Covenant or Testament is by him confirmed and established to and with his people, openly professed, and the communion of graces mutually doth grow. Which communion is figuratiuely signified by eating, drinking, sucking, supping together and the like. *Song. 5. 1, Luke 22. 15. 16, Iob 6. 31, Heb. 3. 20.* The Hebrewes in their Chaldee paraphrase give this exposition; *In that time, the King Christ shall be revealed unto the Congregation of Israel; and the sonnes of Israel shall say unto him: Come, be thou with us for a brother, and let us goe up to Ierusalem, and we will suck with thee, the senses (or meanings) of the Law, as a sucking child sucketh the breasts of his mother.* It may also be observed, that things are sometimes said to be done unto Christ, which are done unto his people, *Mat. 23. 35, 40, Mt. 9. 4. 5, Coloss. 1. 24.* As therefore Christians when they are begotten or converted unto Christ by the Gospell, have Christ formed in them, *Gal. 4. 19.* so when such are nourished with the sincere milke of the Word, (as *1 Pet. 2. 2.*) it may be said that Christ himselfe is nourished in them; for he and his people are one body, and mystically called Christ, *1 Cor. 12. 12.* Thus the things here spoken of as to be done unto Christ, may bee fulfilled by the begetting, nourishing and cherishing of the elect, when the Covenant of life and peace is made, continued and confirmed among them.

*I would find thee without*] Her fervent love and desire of Christs communion and brotherly grace, is here accompanied



with a promise of all carefull and loving duty, acceptation and obedience on her part. For to *find him without* (or *in the street*), where the Wisdom of God crieth, and teacheth, *Prov. 1. 20, Luke 13. 26*, signifieth her ready minde to goe forth to meet him (as the virgins should to the Bridegroom, *Mat. 25. 6*), and both lovingly and boldly to entertaine and welcome him, by receiving & obeying his Gospell, as the sequel sheweth. See also *Song 3. 2. 4*

*Would kisse thee*] a sign of love, honour and of obedience; as all are exhorted to *kisse the son*, *Psal. 2. 12*. See *Song. 1. 2*.

*they should not despise me*] that is, *men should not*, or, *I should not be despised*; for so this manner of speech often importeth, as is noted on *Gen 16. 4*. Persons are despised or contemned, when either they doe, or are thought to doe, that which is not honest or comely, *Gen 38. 23, 2 Sam. 6. 16*, or, when they misse of their purpose, and are laughed to scorne with contempt, *Esa. 37. 22*. Neither of these should befall her, doing but her duty in seemely & modest sort, and obreyning Christ whom her soule desired. What the state of a people is without Christ, and how subject they are to shame and reproach; the Lord himselfe sheweth in *Esa. 54. 1. 4. 6*. But them that honour God, he wil honour, and they that despise him, shalbe lightly esteemed, *1 Sam. 2. 30*, and if any man serve Christ, him will the Father honour, *Iob. 12. 26*.

*Vers. 2. I would lead thee*] to meet, with honour and solemnity, with joy and gladnesse: for Kings and great personages are said to be led and brought along, *Esa. 60. 11, Psal. 45. 13. 16*. Here, that which the faithfull desire and receive of God and of Christ, to be led and to be brought to his holy mountain, *Psal. 43. 3*, they promise to doe unto Christ: but the Lord doth it by the light of his Word and Spirit, *Esa. 63. 14, Psal. 143. 10*, they doe it unto him, by earnest prayers stirring-up themselves to take hold on him, *Esa. 64. 1. -- 7*.

*my mothers house*] the state of Ecclesia

sticall policie, and publick assembly, figured by the house or Temple of God in Jerusalem of old, (unto which the Chaldee paraphrase here referreth it,) but is fulfilled in Christian Churches, which are Gods house & temple now, *Esa. 3. 6, 2 Cor. 6. 16*, especially in that *Jerusalem*, which is the *mother of us all*, *Gal 4. 6*. See *Song. 3. 4*.

*thou should instruct me*] or, *shalt teach, shalt learn me*, speaking to Christ, whose instruction she would gladly receive. Thus also the Greek interpreter it, *thou shalt teach me*; and the Chaldee, *thou shalt teach me to feare before the Lord*. It may also be referred to the mother aforesaid, she that instructeth her: but the former seemeth most agreeable, and sheweth both her desire, and the end of bringing Christ unto her home, that she might be further taught and builded up by the doctrines of his Gospell. And thus it is prophesied, how in the last daies, many people should say, *Come and let us goe up, to the house of the God of Iakob; and we will tea h us of his wayes, and we will walke in his pathes* &c., *Esa. 2. 3, Mic. 4. 1. 2*.

*of spiced wine*] wine twerred with a mixture, or confectiō of spices; such (in the Law) were put into the holy incense, and oile, *Exod 30. 34. 35. 23. 25*, such were also used at the buriall of the dead, *2 Chron. 16. 14*, and for banqueting, as this place sheweth.

*the juce*] or, *the new liquor, the sweet wine*, which hath the name of treading or pressing out of the pomegranats or grapes. Hereby she signifieth that the word should not be fruitlesse in her, but that she would honour Christ with her graces, and render unto him such fruits of faith, as should be sweetened and spiced with his own Spirit in her, and wrung out of her by the same; whiles she hath fellowship in his afflictions. For when Christ administreth the comforts of his Word & Spirit, he giveth us wine to drink, *Prov. 9. 1. -- 5, Esa. 55. 1. 3*, and when we bring forth the fruits of his Spirit, and with them doe glorifie him, and edifi-



our brethren; he counterth himselfe refreshed as with wine, and taketh pleasure in his people. See *Song* 4. 10, & 5. 1. This juice and wine, spiced with the truth, faith, grace, and spirit of the Lord; is contrary to that *cup* in the womans hand full of abominations and filthinesse of her fornication, the heresies, idolatries, and other fruits of the flesh, with which wine, the inhabitants of the earth were made drunk; *Rev.* 17. 2. 4.

Verf. 3. *under mine head*] understand it prayerwise as before, *let it be under*: or, *should be under my head*. The Spouse privy to her own infirmities, and desirous of strength and comfort from Christ; prayeth that she may be susteyned by him, and finde rest to her soule in the feeling of his love, whose grace is sufficient for her, whose strength is made perfect in weakness; *2 Cor.* 12. 9. See before in *Song* 2. 6, where the like words are used.

Verf. 4. *I assure you*] or, *I charge you by an oath*. The Spouse here enjoying Christ, desireth the continuance of his grace, and chargeth her friends that they should by no means, disquiet, provoke or grieve him; as she has assured them twise before *Song* 2. 7, & 3. 5, See the annotations there.

*Why should yee stirre*] that is, *doe not stirre*, for it will not be for your profit: before, it was said, *if yee stirre*, in the like sense; and there (*Song* 2. 7, & 3. 5,) *the Roer*, and *Histles of the field* were mentioned, which are not here.

Verf. 5. *Who is this*] *this woman* This either implyeth the springing-up of a new Church, conducted by Christ through the wilderness of this world: or, if it be understood of the former, it sheweth the admiration of the daughters of Jerusalem, at her increase, strong faith, patience, holy order &c., whiles she followeth and relyeth upon Christ. So before, in *Song* 3. 6.

*the well lorne*] the peoples of this world, out of which the people of God are chosen, and called, *Exek.* 20. 35, *Iob.* 15. 19. It

signifieth also her former misery, under persecution; or under the bondage of sin and Satan, from which she escapeth by Christ; for the *Wildernesse* was a dry and thirsty land, a land of drought, and of the shadow of death; *Exek.* 10. 13, *Ier.* 2. 6.

*that I learn*] or, *leaning* *leaning to, adjoining, associating her selfe*: it is a word, not elsewhere used in Scripture, and is borrowed from the Arabian language: the Greek translateth it, *confirming*, or *strengthening her selfe*. It signifieth her weakness in her self, unable to susteyn her steppes: but her strength in Christ her beloved, on whom she leaning by faith, is confirmed against all doubts, feares, dangers, difficulties, tentations, & by her union with him, is made partaker of all grace and comfort; for be that is *in yned to the Lord, is one Spirit*; *1 Cor.* 6. 17, & is by him made perfect, established, strengthened, settled; as *1 Pet.* 5. 10. This grace is foretold by the Prophet, according to Gods first dealing with Israel, when he put his holy Spirit within his people, and led them through the deep, as an horse in the wilderness: they stumbled not. As a beast goeth downe into the valley, the Spirit of the Lord quietly led him: so didst thou lead thy people, to make thy selfe a glorious name: *Esa.* 63. 11. 13. 14.

*I stirred thee up*] or, *I raised thee up*. They be the words of the Spouse, speaking againe to her Beloved; whom she stirred or rayfed up as out of sleepe, by her earnest prayers, as in *Psal.* 44. 24. *Stirre up, why sleepest thou Lord*? And they that give themselves to prayer, are said also to stirre up themselves, *Esa.* 64. 7. This rayfing up, was under the Apple tree, the tree of life and grace, whose shadow and fruit had been delightfull and sweet unto her; and to which tree, Christ himselfe was likened, *Song.* 2. 3. So she by faith taking hold on the Covenant of grace and promises of life in Christ, called on his name in her troubles and sorrows, and stirred him up for her helpe and comfort.

*there*] under the Appletree, the faith &

hope of salvation and life.

*thy mother* ] the faithful company, or the primitive Church, who brought forth Christ into the world, by preaching, professing, practising and suffering for his Gospel.

*painfully-brought thee forth* ] travelled of thee with sorrow. The bringing forth of Christ into the world, by the preaching and witnessing of the Gospel, (that the child might be borne unto us, *Esa. 9. 6.*) is set forth by the similitude of a woman in her painful-travel, *Heb. 12. 1. 2, Gal 4. 19* For as child-birth is accompanied with many pangs and sorrowes, like bands that constreine forceably: so is the bringing forth of Christ into the fiarts and mindes of men, that they may beleue in him, performed with much labour, sorrow and difficulty; *In much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in lashings, so and fro, in labours, in watchings, in fastings &c. 2 Cor. 6. 4. 5, &c. 4. 8, . 11.* Wherefore the Church signifying her sorrowes, for the deliverance and salvation of her children, saith, *Like as a Woman with child that draweth neere the time of her delivery, is in paine, cryeth out in her pangs; so haue wee bene in thy fight O Lord. We haue bene with child, we haue bene in paine, wee haue as it were brought forth vnde; we haue not wrought any deliverance in the earth, &c. Eesai. 26, 17. 18.*

*Verl. 6. Set me* ] or, *Put me as a seal upon thine heart.* The Spouse desireth of Christ, assurance and confirmation of his loue towards her; that she may be graven as the engraving of a seal or signet, upon his heart. This hath reference to the high Priest of old, who having the names of the twelue Tribes of Israel, graven upon twelue precious stones, like the engravings of a signet (or seale) is said to beare the names of the sonnes of Israel, in the Breast-plate of judgement upon his heart; for a memoriall before the Lord continually; *Exod. 28. 21. 29.* So she desireth Christ to be her mercifull and faithfull high Priest,

in things pertaining to God, *Heb. 2. 17,* that he would haue a continuall care of her salvation, mindfull of her himselfe, and making a memoriall of her before God his Father; and that this affection of loue, might not vanish away, but be as a deep impression in his heart for ever. For a seal is used for raising and confirming that which is spoken, that it may not be disannulled, *Neb. 9. 38, Rom. 4. 11.* And this God signified to Zerubbabel saying, *I will set thee as a seal; for I haue chosen thee; Hag. 2. 23,* and againe it is said, *The foundation of God standeth sure, having this seal; the Lord knoweth them that are his: 2 Tim. 2. 19.*

*a seal upon thine arme* ] The high Priest bare the names of the Tribes, not onely upon his heart; but the same names hee also bare (ingraven like a seal) upon his shoulders before the Lord for a memoriall, *Exod. 28. 11. 12.* And the Lord promising the daughter of Sion, that he would not forget her to haue compassion on her, saith: *Behold I haue graven thee upon the palmes of my hands; thy walles, are continually before me, Eesai. 49. 15. 16.* But as the heart signifieth inward loue, so the arme of Christ signifieth his outward manifestation of loue, by helping, bearing and supporting her in all her infirmities, through his power: wherefore it is said, *Thou redeemest thy people with the arme, Psal. 77. 16; and, thou hast scattered thine enemies, with the arme of thy strength, Psal. 89. 11; and unto Ierusalem he saith, Behold the Lord will come with strong (band) and his arme shall rule for him: Hee will feed his flock like a shepheard, he will gather the Lambs with his arme, and carry them in his bosome. Eesai. 40. 10. 11.*

*loue is strong as death* ] as death is strong, and overcometh the strongest man, *Psal. 89. 48,* so the loue which I beare towards thee, ceasing to be united unto thee, is a strong affection which cannot be subdued in me by any trouble or temptation.

*zeale* ] or, *zealousie*: zeale is loue inflamed and fervent: and is used sometime

in the good part, as *Iob. 2. 17*, sometime in the evill, called *bitter zeale* (or *envying*) *Iam. 3. 14*, so is *gealouſie*, *2 Cor. 11. 2*. Here it ſeemeth to be meant of godly zeale, or *gealouſie*, wherewith her heart was alſo aff. &ed towards Chriſt.

*hard as bill*] cruell, fierce and inexorable, as is *bell* it ſelfe, that is, the *grave* or ſtate of death, whereof ſee the notes on *Gen. 37. 35*, that as death and the grave devoureth all, ſo loue and gealous-zeale conſumeth and eateth up, not ſparing: for the loue of Chriſt conſtreyneth, *2 Cor. 1. 14*, and the zeale for his glory, eateth up the godly, *Pſal. 69. 9*.

*the coales*] the *ſierie coales*, *arrowes*, or *ſierie darts*: properly the word ſignifieth that which ſieth and burneth; and is applied ſometimes to plagues and judgments, *Deut. 32. 24*, ſometimes to arrowes, *Pſal. 76. 3*, here, to burning coales or darts of loue, that pierce and inflame the heart, and cannot be quenched.

*flame of Iah*] the *conſuming flame* of God: *Shalbeeth. Iah*, noteth a vehement or conſuming flame of Iah (the Lord:) as the piercing and devouring lightning: but meaneth the fire of his Spirit, which is compared unto fire, *Mat. 3. 11*; for the power and efficacie thereof in the hearts of the children of God.

Verſ. 7. *many waters*] By *waters* and *floods* are often meant, afflictions, troubles, warres, perſecutions, tentations, wherewith the faith, loue, patience of Chriſts people are exerciſed and tried; *Pſal. 69. 2*, *Eſai. 8. 7. 8*, & *39. 19*, *Dan. 9. 26*, & *11. 22*. So here is ſignified that the loue of Chriſt wherewith the mindes of his people are inflamed, is ſuch, as cannot be quenched with any calamities. And thus it is ſaid, *Whi ſhall ſeparate us from the loue of Chriſt? ſhall tribulation, or deſtreſſe, or perſecution, or famine, or nakedneſſe, or perill, or ſword? (as it is written, for thy ſake we are killed all the day long, we are accounted as ſheep of ſlaughter:)* nay in all theſe things we are more then conquerours, through him that loved us. For I am perſwaded that

neither death nor life, nor Angels, nor Principallities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature ſhall be able to ſeparate us from the loue of God, which is in Chriſt Ieſus our Lord, *Rom. 8. 35. 39*.

*all the ſubſtance*] or, *all the riches* (*Wealth*) as ſilver, gold &c. that is in his houſe.

*contemning they would contemne it*] that is, it would utterly (or altogether) be contemned; or, bee would wholly bee contemned. As the loue between Chriſt and his Church can not be ſeparated, being united by the Holy Ghoſt: ſo neither can loue, nor other grace of God be bought for money, but is the free gift of God beſtowed on whom he pleaſeth: *Act. 8. 18. 19. 20*, *Rom. 9. 11. 16*. So Wiſedome cannot be gotten for gold, neither ſhall ſilver be weighed for the price thereof, &c, *Iob. 28. 15. 19*, *Prov. 8. 11. 19*.

Verſ. 8. *We have a little ſiſter*] The godly here conſult about a new Church ariſing, whom they call a *ſiſter*, in reſpect of the unitie of faith; *little* (or *ſmall*) as being yong, newly converted, and nothing populous; *without breſts*, as having yet no ſtabliſhed miniſterie, (for ſuch is the ſtate of Churches in their beginning, as appeareth by *Act. 14. 23. Tit. 1. 5*.) ſo that her children could not ſuck out the ſincere milk of the word, and be ſatiſfied with the breſts of her conſolations, *1. Pet. 2. 2*, *Eſai. 66. 11*, for ſhe was not yet come to the eſtate of Iſrael whoſe *breſts* were *ſaſhioned*, and the Lord entred into covenant with her, and ſhe became his, *Ezek. 16. 7. 8*.

*When ſhe ſhall be ſpoken of*] or, *wherein ſpeech ſhalbe of her*: when the fame of her calling and conversion ſhall come a broad, what furtherance ſhall we yeild, to increaſe, ferre, ſtabliſh her in the truth. This ſheweth the duty of loue from one church to an other, in communicating their graces each to other, and praying one for an other. See an example in *Act. 11. 19. 22. 23*. This Hebrew phraſe of *ſpeak to be bad of her* (or *in her*,) may be under-

understood two waies, *for or against her*: for her, when treatie shall be of her espousals unto Christ; thus *David sent and spake of* (or *with Abigail, to take her to him to wife*, 1. Sam. 25. 39. against her, as the people spake against God, and against *Moses*, Num. 23. 5. and *Princes speak against me*, Psal. 119. 23. For no sooner doe a people turne to the Lord, but the wicked doe oppose in word and vwork. And thus the Hebrewes in their Chaldee Paraphrase expound it here, *What shall we doe for our sister, in the day when the nations shall speak to goe up against her, unto warre?*

Verl. 9. *If she be a wall*] The answer to the thing proponed, made (as some think) by Christ, to which the Chaldee Paraphrast agreeth, saying, *Michael the Prince of Israel will say*: or, by other her sister churches, desirous to procure her good.

*a Wall*] that is, strong & well grounded in the truth; and so become a citie, which is often described by walles, gates, barrs &c, 2. Chron. 8. 5. & 14. 7. Rev. 21. 12. Spiritually it meaneth her faith and hope of salvation in Christ, grounded on the doctrine of the twelue tribes of Israel, and twelue Apostles of Christ Rev. 21. 14. 19: as, *Thou shalt call thy Waller salvation*, Esai. 66. 18. & *We haue a strong city, salvation will God appoint for waller and bulwarks*, Esai. 26. 1. Moreover, when God signified the strength and courage of his prophet against their enemies, he saith, *I will make thee unto this people, a fenced brazen wall; and they shall fight against thee, but shall not preuaile*, Ier. 15. 20.

*we will build*] Here, by *we*, may be implied the Trinitie in the Godhead, as Gen. 1. 26, Song. 1. 11. or, *we* may mean Christ inwardly and effectually by his grace, and his people (her sisters) outwardly and ministerially by the word of the Gospell.

*a palace*] or, *a castle*, a *tower*, a faire and orderly building; such as were wont oft-times to be set on strong walles of cities: and this being of *silver*, noteth the puritie, excellencie and durableness of

this palace, adorned with the graces of Gods word and Spirit, that so she might be builded *for an habitation of God throu the Spirit*, Ephr. 2. 22. and be able to resist the forces of her enemies.

*and if she be a dore*] if she goe forward in the faith & practise of the gospell, she be not onely built up as a wall, but as a gate & dore, fully edified; as at the repairing of Ierusalem, when they sanctified the gates, and set up the dores of it, Neh. 3. which gates, dores, barrs &c, were for the safeguard of the inhabitants, and shewed their care to resist and keep out the enemies, (as appeareth by the contrary in Ier. 49. 31.) as also to open, that the righteous nation which keepeth the truths may enter in, Esai. 26. 1, Psalm. 118. 20. Therefore Angels are at the gates of the heavenly Citie, to conduct Gods people into it, Rev. 21. 12. 27, & 21. 14.

*we will inclose her*] or, *we will fence her about*, with *beard of Cedar*; which is faire, strong and durable, and of sweet savour: of such the Temple was builded, 1. King. 6. 15. 18.

Verl. 10. *I am a Wall*] or, *I became a wall*; that is, I grew up and vaxed strong in the faith and loue of Christ. The little sister sheweth her readiness to receive and increase in the doctrine of the gospell.

*my breasts as towers*] my breasts are fashioned, Ezek. 16. 7. the ministerie of the word established in me, to nourish up children unto Christ. The similitude of *towers*, noteth also the strength power and glorie of the administration of the gospell: and the open preaching of it out of pulpits or high places, that all may heare. For *Migdal*, a *tower*, is used for a *pulpit*, in Neh. 8. 4.

*in his citie*] in Christs sight.

*findeth peace*] We all in our natural corruption are enemies to God, Rom. 5. 10. but being justified by faith, *we haue peace with God*, through our Lord Iesus Christ, Rom. 5. 1. for the mark of righteousness is peace, and the effect of righteousness, quietness

peace and assurance for ever, *Esaï. 32. 17.* and this peace is enjoyed by the Holy Ghost, *Rom. 8. 6. 9.* and it is opposed to all he troubles, temptations, persecutions & afflictions in his life & world, *Iob. 16. 33.* and is that which guardeth our hearts and mindes, through Christ Jesus, *Phil. 4. 7.*

Verf. 11 *Solomon had a Vineyard &c.* ] The words may be understood as spoken by Christ, or by his Spouse forementioned. If by Christ, then it is a comparison between Solomon with his vineyard, and Christ with his Church. That Solomon (as his father David, *1 Chron. 27. 17.*) could not himself look to his Vineyards, but appointed officers to look unto them, who yielded him a yearly tribute, and had themselves a part of the profit for their labour: but Christ (who is always with his Church, *Mat. 28. 20.*) *Looketh in the midst of the fig-tree & the olive-tree, & saith, I will looketh to his Vineyard himself, that unto him all the fruit and benefit thereof bringeth down.* If it be spoken by his Spouse (which I rather incline unto,) then it is with a greater care and diligence in her now than in former times, when she confessed, that she kept not the Vineyard which was hers; that is, which was committed to her custodie, *Song. 1. 5.* So by Solomon she meaneth Christ, by the Vineyard, his Church in generall, for *the house of Israel* was the *Levitical Vineyard*, *Esaï. 5. 7.*

*Brilliant* ] that is by interpretation, *the master (or owner) of a multitude;* meaning hereby yether the world, among the multitudes whereof Christ hath his Church; or in respect of the much fruit which is yielded unto God, or should yield, being situate in a fertile place, which he hath blessed with his grace; such as in *Esaï. 5. 1.* is called *the borne of the son of oil;* that is, a very fruitful hill.

*be given the Vineyard* ] that is, be let it out, in farme; as it is said, *There was a certaine banckholder, who had planted a Vineyard &c. and let it out to husbandmen, and went into a farre countrey: Mat. 21. 33.* Thus the Apostle

saith to the Church of Corinth, *We are labourers together with God, ye are Gods husbandrie, 1. Cor. 3. 9.*

*a thousand shekels of silver* ] or, a thousand silverlings, meaning silver shekels; signifying hereby the great fertilitye of this Vineyard, that afforded so much to the owner, besides the labourers reward: so in *Esaï. 7. 23.* threatening to make the most fruitful place desolate, he saith, *Where there were a thousand vines, at a thousand silverlings (or silver shekels) it shall be for briars and thornes.*

Verf. 12 *My vineyard which is mine* ] hat is, understanding it to be spoken by the Spouse, as in *Song. 1. 6.* which is committed to my care and keeping.

*is before me* ] that is, I always look unto it, care for it, and am diligent to manure and increase it. As, *all his judgements were before me; and his statutes I departed not from them: Sam. 12. 23.*

*to the end of Solomon* ] hat is, thou shalt have thy full due for the fruit of thy vineyard, which is a thousand silverlings, &c. *See Mat. 21. 11.*

*to the full of the fruit* ] that is, thy labour is shall receive also according to the agreement every one for his work; *see Mat. 20. 1. 2. &c.* So the Apostle saith, *Every man shall receive his own reward according to his own labour: 1. Cor. 3. 8.*

Verf. 13. *Thou that dwellest* ] or, *Our habitation*: Christ speaketh to his Spouse, dwelling in the gardens, that is, in the Churches; teaching her continual duty, both to her neighbours, in constant witnessing of the truth; and to himselfe, in prayer and thanksgiving.

*the companions attending* ] or, *doe attend to thy voice*. By *companions*, he seemeth to meane her fellow Christians, partakers of the same faith, spirit and grace: *2 Pet. 1. 12.* By *voice* he understandeth the doctrine of the Church, which unto all ought to attend.

*cause thou me to hear* ] I would, thy voice; as he expressed before; in *Song. 2. 14.* *Let me hear thy voice*; that is, thy prayers;

praises, and thanksgivings: teaching her to call upon and to serve him continually. Or, *cause to beare us*, that is, preach me to thy companions: that attend to thy voice; let thy doctrines be my Gospel, not mens traditions. These are the two maine and permanent duties of all Gods Churches; that their doctrine be the true and uncorrupt word of Christ; and their prayers and service be directed to him alone, who is ready to heare and help in all time of need. To these two, *prayer and the Aſſaility of the Word*, the Apostles gave themselves continually, *Act 6.4.*

34. Verſ. 12. *Flee my Beloved*] The prayer of the Spouse unto Christ, desiring the end of his Kingdom in this world, where he with his people are persecuted and afflicted; and the translating thereof into the highest heavens. For Christ now reigneth in the midst of his enemies, *Psil. 110.2.* and so must reign, till he hath put all enemies under his feet: and at the end he shall deliver up the Kingdom to God; even the Father, *1 Cor. 15. 24. 25.* Then the dead in Christ arising first, they also that live and remaine, shall be caught up together with them in the clouds, to meet the Lord in the ayer; and so shall we ever be with the Lord, *1 Th. 4. 16. 17.* This day shall be swift with speed: for though it be usually called the day of Christs coming (or appearing,) yet because he shall not come here to remaine, but to carry his elect away out of this world, the use of the word *Flee*, or *Depart away*. The Hebrewes in their Chaldees paraphraſt, though they apply not this to the end of the world, yet so speak as believing that Christ should ascend into heaven & from thence succor his church on earth; saying: *At that time shall the Elders of the Congrega-*

*tion of Israel say, Flee thou O my Beloved, the Lord of the World, from this unclean earth, and let thy Majesty dwell in the highest heavens: and in time of tribulation when we shall pray before thee, be like a Roe or a Fawn of the Harts, which when it fleeth, looketh behind it: so look thou upon us, and have respect to our tribulation and our affliction from the highest heavens, untill thou shalt take pleasure in us and redeem us, and bring us unto the mountaine of Jerusalem: and there the Priests shall burne before thee, the incense of sweet-spices. be thou like ] or, like (resemble) thy selfe to a Roe; that is, be swift and make hast to flee away: (see the notes on Song. 2.9.17.*

*fawn of the Harts] that is, a young Hart. on the mountaine of spices ] This referred to the Roe or Hart, sheweth that they used to flee for their succour to mountaines where spices grew; as in Song. 2. 17, she mentioned the mountaine of Sabe. Or, referring it to Christ himselfe, it may mean the very heavens, called mountaine of Spices, for the height and pleasures which are there at the right hand of God for ever. And it may be interpreted, O thou that art on the mountaine of spices, that is, in heaven; as *Hofanna in the highest, Mat. 21.9.* that is, thou which art in the highest heavens. Thus as this Song began with desire of Christs first coming to kiss her with the kisser of his mouth, by preaching his Gospel: so it endeth with desire of his second coming, to remove his Church out of all misery, into the place of endless and incomprehensible glorie. And the Spirit and the Bride say, Come; and let him that heareth, say, Come: and Christ himselfe saith, Surely, I come quickly, Amen; Even so, Come Lord Iesus. Rev. 22. 17. 20.*